

THE
EVANGELICAL HISTORY
OF OUR LORD AND SAVIQR
JESUS CHRIST:
CONTAINING, IN ORDER OF TIME,
ALL THE EVENTS AND DISCOURSES
RECORDED IN THE
FOUR EVANGELISTS.

WITH
NOTES FOR ILLUSTRATION AND IMPROVEMENT;

N. Bible. - N. T. Gospels. Harmony.
AND

A N A P P E N D I X,

Of the Evidences of Christianity, in the Genealogies, Temptations, and
Resurrection of JESUS---Fulfilment of Promises and
Prophecies---Chronology, &c.

A N E W E D I T I O N.

TO WHICH IS ADDED,
A COPIOUS INDEX OF THE TEXTS, AND TABLE OF CONTENTS AND
HARMONY OF THE FOUR EVANGELISTS.

BY THOS. BROWN.

ELEGANTLY PRINTED ON A NEW TYPE AND FINE PAPER
IN ONE VOLUME, CROWN OCTAVO.

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ADVERTISEMENT.

THE Evangelist, chapter, and verse, out of which the History is transcribed, is noted all along in the margin; and whenever a change is made from one Evangelist to another, a star [*] is put, to shew where it commences; and the Evangelist then followed, with the chapter and verse, is set in the margin.

When the same fact, &c. is related by more than one, or by all the four Evangelists; if any have a mind to turn to their Bibles, to see how the same things are expressed by one or more Evangelists, they are referred by a small letter (as ^a, ^b, ^c,) to the Notes; where they will find the Evangelist, chapter, and verse, noted in the middle of the line, in *Italic* characters.

The words of our Saviour—his Disciples—and all others, are distinguished throughout by inverted commas (“ ”); which tends to clearness; and of great utility; as may also, the true punctuation, or stops, of many passages which require it, so that, among other uses, this incomparable History of Jesus will be found the best guide to Christian Scholars to *read well*, with understanding, and to the Edification of others.

As for the Advantages of the Compound Text, they are manifold, and obvious, (See Examples, pages 443, 4. 451, 2. 530.) offered, or hinted, with candour and humility.—See the N. B. pages 561, 148, and *** p. 736; the end of note (m), p. 453, 4. pages 329, 30, 379, 403, 533, and note (y), page 78.

The History is divided into Thrity-six Sections, and subdivided into 242 short Lessons.

Christian Scholars may here learn, at JESUS's feet, the matchless Teachings of the Holy Spirit, throughout, the rich Variety of 23 Histories, 68 Conversations, 27 Parabolic Discourses, 40 Parables, 38 Miracles, 27 times healing multitudes, and 21 miraculous events, &c. AND incite worthy Enquirers after Scripture Truth, to search out the heights and depths of the Old and New Testament Scriptures, hinted in the Notes.



E X T R A C T S

From the REVIEWS, on the first Publication of the
EVANGELICAL HISTORY.

“ IN the Compilation of this History the Author seems to have
“ taken the idea of his plan from *Garthwaite's Harmony, or*
“ *the Life of Christ*; which is commonly ascribed to Mr. LOCKE:
“ and is an improvement of that work. He has divided his text,
“ in the same manner, into short sections; and in the margin
“ noted the Evangelist, chapter, and verse, from which the His-
“ tory is transcribed: but in passages where the order of time is
“ not ascertained by the sacred writers, he has followed his own
“ judgment and opinion.

“ The Notes are collected from a great variety of preceding
“ commentators, and discover extensive reading, and a laborious
“ application to the study of the Scriptures.”—*Critical Review*.

“ We have here a very elaborate and copious Compilation of
“ the several Comments that have been made by the best Scholi-
“ asts on the four Evangelists, subjoined to a text compounded of
“ the different Originals. The History itself is divided into 36
“ sections and each section subdivided into parts, according to the
“ Variety of the Subjects.

“ Of the Advantages of the *Compound Text* the reader will
“ form a better Idea of a short Specimen. [see page 458, &c.]
“ A Form and Price which render it perhaps the cheapest book of
“ the kind extant; as it contains as much or more valuable mat-
“ ter than many pompous folios and quartos that have appeared
“ in the world—We here take our leave of this industrious
“ Writer, whose Labours in the Vineyard of Evangelical His-
“ tory merit the greatest Encouragement from the public in ge-
“ neral.”—*London Review*.

“ WE cannot too much commend the indefatigable industry of
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“ of the Scriptures, but who cannot afford to purchase the volu-
“ minous commentaries and critical investigations of *Clark,*
“ *Henry, Lardner,*” &c. &c.—*Monthly Review*.

E R R A T A.

- Page 16, line 9, Notes. For Appendix viii, read No. xviii*
- 35, note. For Matt. xviii. 3, read Matt. xix, 13, App. No. 33,
p. 721
- 35, line 8, For Appendix, No. xv. read xvi. p. 635
- 62, 17, 18, For, on Matt. 27, 45, and John xix. 14, read, on
Mark xv. 25, End of Note (p) p. 560, and Note
(k) on John xix. 14, p. 553
- 65, line 3, For Sect. xlv. read Sect. xxxvi.
- 8, For Sect. 36. read Sect. 34
- 68, 9, Add, after Judges xiv. 12, &c. "See Note (d) p. 352"
- 79, 11, For Matt. 18, 2, read Matt. xix. 13, p. 421.
- 80, Read, *And, no Man doth ascend into Heaven, but he
who descended from Heaven; the Son of Man,
which is in Heaven.—Dr. Samuel Chandler's Wit-
nesses Re-examin'd, p. 89.*
- 127, line 5, For Matt. 8, 30, read Luke 17, 12, p. 406
- 167, 22, For Sect. 43, read Sect. xxxvi.
- 176, 17, For Sect. 38, read § xxxv.
- 341, 1, For John, read Luke
- 399, 3, Read Appendix xxx. and p. 408, and see, on Matt.
xxii. 23, p. 466
- 575, 22, For Dr. read Bishop.

I N D E X

O F

TEXTS of the FOUR GOSPELS.

MATT. i. 1—17, p. 47
 18—25, p. 13—16
 App. No. 6, on v. 18, p. 13, 619
 7, on v. 19, p. 14, 621
 8, on v. 25, p. 16, 622
 Chap. ii. 1—12, p. 24—27
 App. No. 12, on v. 1, p. 25, 625
 v. 13—15, p. 28
 v. 16—18, p. 29, 30
 App. No. 13, on v. 18, p. 29, 632
 v. 19—22, p. 30
 v. 23, p. 31
 Chap. iii. v. 1—6, p. 36
 App. No. 17, on v. 6, p. 37
 v. 7—10, p. 38
 v. 11—12, p. 39
 v. 13—15, p. 44
 App. No. 17, page 45
 Chap. iv. v. 1—2, p. 48
 v. 3—11, p. 49, 54
 App. No. 19, on v. 8, p. 52, 665
 v. 12, p. 103
 v. 13—17, p. 107, 108
 App. No. 24, on v. 17, p. 108, 688
 v. 18—22, p. 108
 v. 23—25, p. 109
 Chap. v. v. 1—48, 109, 119.
 App. No. 25, on v. 14, p. 112, 689
 Chap. vi. v. 1—34, p. 120, 124
 Chap. vii. v. 1—29, p. 125, 127
 Chap. viii. v. 1—4, p. 127, 130
 v. 5—13, p. 130
 v. 14—17, p. 133
 v. 18—22, p. 139, 140
 v. 23—27, p. 140, 141
 v. 28—34, p. 142, 144
 Chap. ix. v. 1, p. 146
 v. 2—9, p. 149, 152
 v. 10—17, p. 153
 v. 18—19, p. 156

Matt. ix. v. 20—22, p. 157
 v. 23—26, p. 160
 v. 27—31, p. 161
 v. 32—34, p. 162
 v. 35—38, p. 163
 Chap. x. v. 1, p. 174
 v. 2—4, p. 164
 v. 5—42, p. 174, 183
 Chap. xi. v. 1, p. 184
 v. 2—6, p. 186
 v. 7—30, p. 187, 196
 Chap. xii. v. 1—8, p. 214, 216
 v. 9—13, p. 217
 v. 14—21, p. 219, 220
 v. 22—37, p. 220, 222
 App. No. 26, on v. 31, p. 222, 691
 v. 38—45, p. 222, 224
 v. 46—59, p. 225
 Chap. xiii. v. 1—23, p. 226, 230
 App. No. 27, on v. 5, p. 227, 694
 v. 10 & 34, p. 236, 694
 v. 24—30, p. 232, 233
 v. 31—35, p. 235, 237
 (See App. No. 22, on v. 31, p. 235, 6
 and 685)
 v. 36—43, p. 237, 8
 v. 44—52, p. 238, 9
 v. 53—58, p. 240, 241
 Chap. xiv. v. 1—2, p. 245
 v. 3—5, p. 103
 v. 6—12, p. 242
 v. 13—14, p. 247
 v. 15—21, p. 248, 9
 v. 22—23, p. 253
 v. 24—33, p. 254, 256
 v. 34—36, p. 256
 Chap. xv. v. 1—20, p. 263, 270
 v. 21—28, p. 270, 273
 v. 29—31, p. 275
 v. 32—39, p. 275, 6, 278
 Matt.

Matt. xvi. v. 1—4, p. 278, 9
v. 5—12, p. 279, 281
v. 13—20, p. 283, 287
v. 21—23, p. 287, 288
v. 24—28, p. 288
Chap. xvii. v. 1—13, p. 290, 293
v. 14—18, p. 293, 295
v. 19—23, p. 295, 297
v. 24—27, p. 297, 298
Chap. xviii. v. 1—4, p. 299, 300
v. 5—11, p. 301, 304
v. 12—14, p. 305
v. 15—22, p. 306
v. 23—35, p. 307, 309
Chap. xix. v. 1—2, p. 310
v. 3—6, p. 418
App. No. 31, on v. 4, p. 418, 719
v. 7—12, p. 419, 420
App. No. 32, on v. 10, p. 420, 720
v. 13—15, p. 421, 422
App. No. 33, on v. 13, p. 421, 721
v. 16—30, p. 422, 426
Chap. xx. v. 1—16, p. 426, 427
v. 17—19, p. 429
v. 20—28, p. 430, 431
v. 29—34, p. 432, 435
Chap. xxi, v. 1—17, p. 443, 448
v. 18, 19, p. 449
v. 20—22, p. 451, 452
v. 23—27, p. 457, 458
v. 28—46, p. 458, 461
Chap. xxii, v. 1—14, p. 462, 465
v. 15—22, p. 465, 466
v. 23—33, p. 466, 468
v. 34—46, p. 468, 470
Chap. xxiii. v. 1—39, p. 470, 478
Chap. xxiv. v. 1, 2, p. 479
v. 3—51, p. 480, 486
Chap. xxv. v. 1—46, p. 487, 491
Chap. xxvi. v. 1—5, p. 492, 493
v. 6—13, p. 494, 496
v. 14—16, p. 497, 498
App. No. 35, on v. 17, 19, p. 498, 499
on v. 17, p. 498, 729
v. 20, p. 499
v. 21—25, p. 504
v. 26—29, p. 505, 507
v. 30, p. 514
v. 31—35, p. 522
v. 36—46, p. 523, 524
v. 47—56, p. 525, 526
v. 57, p. 529
v. 58—69—75, p. 529
v. 59—68, p. 537, 541
Chap. xxvii. v. 1, 2, 11, 14, p. 541
v. 3—10, p. 558, 564
v. 13—14, p. 546

Matt. xxvii. v. 15—31, p. 548, 557
v. 32—35, p. 566
v. 36, p. 571
v. 37—38, p. 569
v. 39—41, p. 571
v. 42—44, p. 572
v. 46, p. 577
v. 47, p. 578
v. 48, p. 579
v. 49—54, p. 578, 580
v. 55—66, p. 583, 587
Chap. xxviii. v. 1—8, p. 587, 589
v. 9—15, p. 595, 596
v. 16—17, p. 604
v. 18—20, p. 610
MARK i. v. 1—3, p. 35
App. No. 16, on v. 1, p. 36, 635
v. 4, p. 37
v. 5—6, p. 36
v. 7—8, p. 39
v. 9, p. 44
App. No. 17,* p. 44, 639
v. 10, p. 45
v. 11, p. 46
v. 12—13, p. 47
v. 10, p. 45. v. 11, p. 46. v. 12—13,
p. 47
v. 13, latter clause, p. 49
v. 14—15, p. 105
v. 16—22, p. 108, 109
v. 23—28, p. 131—2—3
v. 29—34, p. 133, 134
v. 35—39, p. 134, 135
v. 40—45, p. 138
Chap. ii. v. 1—2, p. 146
v. 3—12, p. 149, 151
v. 13—14, p. 152
v. 15—22, p. 152—4—6
v. 23—28, p. 214, 216
Chap. iii. v. 1—5, p. 218
v. 6—12, p. 219, 220
v. 13, p. 164
v. 14—15, p. 173
v. 16—19, p. 164, 165
v. 20—21, p. 173
v. 22—30, p. 221, 222
v. 31—35, p. 225
Chap. iv. v. 1—20, p. 226, 230
v. 21—25, p. 230, 231
v. 26—29, p. 233, 234
v. 30—34, p. 235
v. 34, last clause, p. 237
v. 35—41, p. 140, 141
Chap. v. v. 1—21, p. 142, 145
v. 22—24, p. 156, 157
v. 25—34, p. 157, 158
v. 35—43, p. 159, 160
Mark

Mark vi. v. 1—6, p. 240, 241
 v. 7—13, p. 241, 242
 v. 14—16, p. 245
 v. 17—20, p. 103, 104
 v. 21—30, p. 242, 245
 v. 30, p. 245
 v. 31—34, p. 247, 248
 v. 35—44, p. 249, 251, 252
 v. 45—46, p. 253
 v. 47—52, p. 254, 256
 v. 53—56, p. 256
 Chap vii. v. 1—23, p. 263, 270
 v. 24—30, p. 270, 273
 v. 31—37, p. 273, 274
 Chap. viii. v. 1—9, p. 275, 276
 v. 10—12, p. 277, 279
 v. 13—21, p. 279, 281
 v. 22—26, p. 281, 282
 v. 27—30, p. 282, 287
 v. 31—33, p. 287, 288
 v. 34—38, p. 288, 289
 Chap ix. v. 1, p. 289
 v. 2—13, p. 290, 293
 v. 14—27, p. 293, 295
 v. 28—32, p. 295, 296
 v. 33—37, p. 299, 300
 (See Matt. xi, 23, p. 194 and 227, and
 App. No. 26, No. 27, p. 694)
 v. 38—50, p. 301, 303
 Chap x. v. 1, p. 310
 v. 2—9, p. 418
 v. 10—12, p. 419, 421
 v. 13—16, p. 421, 422
 v. 17—31, p. 442, 446
 v. 32—34, p. 328, 429
 v. 35—45, p. 431, 432
 v. 46—52, p. 432—4—5
 Chap. xi. v. 1—11, p. 443, 445, 448
 v. 12—19, p. 448, 449, 451
 v. 20—26, p. 451, 452
 v. 27—33, p. 457, 458
 Chap. xii. v. 1—12, p. 458, 461
 v. 13—17, p. 465
 v. 18—27, p. 467, 468
 App. No. 30, on John xi 24, p. 408, 702
 v. 28—37, p. 468, 470
 See App. No. 34, on Mark xii. 29,
 p. 469, and 728
 v. 38—40, p. 470, 473, 474
 Chap. xiii. v. 1—2, p. 479
 v. 3—37, p. 480, 487
 Chap. xiv. v. 1—2, p. 493
 v. 3—9, p. 494, 496
 v. 10—11, p. 497
 v. 12—16, p. 498, 499
 v. 17, p. 499
 v. 18—21, p. 503, 504

Mark xiv. v. 21—26, p. 505, 507
 v. 27—31, p. 520, 522
 v. 32—42, p. 523, 525
 v. 43—52, p. 525, 526, 528
 v. 53, p. 529, 536
 v. 54, p. 529
 v. 55—65, p. 536, 538, 541
 v. 66—72, p. 530, 531, 533, 535
 Chap. xv. v. 1—5, p. 541, 546
 v. 6—20, p. 548, 550, 555, 557
 v. 11, p. 549
 v. 21—24, p. 565, 566
 v. 25, p. 557, 567
 v. 26—47, p. 568, 569, 571, 573
 p. 577, 579, 581, 583—4—6
 Chap. xvi. v. 1—11, p. 588, 589,
 593, 594
 v. 12—14, p. 598, 601, 604
 v. 15—20, p. 610
 LUKE i. v. 1—4, p. 1
 App. No. 1, on v. 1, p. 1, 613
 v. 5—25, p. 2, 5
 App. No. 2, on v. 5, p. 2, 613
 No. 3, on v. 13, p. 3, 615
 No. 4, on v. 21, p. 4, 615
 v. 26—38
 v. 39—45
 App. No. 5, on v. 39, p. 7, 618
 v. 46—56, p. 8, 9
 v. 57—66, p. 10, 11
 v. 67—80, p. 11, 12
 Chap. ii, v. 1—5, p. 16
 App. No. 9, on v. 2, p. 16, 622
 No. 10, on v. 4, p. 16, 623
 v. 6—7, p. 16, 17
 App. No. 11, on v. 6, p. 17, 624
 v. 8—21, p. 17, 20, 21
 v. 22—24, p. 20, 21
 v. 25—32, p. 21, 22
 v. 33—35, p. 22
 v. 36—38, p. 23
 v. 39—41, p. 24
 v. 42—50, p. 32, 34
 App. No. 14, on v. 46, p. 33, 634
 v. 51—52, p. 34, 35
 Chap. iii. v. 1—2, p. 36
 App. No. 16, on v. 2, p. 36, 635
 v. 3—18, p. 40, 44
 v. 19—20, p. 103, 105
 v. 21—22, p. 46
 App. No. 18, on v. 21, p. 46, 641
 v. 23—38, p. 46
 App. No. 18,* on v. 23, p. 46, 642,
 and see 653
 Chap. iv. v. 1—2, p. 47, 48
 v. 3—13, p. 53, 52, 54
 v. 14—15, p. 105

Luke iv. v. 16—30, p. 98, 102
 v. 31—32, p. 108, 131
 v. 33—37, p. 132, 133
 v. 38—41, p. 133
 v. 42—44, p. 134
 Chap. v. v. 1—3, p. 135
 v. 4—11, p. 136, 138
 v. 12—16—17, p. 139, 140
 v. 17, p. 148
 v. 18—26, p. 150, 151
 v. 27—28, p. 152
 v. 29—39, p. 152, 156
 Chap. vi. v. 1—5, p. 214
 v. 6—11, p. 217, 218
 v. 12—16, p. 164, 166
 v. 17—49, p. 167, 171
 Chap. vii. v. 1—10, p. 171, 172
 v. 11—17, p. 184, 185
 v. 18—23, p. 185, 187
 v. 24—35, p. 187, 192
 v. 36—50, p. 196, 201
 Chap. viii. v. 1—3, p. 201
 v. 4—15, p. 226, 230
 v. 16—18, p. 231, 232
 v. 19—21, p. 225
 v. 22—25, p. 140, 141
 v. 26—40, p. 142—45
 v. 41—42, p. 156
 v. 43—48, p. 157, 159
 v. 49—56, p. 159, 161
 Chap. ix. v. 1—6, p. 241, 242
 v. 7—10, p. 245
 v. 10—11, p. 247, 248
 v. 11—17, p. 248, 250
 v. 18—21, p. 282, 283
 v. 22, p. 287
 v. 23—27, p. 289
 v. 28—36, p. 290, 292
 v. 37—42, p. 293, 295
 v. 43—45, p. 296, 297
 v. 46—48, p. 300
 v. 49—50, p. 301
 v. 51—56, p. 340, 341
 v. 57—62, p. 342
 Chap. x. v. 1—24, p. 342, 345
 v. 25—37, p. 345, 348
 v. 38—42, p. 349, 351
 Chap. xi. v. 1—4, p. 357, 359
 v. 5—13, p. 359, 360
 v. 14—26, p. 360, 362
 v. 27—28, p. 362
 v. 29—36, p. 363, 364
 v. 37—54, p. 364, 366
 App. No. 29, on v. 45, p. 365, 700
 Chap. xii. v. 1—12, p. 367, 368
 v. 13—15, p. 368
 v. 16—21, p. 369

Luke xii. v. 22—53, p. 369, 372
 v. 54—59, p. 372
 Chap. xiii. v. 1—5, p. 373
 v. 6—9, p. 373
 v. 10—17, p. 375, 376
 v. 18—21, p. 377
 v. 22—30, p. 377, 380
 v. 31—35, p. 380, 381
 Chap. xiv. v. 1—6, p. 381
 v. 7—15, p. 382, 384
 v. 16—24, p. 385, 386
 v. 25—35, p. 386, 388
 Chap. xv. v. 1—10, p. 388, 389
 v. 11—32, p. 389, 392
 Chap. xvi. v. 1—13, p. 392, 396
 v. 14—18, p. 396, 398
 v. 19—31, p. 398, 399
 Chap. xvii. v. 1—10, p. 400, 403
 v. 11—19, p. 405, 406
 v. 20—37, p. 412, 414
 Chap. xviii. v. 1—8, p. 414
 v. 9—14, p. 415, 417
 v. 15—17, p. 421
 v. 18—30, p. 422
 v. 31—34, p. 429
 v. 35—43, p. 433, 434
 Chap. xix. v. 1—10, p. 435, 437
 v. 11—28, p. 437, 440
 v. 29—46, p. 442, 447
 v. 47—48, p. 457
 Chap. xx. v. 1—8, p. 458
 v. 9—19, p. 459, 461
 v. 20—26, p. 465, 466
 v. 27—40, p. 467, 468
 v. 41—44, p. 470
 v. 45—47, p. 470, 474
 Chap. xxi. v. 1—4, p. 479
 v. 5—6, p. 479, 480
 v. 7—36, p. 480, 485
 v. 37—38, p. 492
 Chap. xxii. v. 1—2, p. 494
 v. 3—6, p. 496, 497
 v. 7—13, p. 499
 v. 14, p. 499
 v. 15—20, p. 506, 507
 v. 21—23, p. 503, 504
 v. 24—27, p. 500
 v. 28—39, p. 507, 510
 v. 40—46, p. 524, 525
 v. 47—53, p. 536, 538
 v. 54, p. 529
 v. 54—62, p. 530, 535
 v. 62—71, p. 536, 539, 540, 541
 Chap. xxiii. v. 1—5, p. 544, 546
 v. 6—25, p. 546, 550, 555, 556
 v. 26—56, p. 565, 567, 569, 572
 Luke

- THE

T H E
HISTORY and HARMONY
OF THE
FOUR GOSPELS.

INTROD. Luke i, 1-4, p. 1, 2
 Conception of John Baptist—Luke i,
 5-25, p. 2--5
 Conception and Birth of Jesus—Luke i,
 v. 26-38, p. 6, 7
 Salutation of Mary and Eliz.—Luke i,
 v. 39-45, p. 7, 8
 The Song of Mary—Luke i, v. 46-56,
 p. 8, 9
 The Birth of John Baptist—Luke i,
 57-66, p. 10
 The Song of Zacharias—Luke i, 67-
 80, p. 11, 12
 The Angel to Joseph in a Dream—Matt.
 i, 18-25, p. 13--15
 Joseph and Mary Enrolled at Bethle-
 hem—Luke ii, 1-5, p. 16
 The Birth of Jesus—Luke ii, 6, 7, p.
 16
 Good News first to Shepherds—Luke
 ii, 8-20, p. 17-20
 Jesus circumcised on 8th Day—Luke ii,
 21, p. 20
 Jesus, presented in the Temple—Luke
 ii, 22-24, p. 21
 Simeon blesses God—Luke ii, 21-32,
 p. 21
 Joseph and Mary—Simeon blesses,—
 Luke ii, 33-35, p. 22
 Anna a Prophetess, gives thanks—Luke
 ii, 36-38, p. 23
 Joseph and Mary return to Nazareth—
 Luke ii, 39, p. 24
 Infancy of Jesus—Luke ii, 40, 41, p. 24
 Wise men come to worship Jesus—Matt.
 ii, 1-12, p. 24-27
 Joseph fleeth into Egypt—Matt. ii, 13-
 15, p. 28

Slaughter of Infants—Matt. ii, 16-18,
 p. 29
 Joseph commanded to flee into the
 Land of Israel—Matt. ii, 19-22, p. 30
 Joseph dwelt in Nazareth—Matt. i,
 23, p. 31
 Jesus, in the Temple hears the Doctors—
 Luke ii, 42-50, p. 32, 34
 Jesus subject to his parents—p. 34
 Introduction by St. Mark—Mark i, v.
 1-3, p. 35
 John Baptist's Ministry 15th of Tib.—
 Luke iii, 1, 2, p. 36
 John preaches repentance, &c.—Matt.
 iii, 1-6—Mark i, 5, 6, p. 36
 Pharisees and Sadducees rebuked—Matt.
 iii, 7-10—Mark i, 4-5, p. 37
 The People warned from the wrath on
 Jerusalem—Matt. iii, 11, 12—Mark
 i, 7-8, p. 39
 John removes on the Banks of Jordan—
 Luke iii, 3-18, p. 40-44
 Jesus baptized by John in Jordan—
 Matt. iii, 13-15—Mark i, 9, p. 44
 The Holy Ghost proclaims Jesus THE
 CHRIST. Matt. iii, 16, 17—Mark
 i, 10, p. 45
 The Holy Ghost witnesseth to Jesus—
 Mark i, 11, Luke iii, 21, 22, p. 46
 Jesus now 30 years of Age—The Seed
 of the Woman—Luke iii, 23-38, p. 46
 Jesus's Genealogy—Son of Abraham,
 and David, &c. Matt. i, 1-17, p. 47
 Jesus in the Wilderness fasts 40 days,
 &c.—Matt. iv, 1, 2—Mark i, 12,
 13—Luke iv, 1, 2, p. 47-8
 Jesus tempted of the devil—Matt. iv,
 3-11

3-11—Mark i, 13—Luke iv, 3-13, p. 49-54
 Jesus returns into Galilee, his fame, &c. Luke iv, 14, 15, p. 54
 Jesus, the Word—John i, v. 1-14, 16-18, p. 54, 58
 Priests and Levites question John—John i, 15, 19-28, p. 58, 60
 The next day, John points out Jesus—John i, 29-34, p. 60, 61
 The day after John says, Behold the Lamb of God!—John i, 35-36, p. 61
 John and Andrew follow Jesus—John i, 37-40, p. 61, 62
 Andrew brings Simon to Jesus, &c.—John i, 41-42, p. 62
 The day after, Jesus, in Galilee, calls Philip—John i, 43-44, p. 63
 Philip brings Nathaniel to Jesus—John i, 45-51, p. 64, 67
 Jesus, and at a Marriage feast, changes water into wine—John ii, v. 1-11, p. 67-71
 Jesus goes to Capernaum—John ii, 12, p. 71
 The first Passover, &c. Jesus drives the Traders out of the Temple—John ii, 13-25, p. 71-75
 Nicodemus comes to Jesus by Night—John iii, v. 1-21, p. 75-84
 Jesus, &c. go from Jerusalem to Judea—John iii, 22, p. 84, 5
 Jesus baptizes at Aenon—John iii, 23, 24, p. 85
 John answers the Question about Purification—John iii, 25-36, p. 85-87
 Jesus leaves Judea, passeth through Samaria—John iv, 1-4, p. 87, 8
 Jesus comes to Sychem, rests at Jacob's Well—John iv, v. 5, 6, p. 88
 Jesus talks with a woman of Samaria, &c.—John iv, 7-26, p. 89-96
 Jesus's Disciples comes, &c.—John iv, 27-38, p. 96, 7
 Samaritans believe on Jesus—John iv, 39-42, p. 97
 Jesus goes from Sichem in Galilee, &c.—John iv, 43-45, p. 98
 Jesus at Nazareth reads in the Synagogue, &c.—Luke iv, 16-30, p. 98-102
 Jesus after Herod had put John into prison, preaches in Galilee—Matt. iv, 12-xiv, 3-5—Mark i, 14, 15—vi, 17-20—Luke iii, 19, 20—iv, 14, 15, p. 103-105

Jesus comes into Cana—a Nobleman's Son healed of a fever—John iv, 46-54, p. 105, 106
 End of the 1st year's Ministry A. M. 4037
 Jesus enters on the 2d year's Ministry at Feast of Tabernacles A. M. 4038 and makes Capernaum his residence—Matt. iv. 13-17, p. 107
 Jesus calls Peter, Andrew, James and John—Matt iv, 18-22—Mark i, 16-22—Luke iv, 31, 32, p. 108, 9
 Jesus's Tour through Galilee—Matt. iv, 23-25, p. 109
 Jesus's Sermon on a Mountain—Matt. v, 1-48—vi, 1-34—viii, 1-29, p. 109-126
 Jesus cleanseth a Leper, &c.—Matt. viii, 1-4, p. 127-129
 Jesus heals a Centurion's Servant of the Palsy—Matt. viii, 5-13, p. 130
 Jesus cures a Demoniac on the Sabbath—Mark i, 21-28—Luke iv, 31-37, p. 131, 133
 Peter's Wife's Mother cured of a fever, &c.—Matt. viii, 14-17—Mark i, 29-34—Luke iv, 38-41, p. 133, 4
 Jesus in a solitary place, prays—teaches and heals through Galilee—Mark i, 35-39—Luke iv, 42-44 p. 134, 5
 Jesus teaches out of Peter's Ship—Luke iv, 1-3, p. 135
 The first Miraculous draught of Fishes—Luke v, 4-11, p. 136, 138
 A Leper cleansed—Multitudes flock to Jesus—Mark i, 40-45—Luke v, 12-17, p. 138
 Jesus ready to cross the Lake—a Scribe comes to him, &c.—Matt. viii, 18-22, p. 139
 Jesus crosses the Lake—a Storm ceaseth by Miracle—Matt. viii, 23-27—Mark iv, 35-41—Luke viii, 22-25, p. 140, 141
 Jesus cures two Demoniacs—Matt. viii, 28-34—Mark v, 1-21—Luke viii, 26-40, p. 142-145
 Jesus preaches in Capernaum—Matt. ix, 1—Mark ii, 1, 2—Luke v, 17, p. 146-148
 A paralytic let down from the housetop—Matt. ix, 2-8—Mark ii, 3-12—Luke v, 18-26, p. 149-151
 Jesus by the sea side, calls Matthew—Matt. ix, 9—Mark ii, 13, 14—Luke v, 27, 28, p. 152

- Matthew makes a great feast, &c.—
Matt. ix, 10-17—Mark ii, 15-22—
Luke v, 29-39, p. 152-156
- Jairus the ruler comes to Jesus, &c.—
Matt. ix, 18, 19—Mark v, 22-24
Luke viii, 41, 42, p. 156, 7
- A woman's issue of blood healed, &c.—
Matt. ix, 20-22—Mark v, 25-34
Luke viii, 43-48, p. 157-159
- Jairus's daughter raised from the dead
—Matt. ix, 23-26—Mark v, 35-
43—Luke viii, 49-56, p. 159-161
- Jesus gives sight to two blind men—
Matt. ix, 27-31, p. 161, 2
—cures a dumb man with a devil—
Matt. ix, 32-34, p. 162
- Jesus teaches throughout Galilee—
Matt. ix, 35-38, p. 163
- chooses twelve apostles, &c.—Matt.
x, 2-4—Mark iii, 13, 16-19—Luke
vi, 12-16, p. 164-166
- Jesus's sermon on the Plain—Luke vi,
17-49, p. 167-171
- Jesus at Capernaum, cures a Centuri-
on's slave—Luke vii, 1-10, p. 171, 2
- Jesus returns home with the twelve—
Mark iii, 14, 15-19 last clause, 20,
21, p. 173
- The twelve apostles receive their com-
mission to preach and heal—Matt.
x, 1, 5-42, p. 174-183
- Jesus at Naim, raises a widow's son
from the dead—Matt. xi, 1—Luke
vii, 11-17, p. 184, 5
- John's disciples shew their master these
things, &c.—Matt. xi, 2-6—Luke
vii, 18-23, p. 185-187
- Jesus vindicates John's character—
Matt. xi, 7-30—Luke vii, 24-35,
p. 187-196
- dines at Simon's the Pharisee's
house, is anointed by a woman, &c.—
Luke vii, 36-50, p. 196-201
- teacheth in the towns—unto Jeru-
salem to the passover with the twelve
and honourable women—Luke viii,
1-3, p. 201-204
- heals an infirm man at Bethesda—
John v, 1-14, p. 205-209
- The Jews rulers seek to kill him,
&c.—John v, 15-47, p. 209-214
- Jesus walks through the corn fields,
&c.—Matt. xii, 1-8—Mark ii, 23-
28—Luke vi, 1-5, p. 214-216
- on the sabbath cures a right-hand
withered—Matt. xii, 9-13—Mark
iii, 1-5—Luke vi, 6-11, p. 217,
218
- Pharisees take counsel with the Hero-
dians to destroy Jesus—Matt. xii,
14-21—Mark iii, 6-12, p. 219, 220
- Jesus cures a man blind and dumb, &c.—
Matt. xii, 22-37—Mark iii, 22-30,
p. 220-222
- Scribes and Pharisees demand a sign—
Matt. xii, 38-45, p. 222-224
- Jesus's mother and brethren wait with-
out, &c.—Matt. xii, 46-50—Mark
iii, 31-35—Luke viii, 19-21, p. 225
- Jesus by the sea side in a ship—the pa-
rable of the sower—Matt. xiii, 1-23
Mark iv, 1-20—Luke viii, 4-15,
p. 226-230
- of the lighted lamp—Mark iv, 21-
25—Luke viii 16-18, p. 230-232
- the good seed—tares among the wheat
Matt. xiii, 24-30, p. 232, 3
- the seed that sprung up, &c.—Mark
iv, 26-29, p. 233, 234
- the grain of mustard—leaven—Matt.
xiii, 31-35—Mark iv, 30-34, p.
235-237
- Jesus expounds the parables to his dis-
ciples—Matt. xiii, 36-43—Mark
iv, 34 last clause, p. 237, 238
- The gospel like hid treasure—one pearl
a net—a scribe—Matt. xiii, 44-52,
p. 238, 9
- Jesus goes to Nazareth the last time,
&c.—Matt. xiii, 53-58—Mark vi,
1-6, p. 240, 1
- The twelve apostles sent to preach and
heal, &c.—Mark vi, 7-13—Luke
ix, 1-6, p. 241, 2
- Herod beheadeth John Baptist—Matt,
xiv, 6-12—Mark vi, 21-29, p. 242,
245
- The twelve apostles return, &c.—Matt.
xiv, 1, 2—Mark vi, 14-16, 30—
Luke ix, 7-10, p. 245, 6
- Jesus, &c. crosses the sea of Galilee—
Matt. xiv, 13, 14—Mark vi, 31-34
Luke ix, 10, 11—John vi, 1, 2, p.
247, 8
- 5000 men fed with five loaves and two
fishes—Matt. xiv, 15-21—Mark vi,
35-44—Luke ix, 12-17—John vi,
3-14, p. 248-252
- Jesus compels the twelve to go over the
sea, &c.—Matt. xiv, 22, 23—Mark
vi, 45, 46—John vi, 15-17, p. 253
- A storm at the lake—Jesus walks on
the

the sea—Matt. xiv, 24-33—Mark vi, 47-52—John vi, 18-21, p. 254-256

Jesus heals in the cities, &c. of Genesareth—Matt. 34-36—Mark vi, 53-56, p. 256

The people whom Jesus had fed, take ship to Capernaum, seeking him—John vi, 21-24, p. 257

A discourse in an assembly at Capernaum—John vi, 25-59, p. 258-261

Many disciples offended, &c.—John vi, 60-71, p. 262

Jesus walks in Galilee, reproves the Pharisees, &c.—Matt. xv, 1-20—Mark vii, 1-23—John vii, 1, p. 263-270

A woman of Canaan's daughter healed, &c.—Matt. xv, 21-28—Mark vii, 24-30, p. 270-273

A man deaf and dumb cured, &c.—Mark vii, 31-37, p. 273, 4

Jesus heals and teaches nigh the sea of Galilee—Matt. xv, 29-31, p. 275

4000 men fed with seven loaves, &c.—Matt. xv, 32-39—Mark viii, 1-9, p. 275, 6

Jesus goes by ship into Magdala—Pharisees and Sadducees tempt him—Matt. xv, 39—xvi, 1-4—Mark viii, 10-12, p. 277-279

Jesus goes to the other side of the lake, warns the disciples of the leaven of Pharisees and Herod—Matt. xvi, 5-12—Mark viii, 13-21, p. 279-281

Jesus at Bethsaida gives sight to a blind man—Mark viii, 22-26, p. 281

—goes into Cæsarea, Philippi, Peter's confession, &c.—Matt. xvi, 13-20—Mark viii, 27-30—Luke ix, 18-21, p. 282-287

Jesus foretells his sufferings, the first time, Peter offended, &c.—Matt. xvi, 21-23—Mark viii, 31-33—Luke ix, 22, p. 287

Jesus declares he will judge the world—Matt. xvi, 24-28—Mark viii, 34-38 and ix, 1—Luke ix, 23-27, p. 288, 9

Jesus takes Peter, James and John, is transfigured before them—Matt. xvii, 1-13—Mark ix, 2-13—Luke ix, 28-36, p. 290-293

Jesus cures an only child of fits, lunatic, deaf, and dumb, &c.—Matt. xviii, 14-18—Mark ix, 14-27—Luke ix, 37-42, p. 293-295

—instructs his disciples in the house and departs privately into Galilee, foretells his sufferings the third time (see p. 287 and 493)—Matt. xvii, 19-23—Mark ix, 28-32—Luke ix, 43-45, p. 295-297

—pays tribute, by miracle—Matt. xvii, 24-27, p. 297, 8

—disciples reproved about the chief posts—Matt. xviii, 1-4—Mark ix, 33-37—Luke ix, 46-48, p. 299, 300

Jesus's discourse on John's saying, we forbid one casting out devils—Matt. xviii, 5-11—Mark ix, 38-50—Luke ix, 49, 50, p. 301-304

The parable of the sheep astray—Matt. xviii, 12-14, p. 305

The parable of servant debtors—Matt. xviii, 23-35, p. 307-309

Jesus departs out of Galilee, heals multitudes on the road to Jerusalem, to keep the feast of tabernacles—Matt. xix, 1, 2—Mark x, 1, p. 310, 11

Jesus goeth privately to Jerusalem—midst of the feast, teaches in the temple—John vii, 10-44, p. 311-315

Officers sent to apprehend Jesus—John vii, 45-53—viii, 1, p. 315, 316

Jesus teaches in the temple—a woman accused of adultery brought—John viii, 2-11, p. 317-321

A conversation on Jesus's saying, "I am the light, &c." p. 321-327

Jesus on the sabbath, cures a man born blind and begged, &c.—John ix, 1-41, p. 328-339

Jesus going up to Jerusalem sends messengers before him—refused—in a village of Samaria, &c.—Luke ix, 51-56, p. 340, 1

In another village, one saith, Lord I will follow thee—Jesus saith to another, follow me, &c.—Luke ix, 57-62, p. 342-344

A lawyer tempts Jesus, parable of the good Samaritan—Luke x, 25-37, p. 345-348

Jesus comes to Bethany, to Martha and Mary's house—Luke x, 38-42, p. 349-351

—at feast of dedication—parable of the sheep-fold, &c.—John x, 1-18, p. 351-355

The Jews would stone Jesus, his answer—John x, 31-39, p. 356, 7

Jesus

Jesus goes beyond Jordan—John x, 40-42, p. 357
 In Perea, one disciple faith, Lord, teach us to pray, &c.—Luke xi, 1-4, p. 357, 8
 The efficacy of prayer—Luke xi, 5-13, p. 359-60
 Jesus casts out a dumb devil, &c.—Luke xi, 14-26, p. 360-362
 A woman blesteth Jesus aloud—Jesus's answer—Luke xi, 27, 28, p. 362
 Jesus faith, This is an evil generation, &c.—Luke xi, 29-36, p. 363, 4
 Jesus invited to dine by a Pharisee—Luke xi, 37-54, p. 364-366
 —teacherh a multitude in Galilee—Luke xii, 1-12, p. 367, 8
 One desires Jesus to bid his brother divide the inheritance, &c.—Luke xii, 13-15, p. 368
 Parable of the good ground, &c.—Luke xii, 16-21, p. 369
 The disciples exhorted to contempt of the world, &c.—Luke xii, 22-53, p. 369-372
 The people warned to escape the wrath upon Jerusalem—Luke xii, 54, 59, p. 372
 A censorious judgment condemned, &c.—Luke xiii, 1-5, p. 373
 Parable of the barren fig-tree—Luke xiii, 6-9, p. 373
 Jesus, on the Sabbath, cures a woman bowed eighteen years—Luke xiii, 10-17, p. 375, 6
 Parables of the grain of mustard—leaven—Luke xiii, 18-21, p. 377
 Jesus teaches in the cities and villages unto Jerusalem, &c.—Luke xiii, 22-30, p. 377-80
 —warned of Herod—foretells his death, 4th time—Luke xiii, 31-35, p. 380, 1
 —eats bread at a Pharisee's house—cures a man of a dropsy—Luke xiv, 1-6, p. 381
 —shews folly of pride, &c. by the parable of a wedding garment—Luke xiv, 7-15, p. 382-384
 Parable of the great supper—Luke xiv, 16-24, p. 385, 6
 Multitudes follow Jesus—his disciples instructed—Luke xiv, 25-35, p. 386-388
 Publicans, &c. come to hear Jesus—scribes murmur—parable of the lost

sheep—silver drachma—Luke xv, 1-10, p. 388, 9
 Parable of the prodigal son—Luke xv, 11-32, p. 389-392
 Parable of the unjust steward—Luke xvi, 1-13, p. 392-396
 Pharisees covetous deride Jesus, &c.—Luke xvi, 14-18, p. 396-398
 Parable of the wealthy glutton and beggar Lazarus—Luke xvi, 19-31, p. 398-400
 Jesus tells of stumbling blocks, &c.—Luke xvii, 1-10, p. 400-403
 —called into Judea to cure Lazarus—John xi, 1-16, p. 403-405
 Jesus cures ten lepers—Luke xvii, 11-19, p. 405, 6
 —raiseth Lazarus from the dead—John xi, 17-45, p. 407-411
 The Pharisees hold a council upon it—John xi, 46-53, p. 411
 Jesus at Ephraim—foretells his sufferings—and end of the Jewish state—Luke xvii, 20-37—John xi, 54, p. 412-414
 Parable of unjust judge and injured widow—Luke xviii, 1-8, p. 414
 Parable of Pharisee and Publican, &c.—Luke xviii, 9-14, p. 415-417
 Pharisees tempt Jesus about divorces—Matt. xix, 3-6—Mark x, 2-9, p. 418
 In the house the disciples ask Jesus about it—Matt. xix, 7-12—Mark x, 10-12, p. 419, 421
 Jesus blesteth children—goes from Ephraim—Matt. xix, 13-15—Mark x, 13-16—Luke xviii, 15-17, p. 421, 2
 A ruler asks about eternal life—Jesus's answer—Matt. xix, 16-30—Mark x, 17-31—Luke xviii, 18-30, p. 422-426
 The parable of labourers in the vineyard—Matt. xx, 1-16, p. 426-428
 Jesus foretells his sufferings a fifth time—Matt. xx, 17-19—Mark x, 32-34—Luke xviii, 31-34, p. 428, 9
 Mary Salome and her sons James and John petition Jesus, &c.—Matt. xx, 20-28—Mark x, 35-45, p. 430-432
 Jesus gives sight to Bartimæus, and to another beggar, near Jericho—Matt. xx, 29-34—Mark x, 46-52—Luke xviii, 35-43, p. 432-435

Zaccheus, a rich Publican called—

Luke xix, 1-10, p. 435-437

Parable of ten pounds given by a king to his servants, &c.—Luke xix, 11

--28, p. 437-440

The Pharisees proscribe Jesus—John xi, 55-57, p. 440

Jesus sups at Bethany—is anointed six days before the Passover—John xii, 1-11, p. 440, 1

—goes to Jerusalem riding on an ass—Matt. xxi, 1-17—Mark xi, 1-11—Luke xix, 29-46—John xii, 12-19, p. 442-448

—curseth the barren fig-tree—purges the temple the third time—Matt. xxi, 18, 19—Mark xi, 12-19, p. 448-451

—returns from Bethany to Jerusalem, &c.—Matt. xxi, 20-22—Mark xi, 20-26, p. 451, 2

Philip and Andrew tell Jesus of Greeks, &c.—John xii, 20-50, p. 453, 457

Jesus silences the Sanhedrim—Matt. xxi, 23-27—Mark xi, 27-33—Luke xix, 47, 48, xx, 1-8, p. 457, 458

Parable of two sons in the vineyard—Matt. xxi, 28-46—Mark xii, 1-12—Luke xx, 9-19, p. 458-461

The parable of the marriage-supper—Matt. xxii, 1-14, p. 462-464

Pharisees, &c. tempt Jesus about tribute—Matt. xxii, 15-22—Mark xii, 13-17—Luke xx, 20-26, page 465, 6

Jesus silences the Sadducees, about the Resurrection—Matt. xxii, 23-33—Mark xii, 18-27—Luke xx, 27-40, p. 466-468

—answers the lawyer about the first commandment—Matt. xxii, 34-46—Mark xii, 28-37—Luke xx, 41-44, p. 468-470

—woes against the Pharisees, &c. 2d time—Matt. xxiii, 1-39—Mark xii, 38-40—Luke xx, 45-47, p. 470-478

—applauds a poor widow's two mites—Matt. xii, 41-44—Luke xxi, 1-4, p. 479

—answers the disciples about the temple, &c.—Matt. xxiv, 1-2—Mark xiii, 1, 2—Luke xxi, 5, 6—p. 479

Jesus foretells the fall of Jerusalem,

5th time—Matt. xxiv, 3-51—Mark xiii, 3-37—Luke xxi, 7-36, p. 480-486

Parables of 10 virgins—talents—sheep and goats—Matt. xxv, 1-46, p. 487-491

Jesus teaches in the temple—goes out to the mount of Olives—foretells his death the 7th time—Matt. xxvi, 1-5—Mark xiv, 1, 2—Luke xx, 37, 38, xxii, 1, 2, p. 492, 3

—anointed, at Simon's of Bethany, Matt. xxvi, 6-13—Mark xiv, 3-9 p. 494-496

Judas bargains with the Sanhedrim to betray Jesus—Matt. xxvi, 14-16—Mark xiv, 10, 11—Luke xxii, 3-6, p. 496-498

Jesus sends Peter and John to prepare for the passover—Matt. xxvi, 17-19—Mark xiv, 12-16—Luke xxii, 7-13, p. 498, 9

At supper, the disciples contend about the chief posts, &c.—Matt. xxvi, 20—Mark xiv, 17—Luke xxii, 14, 24-27, p. 499, 500

Jesus washes the disciples feet—Matt. xxvi, 21-25—Mark xvi, 18-21—Luke xxii, 21-23—John xiii, 1-32, p. 501-505

—institutes bread and wine, memorials, &c.—Matt. xxvi, 26-29—Mark xiv, 22-25—Luke xxii, 15-20—1 Cor. xi, 25, 26, p. 505-507

A consolatory discourse, &c.—Matt. xxvi, 30—Mark xiv, 26—Luke xxii, 28-39—John xiii, 33-38 and xiv, 1-31, p. 507-514

Jesus discourses with his eleven—to the mount of Olives—John xv, 1-27, xvi, 1-33, xvii, 1, p. 515-520

—intercessory prayer—Matt. xxvi, 31-35—Mark xiv, 27-31—John xvii, 2-26, p. 520-522

—passes over Cedron, and enters into the garden of Gethsemane—in an agony prayeth—Matt. xxiv, 36-46—Mark xvi, 32-42—Luke xxii, 40-46—John xviii, 1, p. 523-525

Judas betrays Jesus, &c.—Matt. xxvi, 47-56—Mark xiv, 43-52—Luke xxii, 47-53—John xviii, 2-12, 525-528

Jesus brought to Annas and Caiaphas—Matt. xxvi, 57—Mark xiv, 53—Luke

Luke xxii, 54—John xviii, 13, 14,
24, p. 529
The history of Peter's denials of Jesus
---Matt xxvi, 58, 69--75---Mark
xv, 54, 66--72---Luke xxii, 54--
62---John xviii, 15--18, 25--27,
p. 529--535
Jesus's Trial before the Sanhedrim
---Matt. xxvi, 59--68---Mark xiv,
53, 55--65---Luke xxii, 63--71---
John xviii, 19--23, p. 536, 541
Jesus condemned by the Sanhedrim,
&c.---Matt. xxvii, 1, 2, 11--14---
Mark xv, 1--5---Luke xxii, 66,
xxiii, 1--5. p. 541--546
Pontius Pilate sends Jesus to Herod,
&c.---Matt. xxvii, 15--31---Mark
xv, 6--20, 25---Luke xxiii 6--25
---John xix, 1--16, p. 546--557
Judas hangs himself through despair,
Matt. xxvii, 3--10--Acts i, 18, 19,
p. 558, 564

Jesus led to Calvary, and crucified,
&c.---Matt xxvii, 32--66---Mark
xv, 21--24, 26--47---Luke xxii,
26---56---John xix, 17--42, p.
564--587
--- rises from the dead on the third
day, &c.---Matt. xxviii, 1--15---
Mark xvi, 1--11---Luke xxiv, 1--
12---John xx, 1--18, p. 587--597
Jesus's fundry appearances to his disci-
ples---Matt. xxviii, 16, 17---Mark
xvi, 12--14---Luke xxiv, 13--49---
John xx, 19--31 and xxi, 1--25---
1 Cor. xv, 5--7, p. 598--608
The apostles receive their commission,
are blessed-----Jesus ascends into
heaven---Matt. xxviii, 18--20---
Mark xvi, 15--20---Luke xxiv,
5--53---Acts i, 1--26, ii, 1--4,
p. 609--612.



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As for the advantages of the Compound Text, they are manifold and obvious, (see examples, pages 460, 451, 443, 530, 103, &c.) independent of the Notes and Appendixes, which are left to the impartial judgment of the Reader, to receive or reject the same, offered or hinted with candour and humility.—See the N. B.'s, p. 561, 148, and * * p. 736; the end of note (m), p. 453, 4; p. 329, 30; 379, 403, 533; and note (y), page 78.

The History is divided into Thirty-six Sections, and the histories in each Section subdivided into smaller partitions; whereby the Reader is furnished with proper breaks and rests; which, to young persons especially, will be of singular advantage. To each Section, and to every subordinate division, Heads or Contents are prefixed; which will help the memory, as well as render it easy to turn to any transaction sought for.

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Luke xxii, 54—John xviii, 13, 14, 24, p. 529
The history of Peter's denials of Jesus
 ---Matt xxvi, 58, 69--75---Mark xv, 54, 66--72---Luke xxii, 54--62---John xviii, 15--18, 25--27, p. 529--535
Jesus's Trial before the Sanhedrim
 ---Matt. xxvi, 59--68---Mark xiv, 53, 55--65---Luke xxii, 63--71---John xviii, 19--23, p. 536, 541
Jesus condemned by the Sanhedrim,
 &c.---Matt. xxvii, 1, 2, 11--14---Mark xv, 1--5---Luke xxii, 66, xxiii, 1--5. p. 541--546
Pontius Pilate sends Jesus to Herod,
 &c.---Matt. xxvii, 15--31---Mark xv, 6--20, 25---Luke xxiii 6--25---John xix, 1--16, p. 546--557
Judas hangs himself through despair,
 Matt. xxvii, 3--10---Acts i, 18, 19, p. 558, 564

Jesus led to Calvary, and crucified, &c.---Matt xxvii, 32--66---Mark xv, 21--24, 26--47---Luke xxiii, 26--56---John xix, 17--42, p. 564--587
 --- rises from the dead on the third day, &c.---Matt. xxviii, 1--15---Mark xvi, 1--11---Luke xxiv, 1--12---John xx, 1--18, p. 587--597
Jesus's fundry appearances to his disciples---Matt. xxviii, 16, 17---Mark xvi, 12--14---Luke xxiv, 13--49---John xx, 19--31 and xxi, 1--25---1 Cor. xv, 5--7, p. 598--608
The apostles receive their commission,
 are blessed----Jesus ascends into heaven---Matt. xxviii, 18--20---Mark xvi, 15--20---Luke xxiv, 5--53---Acts i, 1--26, ii, 1--4, p. 609--612.



ADVERTISEMENT.

THE Evangelist, chapter, and verse, out of which the History is transcribed, is noted all along in the margin; and whenever a change is made from one Evangelist to another, a Star [*] is put, to shew where it commences; and the Evangelist then followed, with the chapter and verse, is set in the margin.

When the same fact, &c. is related by more than one, or by all the four Evangelists; if any have a mind to turn to their Bibles, to see how the same things are expressed by the Evangelists, other than that copied, they are referred by a small letter (as ^a, ^b, ^c,) to the notes; where they will find the Evangelist, chapter, and verse noted, in the middle of the line, in *Italic characters*.

The words of our Saviour,—his Disciples,—and all others, are distinguished throughout by inverted commas (“ ”); which tends to clearness, and may be found of great utility; as also, the true punctuation, or stops, of many passages which require it; so that, among other uses, this incomparable History of Jesus will be found the best guide to Christian Scholars to read well, with understanding, and to the edification of others.

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A TABLE of the HARMONY of the FOUR EVANGELISTS.

SECT.	MATTHEW.	MARK.	LUKE.	JOHN.
I.	1	—	i. 1—80.	—
II.	12	—	ii. 1—52.	—
III.	35	i. 1—11.	iii. 1—18, 21—38.	—
IV.	47	i. 12, 13.	iv. 1—13.	i. 1—51.
V.	67	—	—	ii. 1—25. iii. 1—21.
VI.	84	—	—	iii. 22—36. iv. 1—42.
VII.	98	i. 14—20. [vi. 17—20.]	[iii. 19, 20.] iv. 14—30.	iv. 43—54. (1st year of Christ's
VIII.	107	2d Year of Christ's Ministry begins at the Feast of Tabernacles, A. M. 4038.	[iii. 19, 20.] iv. 14—30.	— [ministry ends.]
IX.	127	i. 21—39.	iv. 31—44.	—
X.	135	i. 40—45. [iv. 35—41. v. 1—21.]	v. 1—16. [viii. 22—40.]	—
XI.	146	ii. 1—22.	v. 17—39.	—
XII.	156	[v. 22—43.]	[viii. 41—56.]	—
XIII.	163	[iii. 13—21.]	[vi. 12—49. vii. 1—10.]	—
XIV.	183	—	vii. 11—50. [viii. 1—3.]	—
XV.	204	xi. 1—30.	[vi. 1—5.]	v. 1—47.
XVI.	217	[ii. 23—28.]	vi. 6—11.	—
XVII.	225	iii. 1—12, 22—35.	[viii. 4—21.]	—
XVIII.	240	iv. 1—34.	ix. 1—9, 10, first clause.	—
XIX.	246	[vi. 1—16, 21—30.]	ix. 10—17.	vi. 1—71.
XX.	263	vi. 31—56.	—	vii. 1.
XXI.	274	vii. 1—37.	—	—
XXII.	282	viii. 1—26.	—	—
XXIII.	297	viii. 27—38. ix. 1—32.	ix. 18—45.	—
XXIV.	312	ix. 33—50. x. 1.	ix. 46—50.	—

XXII. 274
 XXII. 282
 XXII. 297
 VIII. 1-20.
 VIII. 27-38. ix. 1-32.
 IX. 33-50. x. 1.
 IX. 18-45.
 IX. 46-50.

THE SECOND VOLUME.

XXIV. 310	<i>Fest of Tabernacles.</i>	—	—	vii. 2-53. viii. 1.
XXV. 317	—	—	—	viii. 2-59.
XXVI. 327	—	—	ix. 51-62. x. 1-37.	ix. 1-41.
XXVII. 348	<i>Fest of Dedication.</i>	—	x. 38-42. xi. 1-13.	x. 1-42.
XXVIII. 360	—	—	xi. 14-54. xii. 1-59. xiii. 1-9.	—
XXIX. 374	—	—	xiii. 10-35. xiv. 1-35. xv. 1-32. xvi. 1-31.	—
XXX. 400	—	—	xvii. 1-37. xviii. 1-14.	xi. 1-54.
XXXI. 417	xix. 3-30. xx. 1-16.	x. 2-31.	xviii. 15-30.	—
XXXII. 428	xx. 17-34.	x. 32-52.	xviii. 31-43. xix. 1-28.	xi. 55-57. xii. 1-11.
XXXIII. 441	xxi. 1-46.	xi. 1-33. xii. 1-12.	xix. 29-48. xx. 1-19.	xii. 12-50.
XXXIV. 461	xxii. 1-46. xxiii. xxiv. xxv.	xii. 13-44. xiii. 1-37.	xx. 20-47. xxi. 1-36.	—
XXXV. 492	xxvi. 1-56.	xiv. 1-52.	xxi. 37, 38. xxii. 1-53.	xiii. —xviii. 1-12.
XXXVI. 528	xxvi. 57-75. xxvii. xxviii.	xiv. 53-72. xv. xvi.	xxii. 54-71. xxiii. xxiv.	xviii. 13-40. xix. xx. xxi. and Acts i. 1-26. ii. 1-4.

** The First Column shews the Number of the Section ; the Second, the Page on which that Section begins ; and the Four last Columns shew the Compound Text of the Four Evangelists contained in each Section. The Texts inclosed thus [], shew the Transpositions respecting the Order of Time ; which are according to the late more accurate arrangement of the Harmony of the learned and ingenious JA. MACNIGHT, A. M.

E R R A T A.

- Page 16, Note, line 9, *for* Append. 8. *read* N° XVIII*.
- 35, ——— 5, *for* Matt. xviii. 3. Sect. XXIII. *read* Matt. xix. 13.
Appendix, N° XXXIII.
- Page 35, Note, line 3, *for* Appendix, N° 15. *read* N° XVI.
- 62, ——— line 17 and 18, *for* on Matt. xxvii. 45. and John xix. 14.
Sect. XLIV. *read* on Mark xv. 25. end of note (*p*), p. 560, and note (*k*), on
John xix. 14. p. 553.
- Page 65, Note, line 3, *for* Sect. XLV. *read* Sect. XXXVI.
- ——— 8, *for* Sect. XXXVI. *read* Sect. XXXIV.
- 68, ——— 9, *add*, after judges xiv. 12, &c. "See note (*d*), p. 352."
- 79, ——— 11, *for* Matt. xviii. 2. *read* Matt. xix. 13. p. 421.
- 80, ——— 21, *for* — *and yet no one has ascended up to heaven, but
the Son of man, — read And, No man doth ascend into heaven, but he who de-
scended from heaven; the Son of man, which is in heaven. — (Dr. Sam.
Chandler, Witnesses Re-exam. p. 89.)*
- Page 81, Note, line 33, *for* bubble, *read* bauble.
- 127, ——— 5, *for* Matt. viii. 30. *read* Luke xvii. 12. page 406.
- 142, ——— 13, *for* Mark v. 46. *read* Mark x. 46.
- 167, ——— 22, *for* Sect. XLV. *read* Sect. XXXVI.
- 176, ——— 17, *for* Sect. XXXVIII. *read* Sect. XXXV.
- 187, ——— 15, *for* Appendix, N° XXI. *read* Appendix, N° XXII.
- 219, ——— 2, *for* 16. Sect. XXIV. *read* 21. Sect. XXXIV.
p. 466.
- Page 222, Note, line 5, *for* N° XXVII. *read* N° XXVI.
- 322, ——— 14, *for* Sect. XXXV. *read* Sect. XXXIV. p. 479.
- 333, ——— line last but one, *for* Sect. XXVII. *read* Sect. XXVIII.
- 399, ——— 3, *read* Appendix, N° XXX. and p. 408. and see on
Matt. xxii. 23. p. 467.
- 409, ——— 15, *for* John xix. 40. *read* John xix. 39. p. 585.
- 498, ——— line last, *for* XXXIV. *read* XXXV.
- 574, ——— 24, *for* from, *read* against.
- 575, ——— 22, *for* Dr. *read* Bishop.
- 704, ——— 2, *for* and, *read* his Sermon. vol. 2.

DIRECTION TO THE BINDER.

The Second Volume begins with Sheet X, p. 305; where the
Title to Vol. 2. (printed in this Half Sheet) comes in.

T H E

EVANGELICAL HISTORY

OF OUR SAVIOUR

J E S U S C H R I S T.

SECT. I. *Introduction.—Conception of John Baptist.—The Conception and Birth of Christ declared to Mary by the Angel.—The Salutation of Mary and Elizabeth.—The Song of Mary.—The Birth of John the Baptist, and his History until the Time of his Ministry.—The Song of Zacharias.*

Introduction.

FORASMUCH as (a) many have taken I Luke
in hand to set forth in order a declaration i.
of

(a) many] are histories which some private and well-meaning Christians, the members of certain Churches, had taken upon them to write, now that the Gospel had spread far and near. Which histories were not false and fabulous, nor heretical: but they were defective; and the writers not called thereto by the Spirit, [comp. Acts xi. 28. xxi. 11. xx. 22.] nor authorized by the Church. But this cannot be said of St. Matthew and Mark, — who are *not many*, nor did they *take in hand* to write: but being full of the Holy Ghost, wrote Gospels. In like manner the Evangelist Luke, (read ver. 3.)—It
B seemed

Luke
i.

of (b) those things which are most surely
2 believed among us, even as they delivered
them unto us, which from the beginning were
3 eye-witnesses, and ministers of the word: it
seemed good to me also, having had perfect
understanding of all things from the very first,
to write unto thee in order, most excellent
4 Theophilus, that thou mightest know the cer-
tainty of those things wherein thou hast been
instructed.

Conception of John Baptist.

5 THERE was in the days of Herod the King
of Judea, a certain priest named Zacharias, of
the course of (c) Abia: and his wife was of
the

seemed good to me to WRITE EXACTLY in detail to you, O Theophilus, &c. Lovain MSS. See *Conject.* on N. T. p. 63. And *Lardner's Credib. Supp.* to P. II. vol. i. ch. iv. p. 85, &c. Had the Gospels of *Matthew* and *Mark* been written sooner, they would by this time have been in the hands of *Luke, Theophilus*, and the faithful in general: and *St. Luke* could not have expressed himself as he does in this Introduction. Hence *Luke's* Gospel must have been first written: but *Matthew's* appeared very soon after: and *Mark's* Gospel, some time after *Luke's* and *Matthew's*: but not one of these three Evangelists had seen (before they wrote) the Gospels of the other two. See note (a) Sect. ii.—Also the learned arguments for it; together with a brief state of the different MSS. before and after the *art of Printing*; and of printed editions, &c. in the *Appendix*, N^o 1.

(b) The construction of this latter part of ver. 1. and ver. 2. is this—*Of things which have been fully proved and believed in the manner they who from the beginning were eye-witnesses of them, and ministers of the doctrine, have delivered to us.* (See *Conject.* p. 356.)

(c) *Abia* or *Abijah*] 1 Chron. xxiv. 10. the eighth course (comp. ver. 8.) This is a note of *time*; the misreckoning of which has occasioned many mistakes and false reckonings of all

OUR SAVIOUR JESUS CHRIST.

3

Luke
11

the daughters of Aaron; and her name was Elizabeth. And they were both righteous before God (*d*), walking in all the commandments, and ordinances of the Lord, blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. And it came to pass that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense (*e*) when he went into the temple of the Lord. And the whole multitude of the people were praying without (*f*), at the time of incense. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, "Fear not, Zacharias, for thy prayer is heard (*g*), and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness (*h*), and many shall rejoice at his birth: for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink (*i*); and he shall be filled with the Holy Ghost, even from his

all the feasts that depend upon it, in the Church of England Calendar.—See the *Appendix*, No 2. and the Note on Luke ii. ver. 11. Sect. II.

(*d*) See Psal. cxix. 6. 2 Kings xx. 3. Phil. iii. 6. 1 Cor. iv. 5.

(*e*) See Exod. xxx. 1, 6, 7, 8. xl. 5, 26. Heb. ix. 2.

(*f*) In the outward court. Comp. 1 Kings vii. 12.

(*g*) Gen. xxv. 21. 1 Sam. i. 19. Judg. xiii. 3. and see *Appendix*, No 3.

(*h*) Prov. xv. 20. Matt. v. 12. 1 Pet. i. 8.

(*i*) Numb. vi. 4, 5. Judg. xiii. 5. 1 Sam. i. 11.

- Luke
i.
- 16 “ mother’s womb (*k*) ; And many of the
“ children of Israel shall he turn to the Lord
17 “ their God. And he shall go before him
“ in the spirit and power of Elias, to turn the
“ hearts of the fathers to the children, and
“ the disobedient to the wisdom of the just (*l*),
“ to make ready a people prepared for the
18 “ Lord.” And Zacharias said unto the angel,
“ Whereby shall I know this ? for I am an old
“ man, and my wife well stricken in years.”
19 And the angel answering said unto him, “ I am
“ Gabriel, that stand in the presence of God :
“ and am sent to speak unto thee, and to shew
20 “ thee these glad tidings. And behold, thou
“ shalt be dumb, and not able to speak (*m*),
“ until the day that these things shall be per-
“ formed (*n*), because thou believest not my
“ words, which shall be fulfilled in their season.”
21 And the people waited for Zacharias (*o*), and
 marvelled that he tarried so long in the temple.
22 And when he came out, he could not speak unto
 them : and they perceived that he had seen a
 vision in the temple : for he beckoned unto
23 them, and remained speechless (*p*). And it
 came to pass that as soon as the days of his mi-

(*k*) Jer. i. 5. Gal. i. 15.—Mal. iv. 6.

(*l*) Or, *by the wisdom of the* JUST ONE. Comp. Prov. iv. 18.
Acts iii. 14.

(*m*) Comp. Zech. iii. 1, 2. To what other cause can Zacharias’s unbelief be imputed, but that Satan tempted him ? and a sign is given him declarative of his sin.

(*n*) 2 Cor. i. 20.

(*o*) See Numb. vi. 23. Prov. viii. 34. and *Appendix*, N^o 4.

(*p*) *And he continued deaf and dumb.*] As *κωφός* signifies *deaf* (Matt. xi. 5. Mark vii. 32, 37. ix. 25. Luke vii. 22.) as well as *dumb*, (Matt. ix. 33. xii. 22. xv. 31. Luke xi. 14.) so it is plain from ver. 62. that *Zacharias* lost his hearing with his speech during this interval.

“ niftration

niftration were accomplished, he departed (*q*) to his own house. And after those days his wife 24 Elizabeth conceived, and hid herself five months, saying, "Thus hath the Lord dealt with me, 25
 "in the days wherein he looked on me (*r*), to
 "take away my reproach (*f*) among men!"

Luke
i.

(*q*) Probably *Zacharias's* departure from Jerusalem, to go into the hill-country, was the day after he had seen the vision. See on ver. 13.

(*r*) Gen. xxi. 1, 2. xxx. 23. 1 Sam. i. 11.

(*f*) Comp. ver. 7. The reproach of barrenness arose from its cutting off the hope of the Seed of Promise, and so quenching the light of Israel; as such, was the bitterest curse denounced: (see Numb. iii. 4. Levit. xx. 20. 1 Sam. ii. 30—34. xv. 33. Jer. xxii. 30.) And, on the contrary, fruitfulness, made an outward sign of the favour of the Most High God; and was promised upon obedience: (See Gen. xxii. 17, 18. Exod. xxxii. 13. Levit. xxvi. 2, 3, 9, 12. Deut. vii. 12—14. Psal. cxxvii. 3, 4, 5. Jer. xxxiii. 17, 18.) Therefore the infamy of being looked upon as childless women, made it above all things dreaded; and, on the other hand, the honour and felicity of child-bearing, whereby to wipe away the reproach of Israel; (see Gen. xv. 2, 3. xviii. 12. xxx. 23. 1 Sam. i. 11. Isa. iv. 1. liv. 1—4.) was so passionately coveted, especially among those honourable women, to whose noble ancestors the promises were made, that the dread of *not* having the honour and privilege of being accounted the mothers or progenitors of MESSIAS, made some to leap over the bounds of conscience, and of the law, who were otherwise women of known chastity and virtue, and *professing* the true religion. There are notable instances of this in holy record, viz. *Lot's* two daughters, and *Thamar*, &c. See P. *Allix's* excellent Reflections on Gen. xix. 31. and xxxviii. 13. vol. 1. p. 73, 83, 209. How deeply these principles of action were in the hearts of the daughters of *Abraham* and *David*, is clearly discerned, in the Thanksgiving of *Elizabeth*, and Songs of *Hannah* and blessed *Mary*, which have the witness of the Spirit, and have been the admiration of all ages.

6 THE EVANGELICAL HISTORY OF

Luke

i.

The Conception and Birth of Christ declared to Mary by the Angel.

- 26 AND in the sixth month (*t*), the angel Gabriel was sent from God, unto a city of Galilee,
 27 named Nazareth, to a virgin (*u*) espoused (*x*) to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
 28 And the angel came in unto her (*y*), and said, "Hail, *thou that art* highly favoured, the Lord
 " is with thee: Blessed art thou among women!"
 29 And when she saw him, she was (*z*) troubled at his saying, and cast in her mind what manner
 30 of salutation this should be. And the angel said unto her, "Fear not, Mary, for thou hast
 31 " found favour with God. And behold, thou
 " shalt conceive in thy womb (*a*), and bring
 " forth a Son, and shalt call his name Jesus.

(*t*) of Elizabeth's being with child.

(*u*) espoused to a man] &c. read in a parenthesis—the house of David belonging to the Virgin: thus—*To a virgin of the house of David (espoused to a man whose name was Joseph.)* The Virgin is the subject of the text; described from the place of her habitation, ver. 26; from her relation to Joseph; from her family; from the name by which she was commonly called. *Joseph* is mentioned, not on his own account, but *Mary's*, to whom the angel was directed. *Kidder*, Dem. of the Messiah, P. II. p. 412. *Whitby*. See the Notes on Matt. i. 18. and on Luke ii. 7. Sect. II.

(*x*) Matt. i. 18.

(*y*) Perhaps, whilst she was employed in secret prayer, or in meditation; suddenly the angel saluted her, "Hail, highly favoured," &c. See Prov. xi. 16. 1 Sam. ii. 30. also, Gen. xxviii. 15. Judg. v. 24. Luke xi. 28.

(*z*) Comp. Dan. viii. 17, 27. x. 8. Luke i. 12. and *Appendix*, No 5.

(*a*) Comp. Isa. vii. 14. Gal. iv. 4. Matt. i. 21.

" He

OUR SAVIOUR JESUS CHRIST.

7

“ He shall be great (*b*), and shall be called the 32 Luke
 “ Son of the Highest, and the Lord God shall i.
 “ give unto him the throne of his father David :
 “ and he shall reign over the house of Jacob for 33
 “ ever, and of his kingdom there shall be no
 “ end (*c*).” Then said Mary unto the angel, 34
 (*d*) “ How shall this be, seeing I know not a
 “ man?” And the angel answered and said 35
 unto her, “ The Holy Ghost shall come upon
 “ thee, and the power of the Highest shall over-
 “ shadow thee : therefore also that holy thing
 “ which shall be born of thee, shall be called the
 “ Son of God. And behold thy cousin Eliza- 36
 “ beth! she hath also conceived a son in her old
 “ age : and this is the sixth month with her
 “ who was called barren ! For with God no- 37
 “ thing shall be impossible (*e*).” And Mary 38
 said, “ Behold the handmaid of the LORD ! be
 “ it unto me according to thy word (*f*).” And
 the angel departed from her.

The Salutation of Mary and Elizabeth.

AND Mary arose in those days (*g*), and went 39

(*b*) Isa. ix. 6. Psal. lxxii. 8. and lxxxix. 27. Dan. vii. 14. Mic. iv. 5. 7. 12. Titus ii. 2, 13.

(*c*) 2 Tim. iv. 1. Rev. iii. 21. Matt. xiii. 41. 43.

(*d*) *How!*—*shall this be?* with admiration and interrogatively. Or, the sense may be—*After what manner, and, when shall I experience this great favour and salvation?*—For blessed Mary doubted nothing of all that the angel said to her (like as Rom. iv. 20, 21.)

(*e*) Matt. xix. 26. Rom. iv. 16—25.

(*f*) 2 Sam. vii. 25, 27. Luke i. 45. Matt. v. 5. and xviii. 4.

(*g*) About the 25th of December ; the true time of the immaculate conception of JESUS. — See note (*c*) on ver. 5. And for a beautiful description of this journey, see *Appendix*, N^o 5.

8 THE EVANGELICAL HISTORY OF

Luke
i.
40 into the hill-country with haste, into a city of
41 Juda (*h*), and entered into the house of Za-
charias, and saluted Elizabeth. And it came
to pass that when Elizabeth heard the salutation
of Mary, the babe leaped in her womb. And
42 Elizabeth was filled with the Holy Ghost. And
she spake out with (*i*) a loud voice, and said,
“Blessed *art* thou among women, and blessed
43 “*is* the fruit of thy womb! And whence is
“this to me, that the mother of my Lord
44 “should come to me? For lo, as soon as the
“voice of thy salutation sounded in mine ears,
45 “the babe leaped in my womb for joy. And
“(*k*) blessed *is* she that believed; for there
“shall be a performance of those things which
“were told her from the Lord.”

The Song of Mary.

46 AND Mary said, “My soul doth magnify the
47 “LORD (*l*), and my spirit hath rejoiced in
48 “God my Saviour. For he hath regarded
“the low estate (*m*) of his hand-maiden: for

(*h*) Hebron, twenty miles from Jerusalem, Josh. xxi. 11.

(*i*) Comp. Isa. xl. 9. 1 Kings viii. 55, 56. 2 Chron. xx. 19, to 21. Psal. xcvi. and xxix. 9, 11. Luke xvii. 15, 16.

(*k*) Read, *Blessed is she who hath believed* THAT there shall be a performance from the LORD of those things which were promised her (as Psal. cxxi. 1, 2.)—Elizabeth spake by the Holy Ghost, who, by her mouth, now reproves Zacharias's faithlessness (see ver. 18;) and doth witness to the work of the LORD, wrought in the Virgin's womb; and prophecy of its completion; to confirm the faith, and increase the joy of the pious Virgin.

(*l*) Psal. ciii. i. and viii. 2. Matt. xxi. 15, 16. also Acts iv. 12.

(*m*) Or, *lowliness*, 1 Pet. v. 5. Isa. lxvi. 2.

“ behold,

“ behold, from henceforth all generations shall
 “ call me blessed (*n*). For he that is mighty 49
 “ hath done to me great things (*o*), and holy is
 “ his name. And his mercy is on them that 50
 “ fear him, from generation to generation. He 51
 “ hath shewed strength with his arm (*p*); he
 “ hath scattered the proud in the imagination of
 “ their hearts. He hath put down the mighty 52
 “ from their seats, and exalted them of low de-
 “ gree (*q*). He hath filled the hungry with 53
 “ good things, and the rich he hath sent (*r*)
 “ empty away. He hath holpen his servant 54
 “ Israel, in remembrance of his mercy, (*s*) as 55
 “ he spake to our fathers, to Abraham and to
 “ his seed for ever.” And Mary abode with
 her about three months, and returned to her 56
 own (*t*) house.

Luke
i.

The

(*n*) Or, *shall bless me*, Gen. xii. 3. and xvii. 16. xli. 43.

(*o*) 1 Sam. ii. 1—10. 1 Pet. i. 12. Psal. cxxx. 4. Mal. iv. 2.

(*p*) Isa. li. 9. Psal. xxxiii. 10. and xxxvii.

(*q*) Exod. xv. 9. Esth. vi. 6. Dan. iv. 30. Psal. ii. 2. xlii.
 4. and cxi. Eph. vi. 12. also Psal. xxxiv. 10. Jer. xvii. 6,
 8, 12.

(*r*) Εξαπεσειλε strictly signifies *hath sent*, or *turned them out of doors*, and very beautifully represents God as the great Proprietor of all: and the greatest of men, as his tenants at will, whom he can strip and turn out, whenever he pleases. Doddr. Fam. Exp. vol. 1. p. 30. edit. 4th, 1760.

(*s*) Read this verse in connection with ver. 54.—*In remembrance of his mercy to Abraham and his seed for ever (as he spake to our fathers.)* See Psal. xlv. 1. Comp. Jer. xxxi. 3, 20. Gen. 17. 19. Psal. cxxxii. 11. Gal. iii. 16.

(*t*) *Her own house.*] A homely cottage, suited to her mean condition—being a very poor virgin, (see chap. ii. ver. 7, 24.) and of a decayed and despised city. (John i. 46. Mark vi. 3.)—Such contempt hath wisdom cast on earthly grandeur.—The mother of *Messias*, of the royal seed of *David*, (from which lineage was derived *JESUS*’s title to *Judah*’s crown) must wear this
 humble

Luke
i.

*The Birth of John the Baptist, and his History
until the Time of his Ministry.*

- 57 Now Elizabeth's full time came that she
should be delivered, and she brought forth a son.
58 And her neighbours and her cousins heard how
the LORD had shewed great mercy upon her, and
59 they rejoiced with her (*u*). And it came to
pass that on the eighth day they came to cir-
cumcise the child (*x*), and they called him
60 Zacharias, after the name of his father. And
his mother answered and said, "Not so, but he
61 "shall be called John (*y*).” And they said
unto her, "There is none of thy kindred that is
"called by this name.” And they made signs
62 to his father, how he would have him called.
63 And he asked for a writing-table (*z*), and
wrote, saying, "His name is (*a*) John.” And
64 they marvelled all. And his mouth was opened

humble form—and her Son, THE FIRST-BORN, be born in a
stable—be treated as an outcast—and not have where to lay his
head. (Comp. Isa. liii. 2, 3. Matt. viii. 20. and Luke
viii. 3.)

(*u*) Rom. xii. 5.

(*x*) Gen. xvii. 12. 14. Rom. ii. 28. Col. iii. 10. See on
Luke ii. 21.

(*y*) Gen. xxxv. 18. and xvi. 11.

(*z*) *i. e.* made signs for a writing-tablet.

(*a*) This name in Hebrew, *Johanan*, (which occurs near
thirty times in the *Old Testament*, though the *English* reader
is not aware that it is the same) properly signifies—"the grace
"and favour of the Lord." *Elhanan*, and many of the other
proper names among the *Hebrews*,—(*Hebrew* being an ideal
language; see Gen. ii. 19.) had such a kind of signification.
Doddr. on Luke i. 13. page 15. Sect. III. Comp. Gen. xxi.
3, 4.

immediately,

OUR SAVIOUR JESUS CHRIST.

II

immediately, and his (b) tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them (c); and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that heard them, laid them up in their hearts, saying, "What manner of child shall this be?" and the hand of the Lord was with him (d).

Luke
i.

The Song of Zacharias.

AND his father Zacharias was filled with the Holy Ghost, and prophesied, saying, "Blessed be the LORD God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David (e); (as he spake by the mouth of his holy prophets, which have been since the world began (f);) That we should be saved from our enemies (g), and from the hand of all that hate us. To perform the mercy promised to our fathers, and to remember his holy covenant, the oath, which he sware (h) to our father Abraham,

(b) Read, *And his tongue ALSO spake, praising God.*—The tongue is not said to be opened, though the ear is. Zach. vii. 11. Acts vii. 57. *Conject.* p. 65.—Comp. Psal. li. 15.

(c) Luke v. 8.

(d) 1 Kings xviii. 46.

(e) Comp. Psal. lxxv. 15. lxxxix. 17. and cxxxii. 17, 18.

(f) Gen. iii. 15. Jer. xxiii. 6. and xxx. 10.

(g) Or, a salvation from our enemies. 1 Cor. xv. 25. Eph. vi. 12. 17.

(h) The construction of the verses 72, 73, 74, is—*By performing the mercy to our fathers, and BY remembering his holy covenant, viz. the oath which he sware to Abraham, of granting us to serve him without fear: to give us the oath which he sware to Abraham our father, viz. Gen. xxii. 18. In thy seed, &c. This oath,*
(i. e.

12 THE EVANGELICAL HISTORY OF

- Luke
i.
- 74 " Abraham, that he would grant unto us, that
75 " we being delivered out of the hands of our
76 " enemies, might serve him without fear, in
77 " holiness and righteousness before him all the
78 " days of our life.—And thou child shalt be
79 " called the prophet of the Highest; for thou
80 " shalt go before the face of the LORD to pre-
pare his ways; to give knowledge of sal-
vation unto his people, by (i) the remission of
their sins, through the tender mercy (k) of
our God; whereby the Day-spring (l) from
on high hath visited us, to give light to
them that sit in darkness, and in the shadow
of death (m), to guide our feet into the way
of peace." And the child grew, and waxed
strong in spirit, and was in the deserts, till the
day of his shewing unto Israel.

(i. e. the subject of it, the Messiah) God is now about to give us, says *Zacharias. Conject.* p. 66. *Comp. Gen. xxii. 16. and Heb. vi. 13.*

(i) Or, for.

(k) *Gen. xliii. 30. Comp. Psal. xxxii. 1.*

(l) Or, *Sun-rising, or Branch. Numb. xxiv. 17. Isa. xi. 1. Zach. iii. 8. Mal. iv. 2.*

(m) *Psal. cvii. 10. 1 Sam. ii. 9.*

SECT. II. *The Angel appears to Joseph in a Dream.—Joseph and Mary go from Nazareth to Bethlehem, to be enrolled.—The Birth of Christ.—Christ circumcised on the eighth day—thirty-three days after, presented in the Temple to the LORD.—Simeon, a prophet, comes into the Temple, and taking Jesus in his arms, blesses God.—Joseph and Mary marvel:—Simeon blesses them.—Anna, a prophetess, coming in that instant, gives thanks, &c.—Joseph and Mary return, with the young Child, to Nazareth.—The Infancy of Christ—his Parents go every year to Jerusalem.—Wise*

—*Wise men come to worship him.*—*Joseph commanded, in a dream, to flee into Egypt.*—*Slaughter of the Infants at Bethlehem.*—*Joseph commanded, in a dream, to go into the land of Israel.*—*Joseph came and dwelt in Nazareth.*—*Jesus, found by his Parents, hearing the Doctors teach in the Temple.*—*Jesus, subject to his Parents — increases in wisdom and stature.*

The Angel appears to Joseph in a Dream.

(a) **N**OW the birth of Jesus Christ was on 18 Matt. i.
 this wife: when (b) as his mother
 Mary

(a) For the genealogies, Matt. chap. i. 1—17. see the end of SECT. III. The Evangelist *Matthew* wrote his Gospel in *Greek*; at what place, is uncertain. *Luke* wrote his Gospel, in *Achaia* or *Bæotia* in Greece, the same year as *Matthew*, about thirty-one years after *Christ's* ascension, when *Nero* persecuted the Christians, in the ninth year of his reign. *Mark* wrote his Gospel at *Rome*, the following year, after the death of *Peter* and *Paul*. *John* wrote his Gospel at *Ephesus*, the 14th of *Nero*, thirty-six years after *Christ's* ascension. See more particularly, and the dates of the *Gospels* and *Epistles*, in the *Table of Chronology*.

(b) *Mary* was now in the fourth month of her pregnancy, at the time when she came from *Hebron*, seventy miles distant from *Nazareth*, a city in the tribe of *Zebulon*; which was reduced to so low and contemptible a condition, that *no good thing* was expected from thence, John i. 46. — The Virgin-mother was no sooner returned home to this her native city, than, in haste, she acquainted *Joseph* with all the wondrous events, which had happened during the three months past;—withal assigning the reasons for her sudden departure, and declaring her present condition; accompanied, no doubt, with credentials from *Zacharias* and *Elizabeth*. Notwithstanding, *Joseph* is found as faithless *before*, as *Zacharias* was *after*, the angel's message—And being possessed with a spirit of justice, mixt with concern, he meditates after what manner he shall obtain a divorce. But while he was under a great agitation of mind, and unresolved, behold a deep sleep falls upon him, [comp. verses 20,

14 THE EVANGELICAL HISTORY OF

Matt.
i.

Mary was espoused (*c*) to Joseph (before they came together) she was found with child of the Holy Ghost (*d*). Then Joseph her husband being a just man (*e*), and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, “ Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is
21 “ of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name
“ (*f*) Jesus: for he shall save his people from
22 “ their sins (*g*). (Now all this was done,

20, 24. with Gen. ii. 21. xv. 12. Job iv. 13—17. and xxxiii. 15, 16. 1 Sam. xxvi. 12. Dan. viii. 18.] and the word of the LORD comes to him, in a dream, which banisheth all his fears, and resolveth all his doubts.—*For the Lord knoweth how to deliver the godly out of temptation* (See 2 Pet. ii. 9. 1 Cor. 11—13.) and *Appendix*, N^o 7.)

(*c*) Or, *betrothed*, Deut. xxii. 23. see *Appendix*, N^o 6.

(*d*) See *Appendix*, N^o 7.

(*e*) Or, *righteous*, Luke i. 6. Phil. iii. 6.

(*f*) Bishop Pearson seems to have set the etymology of this name in the clearest light, in his large discourse on it on the Creed, in which he endeavours to prove, that JAH, one of the names of GOD, enters into the composition of the Hebrew name *Jehoshuah*, to which *Jesus* answers. (Comp. Heb. iv. 8. where, by the way, I think it should have been rendered, *if Joshua had given them rest*.)—This derivation most plainly shews, how Christ’s being called *Jesus*, was in effect an accomplishment of the prophecy, that he should be called *Emmanuel*, (see ver. 23.) which being translated signifies,—*God with us*, [comp. 1 Tim. iii. 16. John xiv. 9.] and is equivalent to the Hebrew word JESUS, that is, *God the Saviour*. [Comp. Tit. ii. 13. Exod. xxiii. 21. Isa. xliii. 10—15. xlv. 21—25.]

(*g*) Job xiv. 4. and xix. 25. Isa. xliii. 10, 11, 25. Mark ii. 5. 7. John x. 15. 26. and xx. 21—23.

that it might be fulfilled which was spoken of
 the LORD by the prophet (*h*), saying, “Be- 23
 “hold, a virgin shall be with child, and shall
 “bring forth a Son, and they shall call his
 “name Emmanuel, which being interpreted
 “is, *God with us* (*i*).” Then Joseph being 24
 raised from sleep, did as the angel of the LORD
 had bidden him, and took unto him his wife :
 and knew her not (*k*) till she had brought forth 25
 her

Matt.
i.

(*h*) The Evangelist alludes to Isa. vii. 14.—But not to enter into the objections of *Grotius* and many others, the propriety and beauty of the allusion consists in *Isaiah's* referring to *Shear-jashub*, whom *Isaiah* was ordered to take in his hand, (ver. 3.) for no other imaginable reason, but that something remarkable was to be said of him. So that the general sense in short is this; ‘You have affronted God by refusing a sign now; yet his transcendent mercy will make your present forfeited deliverance, (by the death of these confederate kings, which shall happen before נער *this child* in my hand is grown up to the exercise of reason,) a sign of a much nobler deliverance by the *Messiah*, who shall be born of an immaculate virgin, and pass through the tender scenes of infancy as other children do.’ [Comp. Isa. vii. 10—16. and see Bishop *Chandler's* excellent Remarks on this text, in his *Defence of Christianity*, p. 325—331. Mr. *Green's* 4th Letter to Mr. *Collins*: *Usher's Annals*, A. M. 3262. and *Doddridge's* Fam. Expof. § 8. p. 42.

(*i*) Rom. ix. 5. John i. 14. xiv. 6, 7.

(*k*) 2 Sam. xi. 9. 11. and vi. 23. Comp. Exod. xiii. 2. Numb. iii. 13. Read ver. 24. And Joseph being raised from sleep, took unto him his wife (as the angel of the LORD had bidden him;) ver. 25. till she had brought forth her Son, THE FIRST-BORN; and knew her not; and he called his name JESUS.—There seems to be some peculiar emphasis in the expression, Till she had brought forth her Son, the first-born. Comp. Luke ii. 7. (where the very same words are used, with a remarkable exactness;) Psal. lxxxix. 27. and lxxii. Col. i. 15. 18. Rom. viii. 29. Heb. i. 6. and knew her not, till she had brought forth, &c. That the manner of expression here used will
 not

16 THE EVANGELICAL HISTORY OF

Matt. i. her first-born Son ; and he called his name Jesus (*l*).

Joseph and Mary go from Nazareth to Bethlehem, to be enrolled.

Luke ii. 1 * AND it came to pass in those days, that there went out a decree from Cesar Augustus, 2 that all the world (*m*) should be taxed. (And this taxing was first made when Cyrenius was 3 governor of Syria) And all went to be taxed, 4 every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (*n*), (because he was of the 5 house and lineage of David) to be taxed with Mary his espoused wife, being great with child.

The Birth of Christ.

6 AND so it was, that while they were there,

not certainly prove, that *Mary* had more children afterwards, appears from comparing Gen. xxviii. 15. 1 Sam. xv. 35. Job xxvii. 5. Psal. cx. 1. cxii. 8. and Matt. xii. 20. But that *Mary* never had any other, than the holy Child *Jesus*, nor *Joseph* by another wife, is *certain*, for this reason, *viz.* if *Mary* had had a son naturally begotten of *Joseph*, *Jesus* would not have been the lawful King of the Jews.—This matter hath been fully proved by the incomparable *John Speed*. See *Appendix*, N^o 8.—Therefore, it seems to have been thought, that *Joseph* had a reverent forbearance of his wife, even until his death, otherwise, *Mary* (according to the divine benediction) might have become fruitful.

(*l*) Comp. Luke i. 62.

(*m*) i. e. *Judea*, then become tributary to the Romans. See Gen. xlix. 10. Matt. xvi. 3. Luke xii. 56, 57. and *Appendix*, N^o 9.

(*n*) Comp. 1 Sam. xvii. 12. Mic. v. 2. John vii. 42. and see *Appendix*, N^o 10.

the

the days were accomplished that she should be delivered (o). And she brought forth her (p) 7 first-born son, and wrapped him in swaddling-clothes, and laid him in a (q) manger, because there was no room for them in the inn.

Luke
ii.

*The good News first made known to
the Shepherds.*

AND there were in the same country, shep- 8

(o) See *Appendix*, N^o 11. for important notices on ver. 6, 7.

(p) Or, *her son* THE FIRST-BORN [see on Matt. i. 25.] who came (The *Light* into the world, John i. 4, 9, 14.) punctually according to the time, promised by God, foretold by the prophets, and described under types and shadows of the law (Comp. Matt. xi. 13. Col. ii. 17.) *Mary's* hour of child-birth might be at the rushing of the *morning breeze*, or, as we say, break of day [Comp. verses 8, 11, 16. John xx. 1. Gen. iii. 8.] on the 15th day of the 7th month *Tisri*, of the altered lunar year from the *Exodus* (Exod. xii. 2:) being the primitive autumnal æquinoctial day, (Gen. i. 14.) when the sun and moon first began their course, shining subservient to the adorable mystery of redemption by *Christ*. It seems, as if *Mary* fell in labour immediately upon their coming to the inn, so that *our Immanuel* (Matt. i. 23.) was born in an out-house, where the cattle had their provender.—Such was the exceeding poverty of *Joseph* and *Mary* (although heirs apparent to the *Crown of Judah*) that it obtained no help nor succour to *Mary*, under Nature's distress, from her own sex!—Not one spark of tender love or pity could be found among the many daughters of Israel about her!—*God only* was her helper.—Thus *Christ* came unto his own (see John i. 11.) treated from the birth as an outcast; as prophesied of him (Isa. liii. 2, 3. comp. Ezek xvi. 5.)—It seems, *there was no room in the inn* for such blessed *poor* guests. No, (says an ingenious *Poet* and *Divine*) they had not wherewithal to pay for their reception, or, no doubt, they would have met with room and welcome, as readily as others. See *Moses Browne's Sermon on the Nativity*, in which are found beautiful sentiments on some tender interesting scenes.

(q) Psal. xxii. 6. Ezek. xvi. 4. Jam. ii. 3—5.

C

herds

Luke
ii.

herds abiding in the field, keeping watch over
 9 their flock (*r*) by night. And lo, the angel of
 the LORD came upon (*s*) them, and the glory of
 the LORD shone round about them, and they
 10 were fore afraid. And the angel said unto
 them, "Fear not; for behold, I bring you good
 " tidings, of great joy (*t*), which shall be unto
 11 " all people. For unto you (*u*) is born this
 " day in the city of David, a Saviour, which
 12 " is Christ the Lord. And this shall be a
 " (*x*) sign unto you; Ye shall find the babe
 " wrapped in swaddling clothes, lying in a man-
 13 " ger." And suddenly there was with the
 angel a multitude (*y*) of the heavenly host prais-
 14 ing God, and saying, (*z*) "Glory to God in
 " the

(*r*) *Keeping the night watches.* (Comp. John x. 3, 4. Psal. xxiii. 2. Prov. xxvii. 23, 25. Amos i. 2.)

(*s*) 1 Cor. i. 27. Matt. xi. 25.

(*t*) Ezek. xxxiv. 11, 12. Jer. xxx. 9—22 Psal. lxxviii. 70—72.

(*u*) Mal. iv. 2. Isa. ix. 6, 7. Psal. ii. 2, 6, 7.

(*x*) *A sign*, or miraculous event, in the eyes of *Wisdom*, made the trial, to prove the faith and obedience of poor shepherds unto the Great Shepherd of Israel. (Comp. Mark x. 44, 45. Luke xxii. 27—29. 1 Cor. ix. 16—27.)—Observe that, not only the shepherds [their occupation *symbolical* of the Shepherd of the sheep.—Comp. Psal. lxxx. 1, 3. and lxxviii. 69—72. John x.]—but also Kings of Arabia, do homage unto *Christ*, and are accepted before him who "looketh at the heart" (see 1 Sam. xvi. 7. Psal. cxxxix. 16;) and therefore, before any others, have special marks given them of divine love and favour.—Let us remember *Jesus's* words,—*"Blessed is he whosoever shall not be "offended in me."* Matt. xi. 6. — See the note on John i. 51. *Sect. IV.*

(*y*) Psal. l. 4, 6, 23. Dan. vii. 10. Heb. i. 6.

(*z*) It may be read, *May the good will of God towards men be the occasion of glory to him in heaven, and of peace upon earth!* Conject. p. 71. R. on which *Doddridge*, *Sect. x. p. 60*, observes, "This is indeed an important sense, and the *original*
 " well

“ the highest, and on earth peace (*a*), good will
 “ towards men.” And it came to pass, as the 15
 angels were gone away from them into heaven,
 the shepherds said one to another, (*b*) “ Let us
 “ now go even unto Bethlehem, and see this
 “ thing which is come to pass, which the Lord
 “ hath made known unto us.” And they came 16
 with (*c*) haste, and found Mary and Joseph, and
 the babe lying in a manger. And when they had 17
 seen it, they made known abroad the saying
 which was told them concerning this child.
 And all they that heard it, (*d*) wondered at those 18
 things which were told them by the shepherds.
 But Mary (*e*) kept all these things, and pondered 19

Luke
 ii.

“ well enough will bear it. But thus to change the *doxology*
 “ into a kind of *proverb*, or *aphorism*, seems to destroy much of
 “ its beauty.”—I rather think that they are to be considered
 as the words of a rejoicing acclamation, and strongly represent
 their affectionate good wishes for the prosperity of the *Messiah's*
 kingdom. (Comp. Matt. xxi. 9. Mark xi. 10. and especially
 Luke xix. 38.)—The shouts of a multitude are generally broken
 into short sentences, and are commonly *elliptic*; which is the
 only cause of the ambiguity here. “ *Glory be to God in the*
 “ *highest heavens, and let all the angelic legions resound his*
 “ *praises in the most exalted strains; for with the Redeemer's*
 “ *birth, peace, and all kind of happiness comes down to dwell*
 “ *on earth; yea the overflowings of Divine Benevolence and*
 “ *favour are now exercised towards sinful men, who, through*
 “ *this Saviour, become the objects of his complacential delight:*
 “ *echo it back, O ye mortal abodes, to ours! Glory to God*
 “ *in the highest! on earth peace! benevolence and favour unto*
 “ *men!*”

(*a*) Comp. Luke xix. 38. Eph. iii. 9, 15, 21.

(*b*) Psal. xxv. 9. cxlix. 4, 5. and cxi. 2. Acts xvii. 11.
 Exod. iii. 3.

(*c*) Psal. cxix. 30, 60.

(*d*) They could not comprehend what was said.

(*e*) Or, *Mary entering into the meaning of these things, kept all*
in her heart. Elfner.

20 THE EVANGELICAL HISTORY OF

Luke
ii. 20 them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Christ circumcised on the eighth day.

21 AND when eight days were accomplished for the (f) circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the (g) womb.

Thirty-three days after, presented in the Temple to the LORD.

22 (h) AND when the days of her purification, according to the law of Moses, were accomplished,

(f) Comp. Gen. xvii. 12, 14. Gal. iv. 4, 5. 2 Cor. v. 21. Circumcision was a rite, which God appointed to distinguish Abraham, and his descendants, from all other nations until the Promised Seed should come:—and was a type of spiritual circumcision by renewing grace. (Comp. Rom. ii. 29. Col. ii. 11.) The author of *Literal Translation*, observes, on Gen. xvii. 10, &c.—“there, as in other places, the *sign* or *type* is “called by the same name, as what it was to be a memorial or “representation of.—Circumcision is explained to be the cutting off all forward lusts, casting away the *superfluity* of “*naughtiness*: (Jam. ii. 21.) and חטא signifies what is too “forward, too eager, or *superfluous*; and thence the *prepuce*. See “Jer. iv. 4. Rom. ii. 28.” And on Levit. xii. 3. he refers to Deut. x. 16. to signify the cutting off of all forward fleshly desires, which though necessary to the natural man, must not rule him here; for when the seven days of this world are over, they will be no more; for flesh and blood cannot inherit the kingdom of God. See Matt. xxii. 30. and 2 Cor. v. 2—4.

(g) Comp. Rom. iv. 17. Luke i. 31. Matt. i. 21.

(h) Or, *When the days of her purification were accomplished, they brought him to Jerusalem, according to the law of the Lord,*

plished, they brought him to Jerusalem, to present him to the LORD: (As it is written in the law of the Lord, "Every male that openeth the womb, shall be called holy to the Lord.") and to offer a sacrifice according to that which is said in the law of the Lord, "a pair of turtle-doves, or two young pigeons."

Luke
ii.

Simeon, a prophet, comes into the Temple, and taking Jesus in his arms, blesses God.

AND behold, there was a man in Jerusalem, whose name was Simeon, and the same man was

to present him. Elfner. [see Exod. xiii. 2. Numb. xviii. 15, 16.] At the end of the forty days purification, (as the law enjoined for a male child, Lev. xii. 4.) at which time *Mary* might come into the sanctuary, she brought the child *Jesus*, from Bethlehem, into the Temple of Jerusalem; and paid the redemption-money, [See Numb. xviii. 16.] about Twelve Shillings and Six Pence, to be paid alike by rich and poor; and brought two young pigeons; the poor man's offering (see Levit. xii. 8.); which shews their necessitous circumstances. (Psal. xxxiv. 6, 22.)—It hath been observed, on the words, Lev. xii. 2, 4.—"A woman when she hath produced seed," [not conceived, but grown it, and brought it forth] "she shall be unclean seven days, and thirty-three days for a male child."—Forty days *Christ* was on earth;—And the doubling of it for a female, (Lev. xii. 5.)—does not this refer to the twice *Forty days* or *years* of the Church, under the law and under the Gospel? When *Christ* was raised, the law ceased; and after forty days he was glorified: but there remained yet another *forty days* for the Church to continue in its cleansing.—Again; The infirmity, sin, and weakness of the natural birth, are pointed out by this typical uncleanness of the woman, or mother of the child; who, by regeneration, becomes the child of God. This shew how exceeding corrupt man is, even from the very conception. *Clarke*. Spiritual strength and knowledge come by grace, not by nature. See *Lit. Transl.*

22 THE EVANGELICAL HISTORY OF

Luke
ii.

just and (*i*) devout, waiting for the (*k*) consolation of Israel : and the Holy Ghost was upon
26 him. And it was revealed unto him by the
Holy Ghost, that he should not see death, before
27 he had seen the Lord's Christ. And he came
by the Spirit into the temple : and when the
parents brought in the child Jesus, to do for
28 him after the custom of the law, then took he
him up in his arms, (*l*) and blessed God, and
29 said, " LORD, (*m*) now lettest thou thy ser-
vant depart in peace, (*n*) according to thy word.
30 " For mine eyes have seen thy (*o*) salvation :
31 " which thou hast prepared before the face of all
32 " people ; a light to lighten the Gentiles,
" and the glory of thy people Israel."

Joseph and Mary marvel; Simeon blesses them.

33 AND Joseph and his mother marvelled at those
34 things which were spoken of him. And Simeon
blessed them, and said unto Mary his mother,
" Behold, this child is set for the fall and rising

(*i*) Luke i. 6. Mark xv. 43. Acts x. 2.

(*k*) Isa. xlix. 13. lii. 9. and lxvi. 13. Jer. xxxi. 13. Zach.
i. 17.

(*l*) Comp. Mark x. 16. so in ver. 34. *Simeon*, as a prophet,
blessed *Mary* and *Joseph*.

(*m*) *Thou dismishest thy servant in peace.*] There may perhaps
be an allusion here to the custom of saying to an inferior, when
parting, *Go in peace*. Doddr. § xi. p. 67. See our note on Luke
vii. 50. Sect. XIV. Or, the words might be spoken as a
prayer of faith, thus : " LORD, do thou, now, let thy servant
" depart," &c.—or what seems better, *viz.* interrogatively :
" Lord, dost thou now intend to dismiss thy servant in peace, accor-
" ding to thy promise?" (See ver. 26.) Conj. p. 72. R.

(*n*) Psal. xxxvii. 18, 23, 37. Rom. viii. 6. and xiv. 17.
Phil. iv. 7. Col. iii. 15.

(*o*) Psal. xiv. 7. xcvi. 2, 3. Isa. xlii. 6, 8. xlix. 6.

“ again of many in Israel : and for a sign which
 “ shall be spoken (*p*) against : (yea, a sword 35
 “ shall pierce through thy own soul also) that
 “ the thoughts of many hearts may be re-
 “ vealed.”

Luke
 ii.

*Anna, a prophetess, coming in that instant,
 gives thanks, &c.*

AND there was one Anna, a prophetess, the 36
 daughter of Phanuel, of the tribe of Aser; she
 was of a great (*q*) age, and had lived with an
 husband seven years from her virginity. And 37
 she was a widow of about (*r*) fourscore and four
 years, which departed not from the (*s*) temple,
 but served God with fastings and prayers night
 and day. And she coming in that instant, 38
 gave thanks likewise unto the LORD, and spake
 of him to all them that looked for redemption in
 Jerusalem (*t*).

Joseph

(*p*) Isa. viii. 14—18. and xxviii. 14. Rom. ix. 33. and
 x. 16.

(*q*) Psal. xcii. 14.

(*r*) χήρα,] with a comma; not in a state of widowhood four-
 score years, but a widow, fourscore years old. Grotius and Conj.
 p. 72. But Daddridge says, “ I know that Grotius, and many
 “ others, interpret this of her whole age; but I think it most
 “ natural to suppose, that the time of her marriage is opposed
 “ to that of her widowhood.”—And indeed, it seems to me to
 be implied in ver. 36. for what need of the expression, “ she
 “ was of a great age,” if exactly eighty-four?—But if she was
 one hundred and six years old, there is a propriety in the ex-
 pression. The meaning of the latter clause is, That Anna not
 only attended, constantly, the daily service, but the anthems
 sung in the temple during the night-watches, Psal. cxxxiv. 1, 2.
 to which David may allude, Psal. cxix. 62.

(*s*) 2 Chron. xxii. 11. Psal. cxxxiv. 1. Prov. xxxi. 18. Levit.
 xxiv. 2, 3.

(*t*) Or she spake of him to all in Jerusalem, who looked for
 redemption.

Luke
ii.

Joseph and Mary return, with the young Child, to Nazareth.

- 39 AND when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

The Infancy of Christ — his Parents go every year to Jerusalem.

- 40 AND the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God
41 was upon him (*u*). Now his parents went to Jerusalem every year, at the feast of the passover (*x*).

Wise men come to worship him.

Matt.
ii.

- I * Now (*y*) when Jesus was born in Bethlehem of Judea, in the days of Herod the king; behold,

redemption. Grot. — MSS. Vatican, and Vulg. read τῇ Ἰσραὴλ, *redemptionem Israel*, which variation probably arose from the similitude of the contraction, *ἰηλ* and *ἰλημ*. *Weistein*, Præf. p. 3.

(*u*) See the latter part of the note on Luke ii. 52.

(*x*) Deut. xvi. 1, 16, 17. 1 Sam. i. 3, 7, 21.

(*y*) The time here meant (by comparing ver. 16. latter clause, and see *Lardn. Credib.* Part I. vol. 2. p. 774. 3d edit.) may be the second passover, or when Jesus was one year and six months old, reckoning one year before the wise men were empowered to come to Christ, by the guidance of the *star*, or light; and six months in their journeying. — The words “wise men,” and those in ver. 11. “they had opened their treasures,” being plural, proves, there were more illustrious persons than one: but whether three, four, or more, is conjectural; but we apprehend such supposition to be far more probable than only two (as some writers take for granted, and Popish pictures represent.) For if the Scriptures, which give any light on this event.

behold, there came (z) wise men from the east to Jerusalem, saying, "Where is he that is born 2
 "King of the Jews? for we have seen his
 "star (a) in the east, and are come to worship
 "him." When Herod the king heard *these* 3
things, he was troubled (b), and all Jerusalem
 with him. And when he had gathered all the 4
 chief priests and scribes of the people toge-
 ther (c), he demanded of them "where Christ
 "should be born." And they said unto him, 5
 "in Bethlehem (d) of Judea:" for thus it is
 written by the prophet; "And thou Beth- 6

Matt.
ii.

event, be considered, (such as Psal. lxxii. 10, 15.) there will be found five kings at least mentioned, who should pay homage to *Messiah*, upon his appearing in the flesh; and these might be true worshippers like as was the *Queen of Sheba*, (1 Kings x. 1, 2. Matt. xii. 42. Acts viii. 27.) which several eastern princes coming to Jerusalem, with a grand retinue, and at the time of the passover, when there was such an amazing concourse of people, and all the twenty-four courses of the priests were obliged to attend the temple service, served to make this thing most public; which seems to have been one great design of Providence herein. Accordingly we read, ver. 3. When the news of the arrival and occasion of these *Arabian princes* coming was told *Herod, he, and all Jerusalem*, were in consternation about it. And presently *Mary and Joseph*, who, with the young child, were at that time in Jerusalem to keep the feast, are told from God, to go to Bethlehem, where Providence should order it, for the wise men to present gifts to the new-born King of the Jews. See some interesting strictures on this beautiful story, in *Appendix*, N^o 12.

(z) Psal. ii. 6. 10—12. lxxii. 10. Matt. xii. 42.

(a) i. e. The sign of his coming, according to Numb. xxiv. 17.

(b) John xi. 48.

(c) See Chron. chapters xxiii. xxiv. xxv. Mal. ii. 7.

(d) of Judah. Judg. xii. 8, 10. xvii. 7. xix. 1. Mic. v. 2. not of Zebulun, Josh. xix. 15,

"lehem

- Matt.
ii. “lehem *in* the land of Juda, (*e*) art not the least
“ among the princes of Juda : for out of thee
“ shall come a Governor that shall (*f*) rule my
7 “ people Israel.” Then Herod, when he had
privily called the wise men, enquired of them (*g*)
8 diligently what time the star appeared. And
he sent them to Bethlehem, and said, “ Go,
“ and search diligently for the young child, and
“ when ye have found him, bring me word
“ again, that I may come and worship him (*h*)
9 “ also.” When they had heard the king,
they departed, and lo, the (*i*) star which they
saw

(*e*) Or, *Art thou small among the princes (or thousands) of Juda?*

(*f*) Or, *feed.* (Comp. Psal. xxiii. 1. Jer. iii. 15. 1 Pet. ii. 25.)

(*g*) He sought exact information with care and solicitude. In which sense, *Herod* intreated the Arabian princes, that with all possible speed, they should make a strict search among all quarters, until they had found this Royal Infant.

(*h*) 2 Sam. xv. 7. 1 Kings xxi. 9. Psal. lv. 21. 23.

(*i*) *Not*, a star, such as we behold in the night, (like as Gen. i. 16. Deut. iv. 19. Psal. viii. 3. and cxxxvi. 9.) because *no star* could point out, not only a town, but a particular house, says *Doddridge*.—Probably it was some luminous body by night, and cloudy pillar by day (like as Exod. xiii. 21, 22. Psal. xcix. 7. 1 Kings xviii. 44.) A Divine and good Poet hath observed,
“ That this was not of the same nature with an *ordinary star*,
“ may be gathered from its contrary motion to such bodies,
“ serving as a guide to these travellers, (by day, very likely, as
“ well as by night) disappearing and returning as they had oc-
“ casion for it, ceasing its motion, and standing *over the place*
“ *where the young child was* ; which makes it probable it was
“ either some luminous body caused on purpose, and suspended
“ at a proper distance within this lower atmosphere, or (what I
“ am apt to conceive) might be the lustre of that very *angel*
“ himself, whom the glory of the LORD shone round about,
“ when he descended to the shepherds, and who was employed
“ in most of the transactions attending the nativity of our Lord;
“ together,

saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with ¹⁰ (k) exceeding great joy. And when they were ¹¹ come into the (l) house, they saw the young child with Mary his mother, and fell down and (m) worshipped him: and when they had opened their treasures, they presented unto him gifts (n); gold, and frankincense, and myrrh. And being ¹² warned of God in a dream, that they should not return to Herod, they departed into their own country (o) another way.

Matt.
ii.

Joseph

“together, perhaps, with the resplendency of that whole heavenly host, with which we read he appeared accompanied.” Luke ii. 13. See the Rev. Mr. Browne’s Sermon on Nat.

(k) The original phrase, *εχαρησαν χαραν μεγαλην σφοδρα*, is emphatical beyond any thing which I can think of in our language. *They joyed a great joy very much*, though very bad English, comes nearest to a literal version. Doddr. Fam. Exp. Sect. XII. Comp. Luke xv. 5, 9. Matt. xiii. 44. and v. 12. Rom. v. 2.

(l) This shews it was a different place, as well as time or season, from that mentioned in Luke ii. 7. Comp. Acts xxviii. 30.

(m) Psal. lxxii. 10, 15, 17. and xlv. 8, 9, 11. Job xxii. 24. and xxviii. 16, 28. 1 Sam. xxv. 35.

(n) See Debeausobre and L’Enfant on this passage, concerning their treasures in choice boxes. This was a most seasonable and providential assistance, to furnish Joseph and Mary for so long and expensive a journey as that into Egypt; a country where they were entire strangers, and yet were to abide there some considerable time. Thus God never requires any work or duty, but he provides the proper means to perform it, and support under it. (See Deut. ii. 7. 1 Kings xvii. 4. Psal. xxxiv. 8 to 10. Luke xxii. 35.)

(o) Another and more direct way [than through Jerusalem.] This seems to be intimated in the word *ανακαμψαι*, which might perhaps have been rendered, *bend back their course*. Herod in the mean while waiting for their return, they had time

to

Matt.
ii.

*Joseph commanded, in a dream, to flee
into Egypt.*

- 13 AND when they were departed, behold, the
angel of the LORD appeareth to Joseph, in a
dream, saying, "Arise, and take the young
" child and his mother, and (*p*) flee into
" Egypt, and be thou there until I bring thee
" word: for Herod will seek the young child,
14 " to destroy him." When he arose, he took the
young child and his mother by night, and de-
15 parted into (*q*) Egypt: and was there until
the death of Herod: that it might be fulfilled
which was spoken of the LORD by the prophet,
saying, (*r*) "Out of Egypt have I called my
" Son."

Slaughter

to get out of his reach, before his passion rose, which might have been fatal to them, without a miracle. But natural means are usually God's instruments and servants.

(*p*) 1 Kings xi. 40. 2 Sam. xv. 14.

(*q*) Job v. 12. Psal. ix. 14—16. and lxxvi. 10, 11. Prov. xxi. 30, 31.

(*r*) Dr. Doddridge says, "I choose to take *these words*, as "*Grotius*, *Heinsius*, and many more of the best critics, for a "*mere allusion* ; and the rather, as I am fully convinced, that "*the next quotation in ver. 17. must necessarily be taken in* "*this sense.*" Comp. Exod. iv. 22, 23. Numb. xxiv. 8. with Hof. xi. 1. — Mr. Macnight says, "The words of the Pro- "*phet Hosea*, are a beautiful figure. The bringing of people "*into Egypt*, was proverbial for laying them under great hard- "*ships* ; and took its rise from the afflictions of *Israel* there. "*The threatening* (Deut. xxviii. 68.) that the Israelites should "*be sent back again into Egypt*, affords a proof of this pro- "*verbial use of the expression.* So by parity of reason, the "*contrary, or an extraordinary deliverance, might be termed* "*a calling them out of Egypt*, (so Zach. x. 10—12.)—Thus, in "*the present case*, (Matt. ii. 15.) the *prophetical and prover-* "*bial expression* (Hof. xi. 1.) is fitly applied ; not to *Christ's* "

coming

Matt.
ii.*Slaughter of the Infants at Bethlehem.*

THEN Herod, when he saw that he was 16
 (f) mocked of the wise men, was exceeding
 (t) wroth, and sent forth and slew all the chil-
 dren (x) that were in Bethlehem, and in all the
 coasts thereof, from two years old and under,
 according to the time which he had diligently
 enquired of the wise men. Then was ful- 17
 filled that which was spoken by (x) Jeremy the
 prophet,

“coming out of Egypt, but to his going thither;” which was
 a deliverance from the cruel hand of proud *Herod*. (Comp.
 Exod. iv. 23. Matt. ii. 16.)

(f) *Seeing that he was deluded.*] The word *επεπαίχθη*, which
 properly signifies, to be *played with*, well expresses the view in
 which the pride of *Herod* taught him to regard this action, as if
 it were intended to expose him to the derision of his subjects,
 and to treat him as a *child*, rather than a prince of so great
 experience and renown.

(t) Dan. iii. 19. Prov. xxvii. 3, 4.

(u) Psal. lxii. 4. Com. Prayer Version, and Psal. cxi.

(x) Ch. xxxi. 15. I look upon this as a sure argument, that a
 passage in Scripture, whether *prophetical*, *historical*, or *poetical*,
 may, in the language of the *New Testament*, be said to be *fulfilled*
 when an event happens, to which it may with great propriety be
 accommodated. See *Sykes's Truth of Christian Religion*, 2d edit.
 ch. 13. p. 217.—The ingenious Mr. *Macnight* (on ver. 18.)
 says, “Here is a poetical figure. For as in the *Prophecy*, (Jer.
 “ xxxi. 15.) so in the *History*, the mother of the *Israelites* is
 “ figuratively introduced, weeping at the calamity of her chil-
 “ dren; a liberty taken by all animated writers when they
 “ would heighten their descriptions. The figure made use of
 “ by *Jeremiah*, and quoted by *Matthew*, hath a peculiar beauty
 “ in it. *Rachel* being buried in the fields of *Bethlehem*, when
 “ the infants were slain, she is awakened with their cries, rises
 “ out of her grave, and bitterly bewails her *little ones*, who lie
 “ slaughtered in heaps around.” But for a very curious and
 important

30 THE EVANGELICAL HISTORY OF

Matt. 18 prophet, saying, "In Rama was there a voice
ii. "heard, lamentation and weeping, and great
"mourning, Rachel weeping *for* her children,
"and would not be comforted, because they are
"not."

*Joseph commanded, in a dream, to go into
the land of Israel.*

19 BUT when Herod was dead, behold an angel
of the LORD appeareth in a dream to Joseph in
20 Egypt, saying, "Arise, and take the young child
"and his mother, and go into the land of Israel;
"for (y) they are dead which sought the young

important criticism on Matt. ii. 18. and full of the pathetic and sublime, by that very learned and ingenious gentleman, R. Yates, see *Appendix*, N^o 13.

(y) It is said *Herod* lived but one passover after this cruel butchery; and that his son *Antipater*, heir apparent to his crown, when *Christ* was born, died five days before *Herod*; so that both may be referred to by St. *Matthew*; as *Antipater* would probably be an active counsellor and instrument in seeking the death of the new-born *Jesus*, who had murdered his two elder brothers, to clear the way to the succession. His father, *Herod the Great*, was at first tetrarch, or governor of Judea, and afterwards declared king; he died thirty-seven years after, having reigned in *Jerusalem* thirty-four years since the taking it by *Anthony*, and the defeat of *Antigonus*. *Josephus* affectingly relates the death of this tyrant, whom God so remarkably made a terror to himself, as well as to all about him. *Eusebius* thought it so great an illustration of the *Gospel History*, that he has inserted it at large, (*Eccl. Hist.* l. 1. c. 8.) with a degree of exactness, which joins with many other instances of the like nature, to shew us how cheerfully we may depend upon the many valuable extracts from a multitude of ancient books now lost, which he has given us, both in his *Ecclesiastical History*, &c. especially in his *Præparatio Evangelica*.

" child's

OUR SAVIOUR JESUS CHRIST.

31

“ child’s (z) life.” And he arose and took the 21 Matt.
ii.
young child and his mother, and came into the
land of Israel. But when he heard that (a) Ar- 22
chelaus did reign in Judea, in the room of his
father Herod, he was afraid to go thither : not-
withstanding, being warned of God in a dream,
he turned aside into the parts of Galilee :

Joseph came and dwelt in Nazareth.

AND he came and dwelt in a city called Na- 23
zareth; that it might be fulfilled which was
spoken by the (b) prophets, “ He shall be called
“ a (c) Nazarene.”

Jesus

(z) That *sought the soul*. A Hebrew phrase. See the sense
(1 Kings xix. 10, 14. Exod. iv. 19.) to which the angel seems to
allude.

(a) Herod was succeeded by his sixth son, *Archelaus*, the most
cruel of all those that survived him. In the beginning of his
reign, he massacred three thousand Jews, citizens, in the tem-
ple. And was banished, in the tenth year of his government,
to *Vienna in Gaul*, by *Augustus*, on a complaint brought against
him by the chief of the Jews, for his various cruelties. *Joseph.*
Antiq. l. 17. c. 5. St. *Matthew* says, in the text, “ he reigned.”
—Herod the Great appointed him in his last will to succeed
him as king of Judea, but *Augustus* gave him only the title of
Ethnarch, or *Prince of the nation*; of which (as above) he de-
prived him, and sent him into banishment, for his tyranny and
cruelties.—Also, he appointed *Herod Antipas* to be *tetrarch* of
Galilee and *Pærea*; and *Philip* to be tetrarch of *Trachonites*,
and the neighbouring countries; and his son *Antipas* to be
tetrarch of *Galilee* and *Pærea*, who was himself afterwards
called *Herod*. See *Matt.* xiv. 1.

(b) *Isa.* xi. 1. *Zach.* vi. 12. *Acts* x. 38.

(c) The Jews and Heathens were wont to call *Jesus Christ* a
Nazaræan, by way of scorn and contempt, (*Mark* i. 24. and
xiv. 67. *John* xviii. 5, 7. *Acts* vi. 14. and xxiv. 5.) but the
Christians were proud of that name (*John* i. 45. *Acts* ii. 22. iii.
6.

Luke
ii.

*Jesus found by his Parents, hearing the Doctors
teach in the Temple.*

42 * AND when he was twelve years old, they
went up to Jerusalem, after the custom of the
43 feast. And when they had fulfilled the days;
as they returned, the child Jesus tarried behind
in Jerusalem, and Joseph and his mother knew
44 not of it. But they supposing him to have
been in the company, went a day's journey, and
they sought him among their kinsfolk and ac-
45 quaintance. And when they found him not,
they turned back again to Jerusalem, seeking
46 him. And it came to pass, that after three
(d) days, they found him in the temple, sitting

6. and iv. 10;) and Jesus sometimes styled himself *Jesus of Nazareth*; Acts xxii. 8. *Debeausobre*, and *L'Enfant*,—and Mr. *Macnight* says “The *Israelites* at that time despised the *Galileans* in general; but especially the *Nazarenes*, who were held so contemptible, as to be subjects of ridicule even to *Galileans* themselves.” Hence a *Nazarene* was a term of reproach proverbially given to any worthless fellow whatever. Wherefore, since the prophets in so many places (see Psal. xxii. 6. & seq. lxix. 9. Isa. lii. 53. Zach. xi. 12, 13.) foretold that *Messiah* should be rejected; they have in reality predicted he shall be called a *Nazarene*.—And *Jesus's* having been educated in that city, was frequently objected to him, as a matter of scorn, and was one principal reason why his countrymen would not receive him (John i. 46. vii. 41, 52.) Nor was it without special direction that the Historian thus mentioned the prophecies which foretold these things, because it prevents the reader from forming any disadvantageous notions of *Jesus*, on that account.—For that the seed royal of *David*, the legal King of Israel, was the reputed son of a poor carpenter, and (as a learned writer says) made ploughs.

(d) Or, the third day after their departure.

in the (e) midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers, and (f) when they saw him, they were amazed: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And he said unto them, "How is it that ye sought me (g)? wist

Luke
ii.

(e) Not (as some preposterously have represented in pictures or words) as if *Jesus* went up into the seats of the teachers of the law, and there *disputed* with them; but, as the text plainly shews, that *Jesus* sat *with* other children, at the feet of these teachers, (where learners generally sat: see Luke x. 39. and Acts xxii. 3.) and so he might be said to be *in the midst of them*, as they sat on benches of a semicircular form, raised above their auditors and disciples, who were permitted to hear the doctors expound the law, and to ask them questions. This was a usual thing in these assemblies; and indeed the very end of them was to prove the parts and learning of such children, who came under the yoke of the law at twelve years of age. See *Wotton's Miscell.* vol. i. p. 320. *Lightfoot Hor. Heb. in loc.* and *Drusus*, &c. and see *Appendix*, N^o 14.

(f) *When they saw him.*] The article *of* being understood from the foregoing verse; which should be divided, only by a comma, from this verse: for those who "*saw him*," might, more probably, be said to be "*struck with wonder*," than his parents (when they "*heard him*") to be in a transport of admiration. See *Conject.* p. 73. R. and *Erasmus's* excellent *Paraphrase* on this History, and *Christ's Baptism*, fol. 138, 143—5.

(g) The sense is, *What is the cause that you have sought me with so much concern? and why is it you were at such a loss where you should find me? Did ye not know, that I ought to be at my Father's?* In the Syriac version, it is rendered, *in my Father's house*. This, indeed, is implied in the Greek; and, I am persuaded, much more, and a sublimer sense than the Syriac version expresseth; which will be obvious to the sensible reader, upon comparing divers other scriptures we have remarked on, in their places. See *Doddr.* § 14. *Macnight.* *Erasm.*

Luke
ii.

50 “ye not that I must be about my Father’s
“business?” And they understood not the
saying which he spake unto them.

*Jesus subject to his Parents—increases in
Wisdom and Stature.*

51 AND he went down with them, and came to
Nazareth, and was subject unto them: but
his mother kept all these sayings in her (*b*) heart.
And

(*b*) The wisdom of God hath restrained a vain curiosity from knowing more than is contained in Luke iii. 40, 42, 46, 47, 52. It being sufficient, and nothing more necessary, than these two things: *First*, To enforce the essential duty of children’s subjection to parents, (of universal obligation) by the example of the *holy child Jesus*.—*Secondly*, By the gradual advances in wisdom and stature, to prove the *humanity* of CHRIST; it being a matter of faith. (John i. 14. 1 John iv. 2, 3. Tim. iii. 16. comp. John vi. 45. Isa. liv. 13. xl. 5, 9. Jer. xxxi. 33, 34.) And by the mean condition and poverty of his parents, to prove, that the superlative learning he was master of, to the confounding both *Jew* and *Greek*, was what he had received from the Father *only*. See John vii. 15. Mark vi. 2, 3.—In ver. 40. we read, *The grace of God was upon him*; on which *Ralph. Not. Polyb.* p. 186, says, “The grace of God, in this text, “is the *Hebrew* highest superlative, being an expression of “the same form as the *mountains of God*,” (Isa. ii. 2, 3. and xxx. 29. Mic. iv. 2. Ezek. xliii. 12.) “and so is equivalent to the description which *Stephen* gave of *Moses’s* beauty,” (Acts vii. 20.) Besides, *καρις* *grace*, is used in a similar sense by Luke, (iv. 22.) *The gracious words*, &c.—The harmony and beauty of his diction, as well as the importance of his subject, were such, as to compel the officers to say, *never man spake like this man*. *Jesus* lived in humble obscurity, till he entered upon his ministry; the excellencies of his divine nature having been for the most part *veiled*, during the whole course of his private life. And as soon as his strength permitted, he wrought with
his

And Jesus encreased in wisdom and stature, and in favour with God and man (i). Luke ii.

his father at the occupation of a carpenter, (Mark vi. 3.) leaving us an admirable example of *filial duty* and *prudent industry*. (See Acts xviii. 3. xx. 32—35. 1 Cor. iv. 12. 2 Thess. iii. 8, 10.) See some Strictures on Education, in the *Appendix* on Matt. xviii. 3. Sect. XXIII.

(i) Comp. Eph. ii. 21. Psal. cxxii. 3. and xcii. 12. Zach. vi. 12. Isa. iv. 2. Jer. xxxiii. 15. Heb. ii. 11—18. 1 John iv. 2. and see *Appendix*, N^o 15.

SECT. III. *Introduction by St. Mark.*—*John the Baptist's Ministry, in the fifteenth year of Tiberius Cæsar.*—*John preaches Repentance, and baptizeth in the Wilderness of Judea.*—*Pharisees and Sadducees rebuked.*—*The People exhorted to Purity of Heart, to be saved from the Wrath to come upon Jerusalem.*—*John removes to different places on the Banks of Jordan.*—*Jesus comes from Nazareth to be baptized by John, in the river Jordan.*—*The Holy Ghost proclaimeth to the People that Jesus is the Christ.*—*The Holy Ghost witnesseth to Jesus himself in praying.*—*Christ, now, about thirty years of age—his Genealogy, as the Seed of the Woman.*—*Christ's Genealogy as the Son of Abraham and David—the King of Israel.*

Introduction by St. Mark.

THE beginning (a) of the Gospel of Jesus 1 Mark
 Christ the Son of God, as it is written 2 i.
 in the prophets, “Behold, I send my messenger
 “ before

(a) The Evangelist Mark very properly styles it a *beginning* of the Gospel, or *Evangelical dispensation*, (the sum and perfection of the *Patriarchal* and *Mosaic*, then about to vanish, as the shadow

36 THE EVANGELICAL HISTORY OF

Mark i. 3 “ before thy face, which shall prepare thy way
 “ before thee.” “ ^a The voice of one crying
 “ in the wilderness, Prepare ye the way of
 “ the LORD, make his (b) paths straight.”

A. M. 4037. *John the Baptist's Ministry, in the fifteenth
 year of Tiberius.*

Luke iii. I * Now in the fifteenth year of the reign of
 Tiberius Cesar, Pontius Pilate being governor
 of Judea, and Herod being tetrarch of Galilee,
 and his brother Philip tetrarch of Iturea and
 of the region of Trachonitis, and Lysanias the
 2 tetrarch of Abilene, Annas and Caiaphas
 being the (c) high priests, the word of God
 came unto John the son of Zacharias, in the
 (d) wilderness.

*John preaches Repentance, and baptizeth
 in the wilderness of Judea.*

Matt. iii. I * IN those days came (e) John the Baptist,
 2 preaching in the wilderness of Judea, and

shadow before the body, (see Matt. xi. 13.) upon the manifesta-
 tion of *Jesus Christ* in the flesh, for the work of *his ministry on*
earth; proclaimed by his harbinger at the time of the vernal equi-
 nox, (the 15th of *Tiberius*) at which time *John the Baptist* entered
 on his thirtieth year, (the time, according to the law, for exercising
 the functions of the priest's office) six months before *Christ* began
 his ministry, after his baptism, and anointing of the Holy Ghost.
 (Comp. Luke iii. 23. Acts x. 37, 38.) See *Appendix*, N^o 16.

^a Matt. iii. 3.

(b) Isa. xl. 3. Heb. xii. 13. Eph. iii. 17. 2 Cor. vi. 16.

(c) *Annas*, high priest, and *Caiaphas*, sagan, or deputy.

(d) See *Appendix*, N^o 16.

(e) The character of *John*, we have from the testimony of
JESUS, John v. 33, 35. Matt. xi. 9, 11. comp. Mark vi. 20.
 xi. 32. and see *Appendix*, N^o 16.

saying, "Repent ye: for the (f) kingdom of
 "heaven is at hand." (For this is he that 3
 was spoken of by the prophet Esaias, saying,
 "The voice of one crying in the wilderness,
 "Prepare ye the way of the LORD, make his
 "paths straight." ^b And the same (g) John 4
 had his raiment of camel's hair, and a lea-
 thern girdle about his loins, and his meat was
 locusts and wild honey.) Then went out to 5
 him ^c Jerusalem and all Judea, and all the re-
 gion round about Jordan, and were baptized 6
 of him in Jordan, (h) confessing their sins.

Matt.
iii.

Pharisees and Sadducees rebuked.

* John did baptize in the wilderness, and 4 Mark
^d preach the baptism of repentance, for the re-
 mission of sins. i.

(f) i. e. The days of *Messiah*. Comp. John iv. 25. Eph.
 iii. 5.

^b Mark i. 6.

(g) I would point the words; *but he*, namely *John*, *had*, &c.
 to distinguish *Αυτδς* from *Isaiab*, who was last mentioned. The
 verses 3 and 4 should be put in a parenthesis, the fifth verse
 being connected with the second verse.—In these two verses,
 (3 and 4) the Evangelist informs the reader, separately from
 the thread of the history, who this *John* was, and the manner of
 his life. See *Conjett.* p. 350. R.—*John* wore a coarse camel's hair
 garment; a kind of sackcloth worn by the ancient prophets, in
 times of humiliation. He eat of the large winged grasshopper,
 which the law allowed, (Lev. xi. 21, 22.) and honey of wild
 bees:—in great plenty in Palestine, found in holes of the rocks,
 and trunks of trees. See *Curious Observations on several Matters*,
Appendix, N^o 16.

^c Mark i. 5.

(h) Comp. Prov. xxviii. 13. Job xxxi. 33. 1 Kings viii.
 38, 39. 1 John viii. 9. See *Appendix*, N^o 17. in which is also
 included Observations on Matt. iii. 7.

^d Luke iii. 3.

Matt.
iii.

- 7 * But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, " O generation of vipers, who hath
 8 " (i) warned you to flee from the wrath to
 9 " come? bring forth therefore fruits (k) meet
 10 " for repentance: and think not to say
 " within yourselves, (l) We have Abraham to
 " our father: for I say unto you, that God is
 " able of these (m) stones to raise up children
 " unto Abraham. And now (n) also, the axe
 " is laid unto the root of the trees; therefore
 " every

(i) Or, *will warn you*, &c. That is, Not only from *Gebenna*, (Matt. v. 29.) but likewise from the dreadful national calamities that would overtake the Jewish rulers and people, for crucifying the *Messiah*. Hence *John* appears to be a true Prophet, and spake in the name of the LORD—for unto him *the word of God came*, says Luke, chap. iii. 2.

(k) Or, *answerable to amendment of life*. Comp. Acts xxvi. 20. Eph. v. 9.

(l) John iii. 4, 9. and viii. 33.

(m) (Comp. Exod. xxxix. 7. Josh. iv. 6, 7. and viii. 32. and xxiv. 27. Rom. iv. 20.) Perhaps alluding to the stones of the ephod, and pointing to his breast or shoulder: or, pointing towards Jordan, to the place of the stones of witness. *John's* meaning is evidently this, 'That God would fulfil all the words of the covenant, or *purification*, by sending *the Blessor*, i. e. *Messiah*.' Nevertheless, such hypocrites and deceivers as these, (who were of the sects of Pharisees and Sadducees) were none of his seed, nor had they any portion or lot in *Christ*. For *John*, as a prophet, knew they would shortly give their voice to crucify the *Christ*. Thus, although they came to receive *John's* baptism, it does not appear he baptized them, nor shewed them any peculiar marks of honour, which their pride might expect, as due to their elevated stations in the church.

(n) In the original, it is in the present tense.—In Scripture-language, that which is very sure and very near, is spoken of as if it was *already done*. Thus *Christ* speaks of himself as *already glorified* (John xvii. 24.) And sinners too are represented

“ every tree which bringeth not forth good fruit,
“ (o) is hewn down, and cast into the fire.”

Matt.
iii.

*The People exhorted to Purity of Heart, to be saved
from the Wrath to come upon Jerusalem.*

“ * I indeed have baptized (p) you with water 8
“ * unto repentance^e ; but he that cometh after 11
“ me, is mightier than I, whose shoes (q) I am
“ not worthy to bear: he shall baptize you
“ (r) with the Holy Ghost, and with fire.
“ † Whose fan is in his hand, (s) and he will 12
“ thoroughly purge his floor, and gather his
“ wheat (t) into the garner: but he will

Mark
i.
Matt.
iii.

as already condemned, John iii. 18. comp. Job xx. 27, 29.
1 Tim. v. 24. 2 Tim. iii. 9. Rom. ii. 15, 16. John xii. 48.) and
saints as already glorified. Eph. ii. 6. Heb. xii. 22, 23.

(o) Deut. xx. 20. John xv. 2, 6. 1 Pet. iv. 17.

(p) Pointing to the multitudes who had confessed their sins,
and been baptized: of whom *John* says, (Matt. iii. 11.) “ I
“ have baptized you,” Gr. *for repentance*. For they that were
baptized, did not only declare that they repented of their sins,
but they bound themselves never to commit the like again; and
to lead a life of holiness and virtue: which is the meaning of
John in this place. And this is the *new life* (Rom. vi. 4.) which
people engaged themselves to, when baptism was administered
to them.

^e *Luke iii. 16.*

(q) A proverbial expression, denoting the vast superiority of
Jesus Christ above *John* the Baptist. [see on John i. 23. Sect. 4.]
The meaning is, “ Whose servant I am not worthy to be.”
Whitby. Comp. Gen. xxxii. 10. Heb. i. 4.

(r) Titus iii. 5. Mal. iii. 2, 3. John xiv. 16, 17, 26.

[†] *Luke iii. 17.*

(s) Levit. xxvi. 33. Isa. xxx. 24, 28. and xli. 16. Jer. iv.
11, 12. and xv. 7.

(t) Micah iv. 12. Psal. cxxvi. 6.

Matt.
iii.

“ burn up the chaff (*u*) with unquenchable
“ fire.”

*John removes to different Places, on
the Banks of Jordan.*

Luke
iii.

- 3 * And he came into all the country (*x*) about
Jordan, preaching the baptism of repentance,
4 for the remission of sins: as it is written in
the book of the words of Esaias the prophet,
saying, “ The voice of one crying in the wil-
“ derness, Prepare ye the way of the Lord,
5 “ make his paths straight. Every valley shall
“ be filled, and every mountain and hill (*y*) shall
“ be

(*u*) Job xxi. 18. Psal. i. 4. and xxxv. 5. Isa. v. 24. Jer. xxiii. 28. Hos. xiii. 3. Dan. ii. 35. Mal. iv. 1.

(*x*) *John's* ministry was not confined to the wilderness of Judea, but he passed on to different places on both sides the river Jordan, which ran through a great extent of country; and as his doctrine was the same, so were his sermons, &c. alike in words and sense, where the sentiment to be propagated was the same: which can be no objection, nor to be esteemed a vain repetition (the same words) seeing such is the excellency of the word, like pure water, it is ever sweet and refreshing.

(*y*) See on Matt. v. 48. *Grotius* has most elegantly illustrated the reference, that appears so plainly, to the custom of the *pioneers*, to level the way before princes when they are coming with numerous attendants.—Thus comes the *Prince of Peace*, removing all obstacles before him, (Comp. Jer. xlv. 18, 23. Phil. ii. 12, 13.) changing the howling wilderness and barren desert into a fruitful field. (see Isa. xxix. 17—19. and xxxii. 15—17.)—For lo, when God arose to save all the meek of the earth (see Psal. lxxvi. 9, 10. and cxlix. 4.) by the presence of *Messiah*, he visited his land for that gross ignorance, pride, superstition, and infidelity, predominant in the Jewish rulers; which, like mountains and rocks, forbade his access to the hearts of the people, covered with thorns and nettles, (Prov. xxiv. 31.) by their scribes' false glosses on the law, and making the commandments
of

“ be brought low, and the crooked shall be
 “ made straight, and the rough ways shall be
 “ made smooth : and all (z) flesh shall see 6
 “ the salvation of God.” Then said he to 7
 the (a) multitude that came forth to be baptized
 of

Luke
 iii.

of God of no effect, by their traditions.—To prepare the people for this pouring out of the Spirit (see Ezek. xi. 19, 20. and xxxvi. 21—27. Mal. iv. 2—6.) was *John* sent.—And when *Jesus* was glorified, then was fulfilled the words of the prophesy, (Isa. lv. 10—13.) “ Instead of the thorn” [a fit emblem of the sons of Belial, 2 Sam. xxiii. 6. Josh. xxiii. 13. Judg. viii. 7, 16.] “ shall come up the *stately* fir-tree;” [excelling for beauty, strength, and shade, (see Hof. xiv. 8. Psal. xcvi. 6. and cxxi. 5, 6.) and so applicable to *Christ*, and to his saints, whom he shall clothe with his beautiful garments of salvation, Isa. lxi. 10.] “ instead of the brier” (see Ezek. xxviii. 24. and ii. 8. Micah vii. 4. Heb. vi. 8.) “ shall come up the *sweet-scented* myrtle tree :” (see Neh. viii. 15. Isa. xli. 19. Zach. i. 11.) emblem of peaceful amiable believers, (Acts x. 4. Isa. xxxii. 15—17.) “ and it shall be to the LORD for a name, and “ for an everlasting sign that shall not be cut off.” Isa. lv. 13. and lii. 7. Rom. x. 15.

(z) The above-named were the crooked to be made straight, and the rough ways smooth, before the *Great King* should make his public entry; when all flesh (*Jews* and *Gentiles*, Col. iii. 10, 11.) should see the salvation of God. (see Isa. xl. 5, 9, 10, 11. and lxii. 10, 11, 12.)

(a) The fame of *John* the Baptist, by this time, was spread far and near; and the marvellous efficacy of his preaching excited the attention of all ranks and orders among the Jews. It confirmed and encreased the general expectation of the fulfilment of prophesy, by the coming of *Messiah*; nay, many doubted whether or not *John* was not HE that was to come.—No wonder then, that a multitude of people should come to *John*’s baptism, of no better tempers and dispositions than their rulers of the Pharisees and Sadducees, who had before been sharply rebuked; and these their devotees entertained like carnal views and conceptions about a temporal dominion of *Messiah* (comp. John vi. 14, 26.) contrary to the genius and

Luke
iii.

- of him, "O generation of vipers, who hath
 "warned you to flee from the wrath to come?"
 8 "Bring forth therefore fruits worthy of repent-
 "ance, and begin not to say within yourselves,
 "We have Abraham to our father; for I say
 "unto you, that God is able of these stones to
 9 "raise up children unto Abraham. And
 "now also the axe is laid unto the root of
 "the trees; every tree therefore which
 "bringeth not forth good fruit, is hewn down,
 10 "and cast into the fire." And the people
 asked him, saying, "What (*b*) shall we do
 11 "then?" He answereth and saith unto them,
 "He that hath two coats, let him (*c*) impart
 "to him that hath none: and he that hath
 12 "meat, (*d*) let him do likewise." Then
 came also (*e*) publicans to be baptized, and
 said unto him, "Master, what shall we do?"
 13 And he said unto them, "Exact no more
 14 "than that which is appointed you." And
 the (*f*) soldiers likewise demanded of him, saying,
 "And what shall we do?" and he said unto

and spirit of the Gospel-law; therefore, as they come under the like predicament, (see Matt. xv. 14.) *John* addresses them nearly in the same words.

(*b*) Mal. ii. 7. Jer. vi. 16.

(*c*) Isa. lviii. 7, 8. Dan. iv. 27.

(*d*) 1 John iii. 17. 1 Cor. xiii. 1. Jam ii. 16. and i. 27. John xiii. 35.

(*e*) The receivers of the tolls and customs paid to the Roman Emperor, and in general disrepute for extortion. (See Matt. ix. 9. xxi. 31. Luke vii. 29.)

(*f*) Perhaps the soldiers here meant, were of the band of the Temple guard, and somewhat like our sheriff's officers, armed as occasion serves. See Matt. xxvi. 47. John xviii. 3. Or if, as *Grotius* thinks, they were *Roman* Soldiers, they surely were proselytes to the Jewish religion. Luke xxii. 47. and xxiii. 11.

them, "Do (g) violence to no man, neither accuse any falsely, and be content with your (h) wages." And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not : John answered, saying unto them all, "I indeed baptize you (i) with water, but one mightier than

Luke
iii.

(g) Or, *terrify no man*. The word *διασεσηνῆς*, properly signifies "to take a man by the collar and shake him;" used proverbially for that violent manner in which soldiers are often ready to *bully* those about them, whom they imagine their inferiors in strength and spirit; though nothing is an argument of a meaner spirit, or more unworthy that true courage which constitutes so essential a part of a good military character. *Doddr.*

(h) Or, *pay*. The word *οἰκονομίας* is well known to signify *provision*, or *food*; but, when applied to soldiers, it is generally used to signify *their pay* for subsistence. Compare Rom. vi. 23. where it is rendered *wages*; and 1 Cor. ix. 7. where it is translated *charges*.

(i) *Debeausobre* and *L'Enfant* say, according to the *Greek*, it should be rendered, *In the water—in the Holy Ghost—in fire*: that these words do very well express the ceremony of Baptism, which was at first performed by plunging the whole body in water; also Dr. *Whitby* (on Matt. xxviii. 29.) asserts it to be the primitive mode. As also the copious effusion of the Holy Ghost on the day of Pentecost, which *John* styles a baptism, shewing thereby the copiousness and abundance of it. The opinion of Mr. *Arthur Bedford* (*Scr. Chron.* p. 402.) is an ingenious reverie, but void of truth. And indeed it was a glorious effusion over the church of which *Jesus Christ* was the Author. (Acts ii. 2, 33.)—It is added, *in fire*, because the *Holy Ghost* appeared in the shape of fire, and had the same power and virtue as that element, *viz.* of purifying. Church history will inform the inquisitive, nearly the time when the present mode of *infant sprinkling* was first introduced in the established Churches of England, Holland, and German *Lutheran*, *Greek* Churches in Russia, and the Levant Islands, Reformed Churches in France and Switzerland, &c. The most learned and pithy arguments in print, urged in behalf of the popular side of the questions, are

Mr.

Luke
iii.

- “ than I cometh, the latchet of whose shoes I
“ am not worthy to unloose; he shall baptize
“ you with the Holy Ghost, and with fire;
17 “ whose fan is in his hand, and he will
“ thoroughly purge his floor, and will gather the
“ wheat into his garner, but the chaff he will
18 “ burn with fire unquenchable.” And many
other things in his exhortation preached he unto
the people.

*Jesus comes from Nazareth to be baptized
by John in the river Jordan.*

Mark
i.
Matt.
iii.

- 9 * And it came to pass in those days, that
Jesus came from Nazareth of Galilee, * to
13 Jordan unto John (*k*), to be baptized of him.
14 But John forbad him, saying, “ I have need
“ to be baptized of thee, and comest thou to
15 “ me?” And Jesus answering, said unto him,
“ Suffer it to be so now; for thus it becometh
“ us to fulfil (*l*) all righteousness.” Then he
suffered him.

The

Mr. *Wall's* History of Infant Baptism—Divers Tracts, by Dr. *Caleb Fleming*, (a relation of Dr. *Fleming's* Bishop of Carlisle)—and Tracts, by Mr. *Henry Mayo*.—And for the primitive mode of dipping Dr. *John Gale's* Reflections on Mr. *Wall's* History—Mr. *Joseph Burrough's* Tracts on Positive Institution—and Dr. *John Gill's* Works; and for Practical Treatises, Bishop *Jer. Taylor's*, and Mr. *Foote's* Tracts.

(*k*) Perhaps *John* was baptizing at *Bethabara*; if so, it was about forty miles distant from Nazareth. See Observations on this History of *Christ's* Baptism, *Appendix*, No 17 *.

(*l*) Matt. v. 18, 19. Psal. lxxxix. 28. Acts xiii. 22, 23.—Whatsoever befits us, and is suitable (comp. Luke xii. 57. Phil. i. 7.) to our character and function, and to edification. Thus *Jesus*, by his baptism, did ratify and authorize the baptism.

Matt.
iii.

*The Holy Ghost proclaimeth to the People,
that Jesus is the Christ.*

AND Jesus, when he was baptized, went up 16
straightway out of the water: and lo, the hea-
vens were opened unto (m) him, and he saw the
Spirit of God descending like a dove, and light-
ing upon him. And lo, a voice from heaven, 17
saying, "This is my (n) beloved Son, in whom
" (o) I am well pleased."

The

tism of *John*; besides, HE well knew what miracle was to fol-
low his baptism, in order to convince and satisfy *John* the Bap-
tist in particular, and the people in general, that he was the
Christ. See John i. 32, 34. *Debeausobre*, &c.

§ *Mark* i. 10.

(m) i. e. John (comp. John i. 32—34.) he saw the Spirit of
God, corporally like a dove, hovering over the head of *Jesus*;
the dove being a symbol of peace, (comp. Gen. viii. 11. Eph.
ii. 17, 18. Col. i. 19, 20.) telling the people very plainly,
Jesus was the *Christ*, or the *anointed Son of David*, (Psal.
lxxxix. 20—29, 35—37.) Comp. Deut. xviii. 18, 19. answer-
ing to his *water baptism*, the symbol of purification, in a peculiar
manner pertaining to *Christ*, the *Berith*, or *Purifier*. Mal. iii.
1—4.—And to his Redeemed Ones was made the sign and
seal of their adoption by grace, (Eph. ii. 8. Titus iii. 5, 6, 7.)
—The testimony from heaven, recorded by St. *Matthew*, dif-
fers so widely from *Mark* and *Luke*, in words and sense, that it
is strange how some learned men can assert it to be one and the
same thing, when a voice a second time was heard, or re-
corded by two other Evangelists.

(n) *My Son*,—*Beloved*. The original Greek word ἀγαπῆτος, is
frequently used by Greek Authors, to denote an only son; and
the *Seventy* make use of it when there is a word in the Hebrew
signifying only. Gen. xxii. 12. Zach. xii. 10. and elsewhere.

(o) Comp. Matt. xvii. 5. Psal. xx. xxiii. 5. ii. 6, 7. In whom
I delight. The original word ἐδόξεω, signifies to acquiesce in
what

46 THE EVANGELICAL HISTORY OF

Luke-
iii.

*The Holy Ghost witnesseth to Jesus himself,
in praying.*

- 21 * Now when all the people were baptized (*p*), it
came to pass that (*q*) Jesus also being baptized,
22 and praying, the heaven was opened ; and the
Holy Ghost descended in a bodily shape like a
dove upon him, and a voice came from heaven,
which said, "Thou art my beloved Son, in thee
" I am well pleased."

*Christ, now, about Thirty Years of Age—his
Genealogy as the Seed of the Woman.*

- 23 AND Jesus himself began to be about
(*r*) thirty years of age, being (as was supposed)
the

what one loves or approves. See a like expression, Psal. xlv. 3.
in *Hebrew*, and xlii. 2. according to the *Seventy*. Comp. Isa.
xlii. 1. Gen. xxii. 2. 2 Sam. xxii. 20. *Debeausobre* and
L'Enfant.

(*p*) When that day's work of baptizing was ended, and *John*
was going to preach unto the multitude present ; perhaps
about the time of evening prayer, (Three o'clock in the after-
noon, Dan. ix. 21. Luke i. 10. Acts iii. 1. and xvi. 13.) after
which time *Jesus* arrived, (as recorded by St. *Matthew*.)—And
after the first voice from heaven, which came to the *people*,
again a loud voice from heaven came to *Jesus*, whilst in prayer,
at some distance from the croud, to be seen, but his words not
heard, saying, "Thou art my beloved son," &c.—The whole
time the heavens continued *cloven*, or *rent* (see the *margin* of Mark
i. 10.) : which is to be understood of a very great light, or an
extraordinary appearance of fire which was seen in the heavens,
as when it lighteneth. This is the sense *Justin Martyr* hath
put upon this passage, in his *Dialogue with Trypho*, (p. 315.)
Great visions were commonly attended with such an opening
of the heavens. See Ezek. i. 1. John i. 52. Acts vii. 56.

(*q*) Read, *the Jesus*. See *Appendix*, N^o 18.

(*r*) Which proves *Jesus's* baptism to have been just before
the

the son of Joseph, which was the son of Heli, &c. &c.

Luke
iii.

*Christ's Genealogy, as the Son of Abraham
and David—the King of Israel.*

* The book of the generation of JESUS I Matt.
CHRIST, the son of David, the son of Abraham, i.
&c. &c.

the Feast of Tabernacles, (six months after *John* began his ministry :) so that both *John* and *Jesus*, when they first entered on their ministry, had attained the age of thirty years, when the high priest began to minister, and the priests in the temple. Numb. iv. 3, 47. 1 Chron. xxiii. 3. For Observations on the Genealogies of *Christ*, see *Appendix*, N^o 18*.

SECT. IV. *Christ led of the Spirit into the Wilderness—fasts Forty Days and Forty Nights.—Christ tempted of the Devil.—Jesus returns into Galilee—the Fame of his Miracles and Teachings.—Jesus, the Word.—Priests and Levites sent to question John—the next day John seeing Jesus coming, points him out to those standing by—the day after, he says unto two of his Disciples, “Behold the “Lamb of God!”—John and Andrew follow Jesus, and abide with him that day.—Andrew brings his brother Simon to Jesus, who names him Cephas.—The day following Jesus goes forth into Galilee—calls Philip.—Philip brings Nathaniel to Jesus.*

*Christ led of the Spirit into the Wilderness
—fasts Forty Days and Forty Nights.*

AND Jesus being (a) full of the Holy I Luke
Ghost, returned from Jordan : * And 12 iv.
immediately Mark
i.

(a) As a vessel running over. Comp. John iii. 34. Luke vi.
38. Comp. Joel iii. 13. Hag. ii. 16. Col. i. 19. and ii. 3, 9,
10,

48 THE EVANGELICAL HISTORY OF

Mark immediately the (b) Spirit ^a driveth him into the
i. 13 wilderness. And he was there in the wilder-
Luke 2 nefs forty days (c): * And in those days he did
iv. 2 eat nothing; and when they were ended; * that
Matt. 2 he had fasted forty days and forty nights, he
iv. ^b was afterward (d) an hungred.

Christ

10, 19. which scriptures do well express the divine grandeur and beauty comprehended in this plenitude of the Spirit in THE CHRIST; a well of water unto the LORD's hosts, springing up into everlasting life. (John iv. 14. 1 Cor. ii. 9, 10.)

(b) Comp. Matt. iv. 1. and Luke iv. 1.—*Lead* of the Spirit, i. e. "moved by the *Holy Ghost*." (see 2 Pet. i. 21. Luke iv. 14.)—But there is a marvellous strength and beauty in these words of St. Mark, denoting the vehemency of the Spirit stirred up in *Christ*: like as Job xxxii. 18, 19. Psal. xlii. 1, 2. lxiii. 1, 2, 14. cxliii. 5, 6. and cxix. 20.—This great work of *Christ* was foreshewed by *Moses*'s miraculous fast; (see Deut. ix. 9, 11, 18. comp. Heb. iii. 5, 6. and viii. 5, 13. 2 Cor. iii.) and that of *Elijah*, 1 Kings xix. 8. comp. Ezek. iv. 6. It is of great importance this History of the Temptation. Compare likewise Exod. xxxiii. 11. Deut. xxxiv. ver. 10, 7. Gen. xxxii. 30. and xxxv. 10. and see the excellent Observations of the Editor of the Literal Version of Hist. Books, and William Cowper's Treatise on "*Jacob's Wrestling with God*," p. 135, &c.

^a Matt. iv. 1.

(c) Read this first clause, — *In the wilderness forty days, tempted of Satan*—a comma added before *tempted*, reconciles Mark's with St. Matthew's and St. Luke's account.

^b Luke iv. 2.

(d) By which is meant, that *Christ* now felt the sharpest pangs of hunger: to certify to the Church, that the human nature, or body of *Christ*, was not so swallowed up in the multitude of visions and revelations, as not to be susceptible of impressions from without, or subject to the feelings of our infirmities: which endurances answered the great end of his advent in the flesh. See Heb. ii. 10—18. — Hence *Satan* takes, first of all, occasion to tempt *Christ*: and we are taught, that *The Master CHRIST*, only, is invulnerable. (See 2 Cor. xii. 7—10.)—He is the *Head* of the Church, and Saviour of his body, and that his

Christ tempted of the Devil.

Mark
i.
Matt.
iv.

* AND was with the (*e*) wild beasts, * when 13 3
the

his members can have no strength nor safety but in and by him; and by implicitly obeying (as a little child, Matt. xviii. 3, 4.) his law and commandments, which are holy, just, and good; Rom. vii. 12. Matt. v. 18.—All, besides this, are images of our own devising, and inconsistent with the terms of acceptance. A notable instance in point was, the golden calf set up in the wilderness, by which the people had broken their part, or terms of the *purification*, in making an image; which, though sacred to *Jehovah*, was still of their own devising; and predicted the apostacy of that church, in forming such a notion of the *Messiah* as their pride led them into, and crucifying him, because he did not set up a worldly kingdom. Yet the like apostacy hath prevailed in the Christian Church, and too many have entertained like notions of *Messiah*, as the Jews and Mahometans. But the law here tells them they forfeit the grace of God by it: it *breaks the tables*, the terms of salvation. The law also was to be abrogated by its own testimony. The truth is, the Law, the Prophets, and Psalms, which are a commentary upon the law, do all point to *Christ*.—Comp. Rom. x. 3, 4. 1 Cor. x. 3, 4. 2 Cor. iii. 13, 14. See on John i. 14.

(*e*) There are such in the spiritual wilderness and field, as well as in the natural: (Psal. xxii. 12, 16. Deut. viii. 15. 1 Cor. xv. 32. Eph. vi. 12.)—*Christ* was assaulted by all the powers of darkness, with the *Devil* at their head. The Original signifies a *slanderer*, or *false accuser*, and answers to the Hebrew, *Satan*. It is found in scripture only in the singular number, and signifies that Evil Spirit which tempted *Eve*, (Comp. 1 Tim. ii. 14. 1 Theff. iii. 5. 1 Pet. v. 8.) who was a type of the church (Eph. v. 22, 32.) which fell, by departing from *Christ*, the Bridegroom; (comp. Gen iii. 1, 6. and Isa. liv.) who now comes to revenge the affront, and overthrow all the devices of *Satan*. There is a beautiful allusion to this spiritual adultery, Prov. vii. 10. and again Prov. xxx. 19. last clause, (as it ought to be translated) viz. *The way of the strong ones in the secret place*; which is applicable only to *Christ*; (as Heb. ii. 14, 15.) *Satan* now addresses *Jesus* with an humble
E and

Matt.
iv.

- “ the tempter came to him ; *who* said, (f) “ If
 “ thou be the Son of God, command that
 4 “ these stones be made bread.” But he answered and said, “ It is written, man shall not
 “ live by bread alone, but by every word that
 “ proceedeth out of the mouth of God.”
 5 (g) Then the devil taketh him up into the holy
 city,

and obsequious speech and behaviour, personating an angel of light : the appointed Guardian of *Messiah's* dominions assuming the form of a man ; (for such, it may be proved, were all the appearances of good and evil angels, under the Old Testament dispensations.) Now let us behold the mighty combat, and rejoice in the glorious victory of the Prince *Messiah*.

“ *Mark i. 13. Luke iv. 3.*

(f) Or, As *thou art*, &c. see Jam. ii. 19. Now the malicious device of *Satan*, at the first onset, was to tempt *Jesus* to fall, by the sin of murmuring in unbelief ; like as he had overcome *Israel* in the wilderness, from a fly insinuation, would tempt *Jesus* to work a miracle, rather than submit unto a great indignity to *Son of God* : [It is without the article in the *Greek*] whereas, even *Elijah* was fed. See 1 Kings xvii. 4, 6.—This smooth malicious speech of *Satan* (see Psal. lii. 2. and lv. 21.) aimed to kindle anger in *Jesus*, (like as in *Moses*, Numb. xx. 10. Psal. cvi. 32, 33.) and to proudly rebel and assume independency. (Comp. 1 Sam. xv. 23. Jude ver. 6.—Heb. xiii. 5.)—*Jesus* foils *Satan* by the word written, Deut. viii. 3. in which may be implied, *Thinkest thou that Son of God will do as those rebellious ones, who were destroyed of serpents?* (Numb. xxi. 5, 6. and xiv. 36. 1 Cor. x. 10, 11.

(g) *Then*, denotes, that *Satan* having been repulsed in the wilderness, takes *Jesus* to *Jerusalem*, which was honoured with the name of *The Holy City*. (Neh. xi. 1. Isa. xlvi. 2. and lii. 1. Dan. ix. 24. Matt. xxvii. 53.) *Debeausobre* and *L'Enfant*.—The *beathen* writers (also) call those cities *holy*, in which their *gods* were supposed to hold their special residence, and from whence their *oracles* were delivered. See *Elsner, Observ.* vol. 1. p. 17, 18. This order, by St. *Matthew*, is not contradicted by St. *Luke*, who connects the temptations only by the particle *καί*, which imports, that *Jesus* was tempted *so* and *so*, without marking the order of time, as *Matthew* seems to do. See *Macnight's Harm.* The best critics have thought the scene

city, and setteth him on a pinnacle of the temple,
and saith unto him, "If thou be the Son of 6
" God,

Matt.
iv.

scene of the first temptation was at *Mount Sinai*, (for *Satan* would tempt *Jesus* on holy ground. See *Exod.* iii. 1, 5, 12, from whence he taketh him along with him) [This is the exact *English* of *παράλαμβάνει*. See *Elsner Observ.* and *Debeausobre*; who say the *Greek* word signifies no more than *to lead*,—*to take along with one*, as in the *Seventy*, *Numb.* xxii. 41. and xxiii. 27. *Matt.* xvii. 1. That it hath no other sense here in *Matt.* iv. 5. and in ver. 8. is plain, from *Luke* iv. 5, 9.] The place best suited to be made the scene of *Satan's* second device, was the battlement of the Temple. Observe, the Temple, like all other buildings in that country, had a flat roof and ballustrade round it, as enjoined by the law, *Deut.* xxii. 8. on which the *Editor of Lit. Transl.* remarks, "That the usefulness of such a fence enforces the lesson of taking care not to lay stumbling-blocks in the way of any." *Matt.* xviii. 7. *1 Cor.* x. 32. It is probable, *Satan* walked up with *Jesus* into the King's Gallery, in the right wing of the Temple; which *Josephus* (*Antiq. lib.* xv. cap. 11, 14, 15.) says, was of so prodigious a height, that no one could hardly bear to look down from it. The design was, evidently, that *Jesus* should stand upon the edge of the ballustrade, and cast himself down, over the courts below, amidst the numerous worshippers, at the time of evening prayer, and incense (Three o'clock in the afternoon;) who seeing *Jesus* borne up of angels, would immediately acknowledge him to be *Messiah*; (according to the false glosses of the Scribes on *Dan.* vii. 13. *Mal.* iii. 1.) by which rash attempt, *Satan* hoped to see *Jesus* dashed in pieces, and thereby defeat that great end of his mission, *viz.* to deliver the people from error, sin, and death.—*Christ's* answer contains a bitter sarcasm,—*It is written ALSO*, [so *παλιν* signifies here *elegantly*, in opposition to the quotation the tempter had made of *Psal.* xci. 11.] *Thou shalt not tempt the LORD thy God*; (*Deut.* vi. 16, 17.) that is, out of a principle of distrust and unbelief, to require proofs of *God's* power and protection, after he has given sufficient demonstrations and reasons for our encouragement to depend upon him. Hence, if any are tempted to demand farther evidence of what is already made sufficiently plain, they may readily guess from what quarter it comes.—That such is the purport of the phrase,

- Luke iv. 9 " God, cast thyself down * from hence : for
 10 " it is written, He shall give his angels charge
 11 " over thee, to keep thee ; and in their hands
 " they shall bear thee up, lest at any time
 Matt. iv. 7 " thou dash thy foot against a stone." * Jesus
 said unto him, " It is written again, Thou shalt
 8 " not tempt the LORD thy God." Again, the
 devil taketh him up into an exceeding (*b*) high
 mountain, and sheweth him all the kingdoms
 of

Tempting God, is easy to be seen, from comparing Exod. xvii. 2, 7. Numb. xiv. 22. Psal. lxxviii. 18. and cvi. 14. See *Limborch's Theolog.* lib. v. c. 22. sect. 16.—Farther, by the quotation of Psal. xci. 11, 12. made by *Satan* in ver. 6. many (after *Jerom*) have observed, that *Satan* made his advantage of quoting scripture merely by scraps, leaving out those words in Psal. xxi. 11.—*to keep thee in all thy ways*. The cause of truth, and sometimes of common sense, has suffered a great deal by those who have followed the example of the tempter, of making use of scraps, or expounding words equivocally, so as to prove any thing.

(*b*) Perhaps mount Pisgah, from whence *Moses* had a sight of the land of Promise, [see Deut. xxxiv. 1—3.] situate about twenty-four miles from Jerusalem, on the other side Jordan.—This third temptation was the *only* remaining strong-hold of *Satan* ; wherein, if he failed, he could go no farther. Forasmuch as, 1. *Despair* in Unbelief—2. *Pride and Rebellion* in Self-will—3. *False Worship* or *Idolatry*, is found the root and principle of every sin, proceeding from the mind and heart, and brought into act. The total defeat of *Satan* in his two first attacks, drives him on to renew the battle on the only ground left him ; where the *Head Captain* of the LORD's hosts obtains the victory, and thereby delivers his people from the power of sin and death. (1 Cor. xv. 57, 58.)—*Satan* " departs for a " season," and watches for a fit opportunity or occasion to tempt *Christ* again *in the flesh*. When he returned, may be gathered from Luke xxii. 42—44, 53. John xii. 27, 31. and xix. 30.) Observe, The land of *Canaan* promised to *Abraham*, &c. (see Gen. xiii. 14, 15. and xv. 18—21. &c.) according to the prophetic language, is termed " All the kingdoms of the " world."

of the world, and the glory of them; * in a 5 Luke
moment of time. And the devil said unto 6 iv.
him, ^d "All this power will I give thee, and
"the glory of them; for that is delivered unto
"me, and to whomsoever I will, I give it. If 7
"thou therefore wilt worship me, all shall be
"thine." * Then saith Jesus unto him, "Get 10 Matt.
"thee hence, (i) Satan: for it is written, Thou iv.
"shalt worship the LORD thy God, and him

"world." Comp. Mark xvi. 15. Matt. xxiv. 14. and xxviii. 19, 20. Col. i. 6, 23. Gen. vii. 19. and xi. 1. The deceit of *Satan* in this third and last temptation, was the personating an angel of light, [comp. 2 Cor. xi. 14.] as if deputed the Guardian of *Messiah's* dominions, to invest him with the regal dignity, upon acknowledging his power and authority.—Now, that *Jesus* had a real, and not an imaginary fight thereof, is evident; for had it been a delineation of the kingdoms in a map, or a visible representation of them in the air, or a vision of them in an ecstasy, or a fight of them in a dream: [not to include the fancy of *Jesus's* being carried round the globe in a moment of time] it might have been done any where else, as well as on a high mountain. Again, the interposition of angels, for the preservation of *Christ*, would have been as conspicuous, by his falling from any other turret, or precipice in the wilderness, as from the battlement of the Temple; (not to mention many more difficulties attending this Evangelical Record, upon any other ground or supposition, than a plain historical fact) in which view, there is a uniform consistency, beauty, and sublime instruction throughout, speaking to the heart of every true believer.—For further illustration and spiritual improvement of this matchless history, see *Appendix*, N^o 19.

^d Matt. iv. 9.

(i) Or, *Adversary*—one that lays snares, 2 Sam. xix. 22. Comp. John viii. 44. Rev. xii. 10. — "Get thee hence, "Satan." The word *ὑπάγε* plainly expresses *Christ's* authority over him, (Matt. xvi. 23. Prov. xxvii. 6. Sam. iii. 15. and iv. 7.) as well as his detestation of so vile a suggestion. See 2 Cor. xi. 14. Acts xvi. 16—18. 1 Sam. xxviii. 16. Job i. 6. Gen. iii. 4.

Matt. iv. 13 "only (*k*) shalt thou serve." Then the devil
 Luke iv. 13 leaveth him: * when he had ended all the
 Matt. iv. 11 temptation, he departed from him for a (*l*) sea-
 iv. 11 son, * and behold angels came and (*m*) mi-
 nistred unto him.

Jesus returns into Galilee—the Fame of his Miracles and Teachings.

Luke 14 * AND Jesus returned in the (n) power of the
iv. Spirit into Galilee, and there went out a fame
of him through all the region round about.

Jesus, the Word.

John I * IN (o) the beginning was the Word, and
i. the

(k) Deut. vi. 13. and iv. 23, 24. Rev. xix. 10.

(1) Secretly meditating some future assault. Comp. John xiv. 30. Luke xxii. 28, 53. 1 Pet. v. 9, 10, 11.

(m) Or, waited upon—served him. The original *διανόει*, signifies to serve, or wait upon, in general: it signifies also, to wait at table, to give one to eat. (Matt. viii. 15. and xxv. 44. Luke xvii. 8. and xxii. 27. John xii. 2.)—Now as Jesus was very hungry, it may here be taken in the latter sense. *Debeau-sobre*, &c. However, it may be interpreted, after the like sense, as John iv. 32, 34. and xii. 31. Rev. vii. 10, 12, 17. and xii. 7—10. comp. Psal. lxviii. 17. Dan. vii. 10. Heb. i. 6. declarative of the exulting congratulations of the celestial hierarchy; with devout homage, celebrating the praises of *Messiah*, for his glorious victory, and salvation of all the redeemed of the LORD, (see Eph. iii. 15. Heb. xii. 22, 23. Rev. v. 13.) of which the temporal deliverances were figurative which are celebrated in those matchless songs of inspiration, recorded in Exod. xv. Judg. v. 1 Sam. ii. 1—10. 2 Sam. xxii. Psal. lxviii. 1 Pet. i. 10—12.

(n) Luke iv. 1, 2. 2 Tim. i. 7, 9, 10.

(o) *Bereashith kajak baddabar,*] so in *Hutterus's* Hebrew;
of

the Word was (*p*) with God, and the Word
 (*q*) was God. The same was in the beginning 2
 with God. All things (*r*) were made by him, 3
 and without him was not any thing made that
 was made. In him was (*s*) life, and the life 4
 was the light of men. And the light (*t*) shineth 5

John
i.

of which it was a great defect in the publishers of the Polyglot Bibles, that in the New Testament they have left out *Hutter's* Hebrew, which would have cast great light from the Old upon the New, and from the New upon the Old Testament.—The very same with the first word in the Bible—“*In the head-captainship* “was” (*הָיָה*, truly subsisted, so is the proper nature of that substantive verb, noting existence and subsistence.) To this well agreeth Gen. ii. 1. where all the hosts of the heavens and the earth are expressly brought in as militating under this Head-Captain. (comp. Josh. v. 14, 15. Psal. xxiv. 8, 10. Isa. lv. 4. Prov. viii. 15, 34. Heb. xii. 2.)—It is worth noting the *Greek*, in Heb. x. 7. that as soon as the Bible inrolled is unrolled, the very first word doth write of *Christ*: “In the head of the Bible “it is written of me.” There you should begin with *Christ's* headship (Psal. xl. 7.) He who would understand this, must examine the Original.—O how much sweetness would this put into all our readings and meditations upon the holy scriptures of truth, that *Christ* doth begin and end the Old Testament, (Gen. i. 1. Mal. iv. 2, 5.) and also the New, (Matt. i. 1. Rev. xxii. 16, 21. comp. Col. ii. 19. Heb. xiii. 8.)—For the clear understanding of the beginning of St. *John's* Gospel, and the scriptures it leads unto, with sublime meditations thereon, the intelligent and curious reader is referred to *Appendix*, N^o 20. containing further extracts from a profoundly learned and very valuable tract, titled “Grammatical Openings of some *Hebrew* words in Gen. i.” written by a rich and honourable Counsellor, like unto *Joseph* of Arimathea.

(*p*) Prov. vii. 12, 14, 15, 22—31. 1 Pet. i. 20. 1 Tim. iii. 16. John x. 30. xiv. 6, 7, 10.

(*q*) Matt. i. 23. Acts xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 15. Tit. ii. 13. Heb. i. 8.

(*r*) Col. i. 16. Rev. iii. 14. and xix. 1, 6—10.

(*s*) 1 John i. 1, 2, 7.

(*t*) Rom. i. 19, 20. Eph. v. 8. ii. 1, 2. 1 Thess. v. 5.

John
i.

in darkness, and the darkness comprehended it not,
 6 There was a (*u*) man sent from God, whose name
 7 was John. The same came for a witness, to bear
 witness of the light, that all men (*x*) through him
 8 might believe. He was not that light, but *was*
 9 sent to bear witness of that light, that was the
 true light, which (*y*) lighteth every man that
 10 cometh into the world. He was in the world,
 and the world was made by him, and the
 11 world (*z*) knew him not. He came unto (*a*)
 12 his own, and his own received him not. But
 as many as received him, to them gave he
 (*b*) power to become the sons of God, *even* to
 13 them that believe on his name: which were
 born, not of (*c*) blood, nor of the will of the
 flesh, nor of the will of man, but of (*d*) God.
 14 And the Word was (*e*) made flesh, and (*f*)
 dwelt among us, (and we beheld his glory, the
 glory

(*u*) Mal. iii. 1. and iv. 5.

(*x*) 2 Cor. iii. 5.

(*y*) Isa. xxviii. 23, 26, 30. and xlv. 5, 21, 25. John ix. 5.
 and xviii. 37.]—or, *Lighteth every man, coming into the world.*

(*z*) 1 Cor. i. 21. Heb. xi. 3.

(*a*) Isa. xlv. 1, 2, 6, 7, 8. Rom. ix. 4, 5. Luke xix. 14.
 John v. 38, 39.

(*b*) Or, *the right—privilege.* Gal. iii. 28. Acts x. 34. and
 xiii. 26, 31, 48.

(*c*) John iii. 5, 6. Matt. xvi. 16, 17. Tit. iii. 3—7.

(*d*) 1 Pet. i. 23, 25. 1 John iii. 9. and ii. 20, 27. James i.
 17, 18. 1 Cor. xii. 3.

(*e*) Gal. iv. 4. Heb. ii. 10—18. 1 John iv. 2—4. and i.
 1—4.

(*f*) *Pitched his tabernacle among us.*] There is a visible re-
 ference in the word *εσκηνώσεν*, to the dwelling of the *Sheki-
 nah*, in the tabernacle of Moses: (comp. Exod. xl. 34, 35, 38.
 xix. 9. xx. 24. and xxiii. 20—22. Psal. xxvi. 8, 11, 12. and
 cxxxii. 1 Kings viii. 10—30.) all which scriptures do claim an
 attentive consideration, as a bright light from heaven, pointing
 to CHRIST, “in whom” (says *Paul*) “dwelleth all the fulness
 “ of

glory as of the only begotten of the Father) full of grace and truth. And of his fulness have all we received, and (g) grace for grace. For the

John
i.

“ of the Godhead bodily,” (Col. ii. 9.)—and St. *John*, “ The “ tabernacle of JEHOVAH is with men.” Rev. xxi. 3. Again, the *Holy Ghost*, by the mouth of *David*, “ This is my dwelling- “ place for ever,” (Psal. lxxviii. 16. comp. 2 Chron. vii. 15, 16. and vi. 1—42.) Such is the importance of these scriptures, that, lest they might, peradventure, be mis-interpreted by weak or ignorant disciples, *the Master* himself hath truly expounded the Spirit in the Letter of them. Mark the precious words, “ THIS TEMPLE,” John ii. 19, 21, 22. comp. Luke xxiv. 25—27, 44.—This holy tabernacle of the Divinity, like as it pitched in the midst of *Israel*, (when he came unto his own) *i. e.* during the appointed season of *Jebo-vah*’s inhabiting a body of flesh, manifested before saints and sinners; (Matt. v. 45. ix. 12. and xiii. 30.) in like manner shall its glorified body dwell, for a season, in the new earth. Comp. Rev. xxi. 3. and xx. 4, 5, 6. comp. 2 Pet. iii. 13. The middle clause of this verse, containing the testimony of *John* and the other apostles, *Christ*’s witnesses, (Acts x. 40, 41. and i. 2, 3.) is rightly, within a parenthesis, distinguished from the last clause, which stands connected with the first clause,—“ *dwelt among us, full of “ grace and truth*”—in its plenitude and brightness, as the meridian sun, without a cloud, and the *body* without the shadow, *the law*, (Col. ii. 17. 2 Cor. iii. 10, 12, 18. Matt. xvii. 2. and xiii. 43.)—*Truth* here (as in many places) stands not opposed to *falsehood*; but to the scripture hieroglyphics, shadows, and types, appointed during the infancy and childhood of the Church, (like as children) are best taught by fables and allegories. (Comp. Psal. xlix. 1—4. and lxxviii. 1, 2. Heb. viii. 2, 5. Matt. xiii. 34.)—In the face of *Jesus Christ*, we behold the grace and truth of JEHOVAH, without the veil of the Law. 2 Cor. iv. 6. John vi. 45, 68, 69.

(g) Some understand these words, *grace upon grace—as grief upon grief*. [Theognis. ver. 344.] comp. Eccles. xxvi. 15, 17. see *Blackwall*’s Sac. Classics, vol. 1. p. 164. Chrysost. de Sacerdot. l. vi. c. 13. but *Grotius* would render it, *grace of mere grace*; that is, the freest grace imaginable. [Comp. John iii. 16. 1 John iv. 10, 19. Titus iii. 4—7. Rom. v. 15, 18. and

John
i.

the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the (*b*) bosom of the Father, he hath declared him.

Priests and Levites sent to question John.

- 15 JOHN bare witness of him, and cried, saying,
 “ This was he of whom I spake, He that cometh
 “ after me, is (*i*) preferred before me; for he
 19 “ was before me.” And this is the record of
 John, when the Jews sent priests and Levites
 from Jerusalem, to ask him, “ Who art thou ?”
 20 And he confessed, and denied not: but con-
 21 fessed, “ I am not the Christ.” And they
 asked him, “ What then, art thou (*k*) Elias ?”
 and

vi. 23. Eph. i. 7.] This is an important and exalted view of the argument. The sense is, *Of his fulness we have all received for grace conferred, new grace superadded; i. e. Christianity for Judaism; as the following verse (17.) plainly shews. Comp. Matt. v. 18. and xi. 13. Rom. vii. 12. — The Jewish legislator, Moses, was the servant and messenger; but Jesus Christ the original of the grace and truth he brought into the world by the gospel, says Erasmus. (See his excellent Paraphrase.) — Thus Jesus Christ was the Truth of all the types, the Centre of all the promises, the Performance of all the prophecies, of Messiah.*

(*b*) Heb. i. 1. Matt. xi. 27. John vi. 35, 37, 40, 44—47, 68, 69.

(*i*) By dignity of person and office, infinitely superior. Heb. iii. 3, 5, 6. and see the notes on ver. 23, and 27.

(*k*) Mal. iv. 1. John's answer, “ I am not,” is direct to their questioning him; for John was *not* what the false glosses of the Scribes had led the people to believe and look for: from which prejudices imbibed, both priests and people overlooked all the proper signs of the coming of Messiah. John answers

and he saith, "I am not." "Art thou (l) that prophet?" and he answered, "No." Then 22
 said they unto him, "Who art thou? that we
 "may give an answer to them that sent us.
 "What sayest thou of thyself?" He said, 23
 "I am the (m) voice of one crying in the wil-
 "derness, Make straight the way of the LORD,
 "as said the prophet Esaias." And they 24
 which were sent, were of the Pharisees.
 And they asked him, and said unto him, "Why 25
 "baptizest thou then, if thou be not that
 "Christ, nor (n) Elias, neither that prophet?"
 John answered them saying, "I baptize with 26
 "water, but there standeth one among you,
 "whom ye know not: He it is, (o) who 27
 "coming

John
i.

answers these proud scorers as *Solomon* speaks, Prov. xiv. 6. and xxvi. 5. When *John* denies that he is *Elias*, which our Saviour affirms (Matt. xvii. 12, 13.) they speak of *Elias* in different views. I suppose there is no one who has read St. *John*, but must have observed, that he is as fond of *ἐγώ* as St. *Mark* is of *εὐθύς* and *εὐθέως*, and St. *Luke* of *ἀέ*. Conj. p. 362. R. and see note (n) below.

(l) Deut. xviii. 15.

(m) The famous Archbishop of Cambray, eloquently speaks of the *humility* of *John's* reply:—"Far from being the *Messiah*, or *Elias*, or one of the old prophets; I am nothing but a voice; a sound, that as soon as it has expressed the thought of which it is the sign, dies into air, and is known no more." *Oeuvres Philos. de Fenel. tom. 2. p. 193.*

(n) *ἔτε Ἠλίας, ἔτε ὁ προφήτης.*] The article *ὁ* is omitted in the first and second edition of *Erasmus*, in ed. of *Colinæus*, and perhaps by the Vulgate, to which *Heinsius* and *Mill.* accede. The omission of it gives a sarcasm to the sense. They had asked, *Art thou Elias? art thou that prophet?* ver. 21. They now conclude, *Thou art not Elias, nor any prophet at all.* Conj. p. 98. and see note (k) above.

(o) *Erasmus*, (Paraph. fol. 413.) "This is very he of whom I told you before, that men took him to be mine inferior,"
 "and

60 THE EVANGELICAL HISTORY OF

John
i.

“ coming after me, is preferred before me,
“ whose shoes-latchet I am not worthy to un-
28 “ loose.” These things were done in (*p*) Beth-
abara beyond Jordan, where John was bap-
tizing.

*The next day, John seeing Jesus coming, points
him out to those standing by.*

29 THE next day, John seeth Jesus coming unto
him, and saith, “ Behold the Lamb of God,
“ which (*q*) taketh away the sin of the world !
30 “ This is he of whom I said, After me cometh
“ a man, which is preferred before me : for he
31 “ was before me. And I (*r*) knew him not :
“ but that he should be made manifest to Israel,
“ therefore

“ and to come after me : but in dignity he did prevent and
“ excel me ; to whose worthiness I am so unworthy to be
“ compared, that I know myself unworthy to serve him as a
“ bondsman in the lowest kind of service ; yea, to loose the
“ buckles of his shoes.”—[untie the string with which his
sandals are bound on.]

(*p*) Or, *the house of passage* on the other [*east*] side of Jordan.
Bethabara lay near that part of the river which was miracu-
lously dried up, that the Israelites, under *Joshua*, might pass
over into Canaan. See Josh. iii. 16. and Judges xii. 6.

(*q*) Or, *beareth away* : an allusion to Levit. xvi. 21, 22.
Comp. Isa. xliii. 22, 24, 25. xliv. 22, 23. i. 16—18, 25, 26,
27. and lv. Acts ii.

(*r*) *John* did not know *Jesus* personally, until he came to
him to be baptized : which may seem strange, considering how
nearly related they were to each other, and how remarkable the
conception and birth of *both* had been, as well as what frequent
interviews they might have had at the yearly feasts of Jerusa-
lem. There seems to have been a particular hand of Provi-
dence in thus preventing that acquaintance, that might other-
wise have grown up to an intimacy and tenderness of friend-
ship, which might have rendered *John's* testimony to *Christ*
suspected.

OUR SAVIOUR JESUS CHRIST. 61

“ therefore am I come baptizing with water.” John
 And John bare record, saying, “ I saw the 32
 “ Spirit descending from heaven, like a dove ;
 “ and it abode upon him. And I knew him 33
 “ not : but he that hath sent me to baptize
 “ with water, the same said unto me, “ Upon
 “ whom thou shalt see the Spirit descending
 “ and remaining on him, the same is he which
 “ baptizeth with the Holy Ghost.” And 34
 “ I saw, and bare record, that this is the Son
 “ of God.”

*The Day after, he says unto Two of his Disci-
 ples, “ Behold, the Lamb of God !”*

AGAIN, the next day after, John stood, and 35
 two of his disciples : and (f) looking upon 36
 Jesus as he walked, he saith, “ Behold, the (t)
 “ Lamb of God !”

*John and Andrew follow Jesus, and abide
 with him that day.*

AND the (u) two disciples heard him speak, 37
 and they followed Jesus. Then Jesus turned, 38
and

suspected. It is probable, that *Zacharias* and *Elizabeth* both
 died while *John* was very young, and then he might soon for-
 get *Jesus*, though he had seen him in his infancy. *Doddr.*

(f) *Looking stedfastly on Jesus.*] This seems the most exact
 signification of the word *εμελεψας* here, and in ver. 42.

(t) *Isa. liii. 7. 1 Pet. i. 18, 19. Heb. ix. 13, 14. 1 John ii.*
2, 12.

(u) It is plain, from ver. 40. that *Andrew* [*Simon Peter's*
elder brother. Erasmus.] was one of the two disciples ; and
 perhaps *John* (the beloved disciple) was the other ; who being
 the penman of this Gospel, does frequently conceal his name :

e. g.

John
i.

and saw them following, and faith unto them,
“ What seek ye ?” They said unto him, “ Rab-
“ bi,” (which is to say, being interpreted,
39 Master) “ where dwellest thou ?” He faith
unto them, “ Come and see.” They came and
saw where he dwelt, and abode with him that
40 day : for it was about the (x) tenth hour. One
of the two which heard John speak, and fol-
lowed him, was Andrew, Simon Peter’s bro-
ther.

*Andrew brings his brother Simon to Jesus,
who names him Cephas.*

41 HE first findeth his own brother Simon, and
faith unto him, “ We have found the Messias,”
42 which is, being interpreted, the Christ. And
he brought him to Jesus ; and when Jesus be-
held him, he said, “ Thou (y) art Simon the
“ son

e. g. John xiii. 23. and xx. 2. and that *John* might be the fore-
most, and first made answer to *Jesus*, ver. 38. Comp. John
xx. 4, 8. Mark iii. 17.

(x) If the measure of time in *John*’s Gospel, is the same as
the *Romans* used, and as we reckon after them, the hour here
meant, was ten o’clock in the morning : admitting which,
there seems a singular propriety or force in the words “ they
“ abode with him *all that day*.” They were so charmed with
his discourses and doctrine, as to have no will or power to re-
turn home before night. See *Erasmus*’s excellent Paraphrase on
this History.—*Matthew*, *Mark*, and *Luke*, undoubtedly reckon
according to the custom of the Jews, with whom the tenth hour
was four o’clock in the afternoon : but it does not necessarily
follow, that *John*, who wrote several years after those three
Evangelists, did not make use of the Roman style, or computa-
tion of time ; which was then become more in use. See *Mac-*
nicht’s *Harm. in Loc.* and the notes on Matt. xxvii. 45. and
John xix. 14. Sect. XLIV.

(y) *Erasmus*’s Paraphrase is thus : “ When *Jesus* beheld
“ *Peter*,

“son of Jona: thou shalt be called Cephas,”
which is by interpretation, a Stone.

John
i.

*The day following, Jesus goes forth into
Galilee—calls Philip.*

THE day following, (z) Jesus would go forth 43
into Galilee, and findeth Philip, and saith unto
him,

“Peter, he did not only view his face, wherein did shine a
“pureness of heart, but he rather looked upon his mind,
“which was endued with dove-like simplicity, and thereby
“apt to receive the grace of the Gospel.”—*Christ* doth tell
the name of *Peter's* father, (by that declaring how nothing was
hidden from him) and therewithal praiseth the godly simplicity
of *Peter's* mind, gathering an argument thereof from his father's
name. For *Jona* is as much as to say, as a *dove*, or *grace*.
Simon, by interpretation, signifies *obedient*: for out of obedience
to *Moses's* law, is had some furtherance to the faith of the
Gospel. Therefore after that *Jesus* had looked *stedfastly* upon
him, he doth like both his present simplicity, and doth some-
what open his stedfastness to come, saying, “Thou art that
“same *Simon*, the son of *Jona*; right aptly agreeing both to
“thine own name, and to thy father's. But hereafter when
“this faith shall have gathered strength, that it may be able to
“stand stable and unshaken against all temptations of the
“devil, thou shalt be called *Cephas*,” [comp. Gal. ii. 9. Rev.
iii. 12. 1 Tim. ii. 15. Prov. ix. 1.] which in *Greek*, is as much
to say as, *Peter*; in Latin, *Saxum*; and in English, a *Stone*.
This was the first instruction and principle of *Christ's* Church.
This was also the first beginning of the School of the Gospel.

(z) The next day after he had met with *Peter*, *Jesus* deter-
mined to depart from thence [to Galilee, and there begin his pub-
lic ministry.] The force of the word *δελω*, seems to be greater
than our translation. There are several other texts which may
suggest the same remark. [Comp. Matt. xiv. 5. xix. 17. and
xx. 14. Luke iv. 6. and xxiii. 20. John iii. 8. v. 21, 40.
vii. 17. viii. 44. xvii. 24. and xxi. 22. and 2 Tim. iii. 12.]
Perhaps it may here intimate, that *our Lord*, on this occasion,
broke through the importunity of some, who would have per-
suaded

64 THE EVANGELICAL HISTORY OF

John i. 44 him, (a) "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip brings Nathaniel to Jesus.

45 PHILIP findeth (b) Nathaniel, and saith unto him,

suaded him to continue at *Bethabara*, for the advantages of farther testimonies from the *Baptist*; or to have gone to *Jerusalem*, where they might imagine that his ministry would have been opened more honourably than in *Galilee*. Comp. John vii. 3, 4. *Doddr.*

(a) Comp. Canticles ii. 4. 1 John iv. 19. When we consider how suddenly some of *Christ's disciples* left their stated employments to follow him, (as we read, Matt. iv. 18—22. Luke v. 27, 28. and xix. 5, 6.) it argues some singular impresson on their mind, as Psal. cx. 3. and in the calling of *Elisha*, 1 Kings xix. 19—21. But let us hear what *Erasmus* says, "The day after, it pleased Jesus to go into Galilee, which was least set by of all the provinces of Jewry, because no man of any great renown or fame, had at any time come from thence; and yet *Isaiah* did prophesy (chap. ix. 1, 2.) that the light of the Gospel should have his beginning about that place." Also, the Divine Counsel thought it good so to be, because he would begin his Church of mean persons, untaught and unlearned, born and come out of a country that was barren, and of no regard. For both *Peter* and *Andrew*, who without calling followed *Christ*, were men of Galilee: and that one brother did persuade and draw the other to *Jesus*, was a fortunate prognostication of the Church now newly beginning, which consisteth in brotherly love and mutual concord. Furthermore, as the other disciples were all of one country, it betokeneth the concord and agreement of the gospel; and that the diversities of all manner of people should be joined and brought together into one church, as it were into one city. *Philip* seems to have met with *Christ* by chance; but the very thing indeed was done by the providence of *God*, which had eternally decreed and appointed whom he would have to be the first rulers and beginners of his Church. See further admirable remarks in his Paraphrase, fol. 416.

(b) Perhaps, under his fig-tree in meditation, or in prayer; for

him, "We have found him of whom Moses in
 "the law, and the Prophets did write, Jesus of
 "Nazareth, the son of Joseph." And Natha- 46
 niel said unto him, "Can there any good

John
 i.

for *Nathaniel* [who was afterwards an apostle, and named *Bartholomew*; see on Matt. x. 3. Sect. XIII. and on John xxi. 2. Sect. XLV.] appears to have been a diligent reader of *Moses* and the Prophets, and to have understood the prophetic language and metaphors, and was looking for redemption in Israel: his fig-tree therefore held forth to him a fruitful subject for meditation. [See on Matt. xxi. 19. and xxiv. 32. Sect. XXXIII. and XXXVI. Comp. Ezek. xlvii. 12. Gen. iii. 7. Prov. xxvii. 18. Cantic. ii. 13. Jer. viii. 13. and xiv. 5. Joel i. 7, 8, 12. Hab. iii. 17, 18. Hag. ii. 19. Zach. iii. 10.] See *Doddr.* on this verse, and *Dr. Evans's* Christian Temper, vol. ii. p. 343. The paraphrase of *Erasmus*, (fol. 417.) is excellent: he concludes thus; "When *Jesus* beheld *Nathaniel* coming towards him, "he turned to his disciples, before *Philip* gave him any warning of him, and before he named him, and shewed *Nathaniel* to them, saying, *Behold a very Israelite indeed, in whom there is no guile.* In these words *Jesus* did both praise the true, meaning belief of *Nathaniel*, and also his pure desire to have knowledge; whereas they who untruly do boast themselves to be Israelites, are wont to be busy and curious of a desire they have to lay matters to mens charge. *Nathaniel* perceiving that *Jesus* knew well enough the communication which was between *Philip* and him, concerning *Jesus* himself, and marvelling how this came to his knowledge, (for as yet he took *Jesus* to be none other but man) saith, *How knowest thou me?* But *Jesus* yet declaring more evidently how he knew the thoughts of men, were they ever so secret, saith, *Before Philip called thee, when thou wast under the fig-tree, I had already seen thee.*—The communication was but between them two, and there was no witness by, that could make any relation thereof. The place was expressed, and the fig-tree was noted and spoken of by the way, in a mystery, as a thing privy and of counsel to his first fault, (that is to say, of his unbelief;) which fault they must needs leave that will know *Christ*," &c.

66 THE EVANGELICAL HISTORY OF

John
i.
47 “ thing come out of Nazareth ?” Philip saith
unto him, (c) “ Come and see.” (d) Jesus
saw Nathaniel coming to him, and saith of
him, “ Behold an Israelite indeed, in whom is
48 “ no guile.” Nathaniel saith unto him,
“ Whence knowest thou me ?” Jesus an-
swered and said unto him, “ Before that Philip
“ called thee, when thou wast under the (e) fig-
49 “ tree, I saw thee.” Nathaniel answered and
saith unto him, “ Rabbi, thou art the Son of
50 “ God, thou art the King of Israel.” Jesus an-
swered and said unto him, “ Because I said
“ unto thee, I saw thee under the fig-tree,
“ believest thou ? Thou shalt see greater things
51 “ than these.” And he saith unto him,
(f) “ Verily, verily I say unto you, Hereafter
“ ye

(c) 1 Theff. v. 21. John iv. 29.—Rom. ii. 28, 29.

(d) Read, *The Jesus*. See *Appendix*, N^o XVIII.

(e) Acts ix. 11. Jer. xxxi. 3, 4, 7, 9, 10. Psal. xxxii. 6, 7.

(f) A solemn affirmation. It is observable, St. *John* has constantly repeated the *Amen* ; while it is only mentioned once by the other Evangelists. The doubling of it, is in a more emphatical and stronger manner to assert the truth, not only of the thing affirmed, but of the person that affirms it ; for as *Amen* in *Hebrew* signifies *Truth*, (Isa. lxxv. 16.) so *Christ*, as being the true and faithful Witness, is called the *Amen*, (Rev. iii. 14.) This repeated asseveration, therefore, may be considered as an intimation to us, not only that the saying unto which it is prefixed is true, but that we should regard it as proceeding from the true and faithful Witness. See Dr. *Lightfoot's Harm. and Horæ Hebra. in loc.* And *Erasmus* :—*Jesus* gladly embracing the man's so ready and cheerful faith, and his so evangelical profession, (saying, “ Master, thou art the very Son of God, by “ whom the Father hath determined to deliver his people. “ Thou art that King of Israel, who was long ago promised “ by the prophecies of the prophets,”) doth establish also the opinion that *Nathaniel* had of him, saying, “ In time to come, “ thou shalt see more apparent signs, whereby thine opinion of “ me may increase.” And forthwith *Jesus* turned him to his
other

“ ye shall see heaven open, and the angels of
 “ God ascending and descending upon the Son
 “ of man.”

John
 i.

other disciples, and said unto them, “ Take this for a surety ;
 “ Hereafter ye shall see the angels of God ascending and de-
 “ scending,” &c. *not over, but to the Son of man.* This was
 verified at *Christ's* resurrection, as foreshewed, Gen. xxviii. 12.
 comp. Eph. iv. 8. Heb. i. 14. Matt. xxiv. 34. and xxv. 31.
 and shall be gloriously displayed at *Christ's* second appearing
 and kingdom.

SECT. V. *Jesus and his Disciples invited to a Marriage-
 Feast in Cana—changes Water into Wine—goes to Caper-
 naum.—The First Passover after Christ's Baptism—he
 drives the Traders out of the Temple.—Christ's Conference
 with Nicodemus.*

*Jesus and his Disciples invited to a Marriage-
 Feast in Cana—changes Water into Wine.*

AND the (a) third day there was a marriage in Cana of Galilee, and the mother

John
 ii.

(a) After *Christ's* coming into Galilee, and discoursing
 with Nathaniel of Cana, [see John xxi. 2.] — Note, It was the
 custom in Israel to celebrate their marriages with seven days
 rejoicing, or feast days. Comp. Gen. xxix. 22, 27. and Judges
 xiv. 10, 17. see *Ainsworth's Annot.*—Such nuptial festivities,
 we see, are of highest antiquity, and are sanctified to us by the
 presence of the Master *Christ*; who, in token of his approba-
 tion of the holy primitive institution of marriage, made it the
 symbol of the mystical union between *Christ* and his Church ;
 (comp. Matt. xix. 4—6. Eph. v. 21—33.) and dignified this
 marriage in Cana by his presence, during the feast days, and

John
ii.

- 2 mother (*b*) of Jesus was there. And both Jesus was called, and his disciples to the marriage.
 3 And when they wanted wine, the mother of Jesus saith unto him, "They have no wine."
 4 Jesus saith unto her, (*c*) "Woman, what have
 " I to

working his first miracle; thereby furnishing a seasonable and magnificent nuptial present for the future occasions of the new-married couple. The true nature, importance, and usefulness of marriage, will be shewn in *Appendix*, N^o XXI. It suffices to observe here, how delightful and profitable the meetings and friendly intercourses of the disciples might be made, on every such joyful domestic festivity, by discreet and familiar talk and conversation, as hinted for our improvement, in Judges xiv. 12, &c. See the excellent Observations on it, in *New and Liter. Transf. of the Pentat.* &c. And how worthy of imitation were the customs among the ancient Israelites, respecting marriages, which were held universally in so high honour and estimation, that no unmarried sects were tolerated in Israel. See Dr. *Alex's Reflect.* vol. i. c. 20.—*Lamy—Biblicus Apparat.* c. 16. p. 140.—*Lightfoot*, vol. ii. p. 1260. v. 2. p. 757.—*Lewis's Heb. Antiq.* b. vi. 24, 35, 39.—*T. Godwin's Moses and Aaron*, lib. vii. cap. 4. p. 230.

(*b*) As the mother of Jesus was not only present, but concerned partly in managing the feast, some have thought it was celebrated at the house of *Cleophas* or *Alpheus*; whose wife was sister to the mother of our Lord: (see John xix. 25. Mark iii. 18.) And as, by ver. 12, Jesus was attended, at his leaving *Cana*, not only with his own disciples, but with his *brethren*, or nearest kinsmen, it is probable, they might come as *relations*, to be present at the marriage. Further, as *Mary* only is spoken of, (ver. 1.) it may be inferred, that *Joseph*, her husband, died before that time: and so *Lightfoot* observes, that *Joseph* lived not to the time when Jesus entered on his public ministry, since he is no-where mentioned in the Gospels afterwards.

(*c*) *Woman.*] Some of the politest Writers of Antiquity make the most accomplished princes use it in addressing ladies of the highest quality; some instances are referred to in *Blackwall's Sacred Classics*, vol. i. p. 206. and in scripture, we find the same term applied to *Mary Magdalen*, and *Joanna*, (Luke
viii.

“ I to do with thee? mine hour is not yet
 “ come.” His mother saith unto the servants, 5
 “ Whatsoever he saith unto you, do it.” And 6
 (d) there were set there six water-pots [or *cisterns*]
 of

Joh.ⁿ
 ii.

viii. 2, 3.) who were ladies of the highest rank and fortune; and to the mother of our Lord, by *Jesus* himself, when his respect and tenderness for her could not be doubted. (see John xix. 26.) And that, on the present occasion, *Jesus's* looks and manner of speaking were not understood by *Mary* by way of rebuke, is plain from the directions she gave to the servants, in ver. 5. The mother of *Jesus*, indeed, is made sensible that his miraculous power must be displayed at the will of *the Father ONLY*, and not exerted for mere civil purposes, nor on private occasions, but as subservient to the great end of *Christ's* mission: and the design of *Jesus* seems to be to prevent any mistaken notions she might otherwise have formed.— Read the latter clause: *What hast thou to do with me?* Conject. p. 98. R. The original words in the *Greek* are evidently used in this sense, (2 Sam. xix. 22, Mark v. 7.) ‘ *mine hour is not yet come* for entering upon my public ministry in Galilee: I must go into Judea, and preach first where the Baptist, my forerunner, has been preparing my way.’ *Macnight's Harm. Comp.* this clause with Eccl. iii. 11.

(d) Read, *Now there were set six water-pots* [vessels, or cisterns] *of stone, (suitably to the manner of purifying, or washing, among the Jews,) containing, &c.* See Conject. p. 362. R.— Authors are very much divided in their opinions, about the bigness of this measure, named *metretes*. Some fancy it was the same as the *ephah*, or Jewish bath, (see Ezek. xlv. 14.) reckoned to contain four gallons and a half, according to which computation, the whole, only at two measures each, will amount to fifty-four gallons; but, at a medium, to sixty-seven gallons and a half. See *Lightfoot. Harm.*— *Godwin's Moses and Aaron*, l. 6. c. 9. ad fin. Others take the dimensions of the *cisterns*, (which, in v. 6, are said to contain two or three *metretæ*, a-piece) according to those of the *amphora*, or Attic urn, containing a hundred pounds of liquor, [see *Debeausobre* and *L'Enfant. Introd.* p. 223.] which perhaps comes the nearest to the measure meant by the Evangelist *John*, as these stone-cisterns were in use among the Jews for purifications that required the immersion of the whole body;

John
ii.

of stone, after the manner of the purifying of the Jews, containing two or three firkins a-piece.
 7 Jesus saith unto them, (e) "Fill the water-pots
 "with water." And they filled them up to
 8 the brim. And he saith unto them, "Draw
 "out now, and bear unto the governor of the
 9 "feast." And they bare it. When the ruler
 of the feast had tasted the water that was made
 wine, and knew not whence it was, (but the
 servants which drew the water knew) the gover-
 10 nor of the feast called the bridegroom, and
 saith unto him, "Every man at the beginning
 "doth set forth good wine, and when men have
 "well drunk, then that which is worse: but (f)

body; which might be; reckoning from the Roman *amphora*; and then the quantity of water made wine, amounted to about two hundred and fourteen gallons, English measure.—A valuable and seasonable nuptial present, in a modest, though miraculous manner, to provide for the future occasions of the new-married couple. And surely HE, who in the first creation made such liberal provision for the necessities of man, might, on a particular occasion, when he was forming nourishment for the natural life of his friends, do it plentifully; because thus the favour was enhanced, and by the quantity furnished, he both shewed his own exuberant goodness, and gave such magnificence to the miracle, as removed it beyond all possibility of fraud. *Macnight's Harm. in loc.* — N. B. The history doth not forbid the supposition that this notable miracle was accompanied with similar marks of Divine Power, as the bread distributed; (see on Mark vi. 41. and parallels) by which is meant, that after the quantity of wine drank by the guests, during the remainder of the feast, when the servants came to draw out the remainder, to preserve it in vessels, they found the stone-cisterns filled up to the brim, as at the beginning.

(e) Psal. cxii. 4, 5.

(f) This may be read with an interrogation: *Hast thou kept the good wine till now?* And so *Theophylact* twice. Conject. p. 99. R. Comp. 1 Kings xvii. 14. Gen. xliii. 34. Neh. viii. 10. Esth. ix. 19, 22.

" thou

"thou hast kept the good wine until now."

John
ii.

This beginning (*g*) of miracles did Jesus in **11**
Cana (*b*) of Galilee, and manifested forth his
glory (*i*); and his disciples believed on him.

Jesus goes to Capernaum.

AFTER this, he went down to (*k*) Capernaum, **12**
he, and his mother, and his brethren, and his
disciples; and they continued there not many
days.

*The First Passover after Christ's Baptism—he
drives the Traders out of the Temple.*

AND the Jews passover was at hand, and Jesus **13**
went up to Jerusalem, and found in the **14**

(*g*) See the Argument on Miracles, *Appendix*, N^o XXII.

(*b*) Distant from Bethsaida about twenty miles, and from
Bethabara thirty-two miles. There was another town called
Cana, in Cœlo-syria, mentioned by *Josephus*, *Antiq.* l. xv.
c. 5.

(*i*) From which circumstances, perhaps, *Jesus* made some
stay at Cana, and visited at times the neighbouring towns and
villages; since there is no mention of any thing between the
time of this marriage at Cana, and the first passover, during
Christ's ministry, save that he went to Capernaum; but did not
stay there many days. Therefore, we may suppose it was
from Cana, and that a little before the passover only, he went
down to Capernaum, and not many days after, *Jesus* went up
to Jerusalem, to keep the passover. *Macnight*, &c.

(*k*) A city that lay near the north part of the Sea of Galilee,
on the south border of the land of Naphtali. Capernaum is
computed to be twenty miles east from Cana, and about fifty-
six miles distant from Jerusalem. This great city, *Jesus*, after
this, made the place of his residence, and so called his city.
See on Matt. iv. 13.

John
ii.

(1) temple those that sold oxen, and sheep, and doves, and the changers of money sitting:
15 And when he had made a scourge of small cords (*m*), he drove them all out of the temple, and

(1) In the *court of the Gentiles*.] There does not seem to have been any such in the Temple of Solomon, but only the *court of the priests*, in which the House of God, or Sanctuary stood, and the *court of the people*, to which all Israel resorted; nor were the Gentiles forbidden; see 2 Chron. vi. 32: one was the *outer court*, and the other the *inner court*, 2 Chron. iv. 9. 1 Kings vi. 36.—In the second temple, which was built by Zerubbabel, after the captivity; (see Ezek. xliii. 10. and xlv. 2. Hag. ii. 6–9.) we do not read of any *court of the Gentiles* at the building of it; but afterwards, when there were more frequent communications and transactions with *Gentiles*, and alterations were made by Herod the Great, there was a partition, or court made, called *Chel*, on purpose for the *Gentiles*, and those *Jews* who were unclean. But this division does not appear to be of Divine appointment; nor had the priests better authority for the notorious profanation of this outer court and cloysters of the Temple, by converting it into a common market-place, or exchange; tolerating for hire pens for lambs, and stalls for bullocks, and places for young pigeons for sacrifices and offerings, at the three grand festivals; (see Exod. xxiii. 17. Deut. xvi. 16) and tables for money-changers, who for a certain profit, changed any foreign coins into that which was current, to purchase sacrifices withal, and larger pieces of money into half-shekels, to be paid into the treasury: (see Exod. xxx. 15. Lev. v. 15. and xxvii. 2–8.—These innovations (from covetousness) were not only an offence and great interruption to the proselyte Gentile worshippers, who could not go into the inner court, [an allusion to which, is in Eph. ii. 14.] seeing so great was the concourse of people, that, at one passover, no less than 256,500 victims were offered, as Josephus reports, *De Bello Jud.* l. vi. c. 9. vii. 17. § 3. p. 399. *Ed. Havercamp*; to which add, the infamy of many robberies and murders committed there, in consequence of these practices. *Jos. de Bello*, l. iv. c. 5. *Antiq.* l. xx. c. 6.

(*m*) With which they tied the cattle to rings fixed in the pavement. [see Prov. xxvi. 3. comp. Zach. iv. 6, 7. Mal. iii.

and the sheep, and the oxen, and poured out the
 changers money, and overthrew the tables :
 and said unto them that sold doves, " Take 16
 " these things hence." " Make not my Father's
 " house an house of merchandise." (And the 17
 disciples remembered that it was written, " The
 " (n) zeal of thine house hath eaten me up.")
 Then answered the Jews, and said unto him, 18
 " What (o) sign shewest thou unto us, seeing
 " that thou doest these things ?" Jesus an- 19
 fwered

John
 ii.

1, 2, 3. Isa. xliii. 11, 13, 15. xl. 5, 7—10.] The owners of
 the beasts for sale, felt that Divine Power of *Jesus*, (the true
 Messenger of the Covenant) which none can resist. And the
 sellers of doves, obedient to his word, took them away : these
 being the poor man's offering, the compassionate *Jesus* addressed
 their merchandisers with a milder countenance and accent.
 At the same instant, perhaps, it was that certain Jews deputed
 from the great Sanhedrim, then assembled in council, in their
 magnificent chamber, (which was a fine Rotunda, called, from
 its beautiful pavement, *Lishcath-Haggazith*, and stood on the
 wall of the temple, part within, and part without its sacred
 precincts. See *Calmet's Dict. on Sanhed.* *Lightfoot.* *Witfi*
Missel. Sacr.) came up to *Jesus* ; who, knowing their errand
 and thoughts, after saying to the sellers, *Take these things hence.*
 (with a period ; not a comma) *Jesus* turns to the messengers
 from the great council, saying, (ver. 16.) *Do ye make my Father's*
house a house of merchandise ? to be read with an interrogation.
 Conject. p. 99. R. Observe,—*my Father's house*, is of the
 same import as *my house*, Matt. xxi. 13. see Sect. XXXIII.
 Then properly follows their answer, in ver. 18, the intermediate
 verse (17.) being put in a parenthesis, as the observation of the
 Evangelist ; like as ver. 22.

(n) Psa. lxix. 9. and xciii. 5. Rev. ii. 2. comp. John xiv.
 26, and ii. 22.

(o) What *miracle* shewest thou ? (see 1 Cor. i. 22.) So great
 was their blindness and hardness of heart, envy, and malice,
 that even whilst the Majestic voice of *Christ* made them trem-
 ble with fear, (see Psa. xxix. 4, 5. and civ. 7.) they insolently
 and scoffingly demand a proof of his authority : as much as to
 say,

John
ii.

swered and said unto them, "Destroy this
" temple, and in three days I will raise it up."
20 Then said the Jews, (p) "Forty and six years
" was this temple in building, and wilt thou
21 " (q) rear it up in three days?" But he spake
22 of the temple of his body. When therefore he
was risen from the dead, his disciples remem-
bered that he had said this unto them: and they
believed the scripture, and the word which Jesus
23 had said, (r) Now when he was in Jerusa-
lem

say, 'This taking upon thee to drive out the traders, without
' authority from, and in defiance of the chief priests, is no
' proof of your being any other than a false prophet.' (see Deut.
xiii. 1—5.) 'If thou art the prophet the Scribes expect, give
' us the proper proof of it.' (Like as is recorded in Josh. x. 13.
1 Sam. vii. 10. 1 Kings xviii. 32.) That this was their mean-
ing, is evident. Accordingly, *Christ* gives them the sign of
his coming, and of their final rejection; whom he knew would
shortly crucify the Lord of life and glory. *Destroy this temple, &c.*
pointing with his finger to his breast, or with a look, indicative
of his meaning; which they, in their confusion and rage, over-
looked, or wilfully perverted, and misrepresented before the
people.

(p) Read, *Forty and six years HATH this temple been BUILD-
ING*; implying, it was not then complete: just as Ezra v. 16.
See the learned Criticisms of Conject. p. 99. and *Doddr. Harm.*
§ 24. p. 153. This must have reference to the repairs, addi-
tions, and ornamentings of *Herod* unto the temple of *Zerubbabel*;
into which the scriptures do affirm *Christ* should make his
entry. [See Hag. ii. 7, 9. Ezek. xlv. 2. Zach. ix. 9. x. 11, 13.
and read ch. viii.]—On this sure ground let me rest; seeing
the reports of prophane history are self-contradictory, and can-
not be reconciled.

(q) 2 Pet. iii. 16. Psal. lv. 5, 6. In ver. 21. place a com-
ma at *vañ*, *But he spake of the temple, his body.* Conj. p. 101.—
The resurrection of *Christ*, considered in its connection with
this solemn prediction, is set in a very strong light by Dr.
Jenkins, in his *Reasonableness of Christianity*, vol. i. p. 25, 26.

(r) 'Ως ἂν ᾤν] *Theophylact* here begins the third chapter;
by

lem at the passover, in the feast-day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men; and needed not that any should testify of man: for he knew what was in man.

John
ii.

Christ's Conference with Nicodemus.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus (f) by night, and said unto him,
" Rabbi,

i John
2 iii.

by which means the story of *Nicodemus* is better connected with these verses before it. Read and point as follows, (ver. 23.)

" Now when he was at Jerusalem, on the feast-day, many believed in his name, beholding the miracles which he did."

[See John xx. 30.] Ver. 24. " But Jesus did not trust them with a full revelation of himself, because he knew all men,"

[Jer. xvii. 9, 10.] ver. 25. " and needed not," &c. Chap.

iii. 1. Yet, there was a Pharisee named Nicodemus, &c. (See Mann, *de veris annis J. C.* p. 175. *Conject.* p. 101.)

(f) *Nicodemus*, who was a ruler of some synagogue, [like as Matt. ix. 18. Luke viii. 41.] and a member of the great Council; (John vii. 50.) and perhaps, in temper and manners like unto *Nathaniel*, he having been present when Jesus taught the people, and seen his miracles performed on the feast-days, was secretly persuaded, HE WAS *Messiah*; upon which he sought a seasonable opportunity, such as wisdom and prudence suggested, might be most unexceptionable, and obtain him a resolution of all his doubts; which could not be consistent with the veneration and respect he bore towards Jesus; or a breach of good manners, to interrupt the Master, amidst the concourse of the people at his public teachings. Besides, this pious ruler's thoughts might be under divine influence; not to give as yet unnecessary offence to the great national council, of which he was a member, in order that he might (by continuing for a season among them) bear witness to Christ, as a chosen vessel of mercy.

John
iii.

“ Rabbi, we know that thou art a teacher
 “ come from God : for no man can do these
 “ miracles that thou doest, except God be
 3 “ with him.” Jesus answered and said unto
 him, (t) “ Verily, verily, I say unto thee, Ex-
 “ cept

mercy. (see John vii. 50, 51. and xix. 39. comp. Acts v. 34.) Hence, having found out where *Jesus* abode, he waits upon him, in the evening, when it was dark ; or that *Jesus* had retired from all company after the fatigue of that day's work : [like as Mark vi. 31.] *Jesus* having permitted this visit, *Nicodemus* frankly owns, that it was not only his own persuasion, but also the opinion of many members of the Sanhedrim, [comp. John xii. 42, 43.] that HE was no false *Christ*, seeing his words and works proved him to be *Messias* ; for had he been a false *Christ*, [Matt. xxiv. 4, 5, 24, 25.] who thus took upon him the sole prerogative of the *Holy One* of Israel, he would surely have perished, as other impostors had done. (See Numb. xvi. 32. comp. Acts v. 36, 37. and 2 Kings i. 10.)—Read ver. 2. middle clause, “ WE know that thou art THE TEACHER, [whom *Moses* wrote of, Deut. xviii. 18. comp. John v. 46, 47. and iv. 25.] “ come from God,” &c. This is the true reading, and obviously discovers *Nicodemus*'s meaning.

(t) Or, *Amen, Amen.* A most solemn affirmation of the truth and importance of the doctrine which *Nicodemus* stood most in need of being instructed in ; viz. the nature and necessity of *regeneration*. This anticipating of the thoughts, and workings of his heart, was an astonishing proof of *Christ*'s omniscience ; and tacitly an assurance given unto *Nicodemus*, that as he was witnessing a good profession, (see 1 Tim. vi. 12.) he should experience the grace of *Christ* ; who hath said, “ Whosoever “ cometh unto me, I will in no wise cast out.” [Comp. John vi. 35, 37. and 1 Pet. ii. 2.] Hence, *Christ* teacheth, that, “ Except a man be born from above, he cannot see the kingdom of God.” Here *Nicodemus* felt his need of *Christ*'s removing the blindness of heart, occasioned by the false glosses of the Scribes, resting upon the outward, the letter of the law, and teaching, that all Jews, being taught of God ; (see Isa. liv. 13.) i. e. being born Jews, and under the law, (in exclusion of the Gentile nations) were born from above, and the only true children

“cept a man be born again (*u*), he cannot see
 “the kingdom of God.” Nicodemus saith 4
 unto him, “How can a man be born when he
 “is old? can he enter the second time into his
 “mother’s womb and be born?” Jesus an- 5
 swered, “Verily, verily, I say unto thee, Ex-
 “cept a man be (*x*) born of water and of the
 “Spirit,

John
 iii.

dren of God. *Nicodemus* owned his ignorance of *Christ*’s meaning, and modestly urgeth an explanation, saying to this purpose, “RABBI, canst thou possibly mean, that when a man is “old, he shall have another natural birth?” [Perhaps, similar to the opinion of the advocates for a “pre-existent lapse of human souls.”] *Jesus*’s answer is direct to such conjectures of the ruler; whom he shews, that no advantage can possibly be derived from any such manner of being born again, or dwelling in another body of flesh: [Comp. ver. 6. 1 Cor. xv. 38, 48, 49, 50.] Contrarywise, the Law doth, under proper symbols, and its legal typical washings, [see Numb. xix. 17 to 20. Jer. ii. 22. Mal. iii. 2. Zach. xiii. 1. Jer. xvii. 13, 14.] prophesy of that change of mind, of heart, and of manners to take place, through the power of the *Holy Ghost*, which should be to all *Christ*’s elect, [read Eph. ch. ii. Titus iii. 4—7. Col. iii. 10, 11.] after the death and resurrection of *Jesus*, when the Gentiles should be called and sanctified for a people; and when both *Jews* and *Gentiles* should worship the Father, in spirit and in truth; without which, outward ordinances and rituals, although of Divine appointment, can be only a dead letter. [Read Rom. viii. 3—11. James i. 16—18. and ii. 18, 26.] “In which Gospel-sense, you Pharisees, &c. do stand as “much in need of that spiritual washing, which is the New “Birth, as the unclean Gentiles do, who are dead in trespasses “and sins; and no less so, though you be rigid observers “of the mere letter of the Law; like as the body without the “spirit, must remain without life and vigour.”

(*u*) John i. 13. 1 Pet. ii. 2. 1 Cor. ii. 12, 14.

(*x*) On John ii. 5. *Born of water* signifies, chiefly, the Baptism of Sufferings: (Comp. Mark x. 39. Luke xii. 50. Rom. vi. 4, 5. Jer. ix. 1. Psal. xxii. 14. lxxxviii. 17. and lxvi. 12.) so by Water Baptism upon a profession of faith, (see Acts

78 THE EVANGELICAL HISTORY OF

John
iii.

- “ Spirit, he cannot enter into the kingdom
- 6 “ of God. That which is born of the flesh
- “ is flesh, and that which is born of the Spirit
- 7 “ is spirit. Marvel not that I said unto
- 8 “ thee, Ye must be born again. The wind
- “ bloweth where it listeth, and thou hearest
- “ the sound thereof, but canst not tell whence
- “ it cometh, and whither it goeth : so is every
- 9 “ one that is (*y*) born of the Spirit.” Nicodemus

Acts viii. 35—38.) is meant, The being baptized into *Christ's* death, and an obligation to take up the cross and follow him. (Rom. vi. and Mark viii. 34—38.) Although, by *Water*, sometimes is signified *a multitude of people*, (as Isa. viii. 7. Rev. xvii. 15.) it stands for *posterity*, (as Numb. xxiv. 7. Isa. xlviii. 1.) for *the gifts of the Spirit*, (as Isa. xii. 3. ch. xxxv. 6. and lv. 1. Zach. xiii. 1. John vii. 37, 38. Acts ii. 16, 17.) However, ver. 3. determines the sense of it in this ver. 5, applicable to the celestial illumination, or baptism of the Spirit : (comp. John xiv. 23, 26.) without which, a man cannot be a fit subject of the Gospel-state on *earth*, nor inherit the Kingdom of Glory, in *Heaven*.

(*y*) Comp. Eccl. xi. 5. The certain effects of the operation and in-dwelling of the Spirit, is felt, as the wind and air, we know not how : and the change of sentiment, speech, and action, and manners of the whole man, is seen of all, like a city set upon a hill, and is to be known as the tree by its fruit. (Read Matt. vii. 16—18. Luke vi. 44, 45. James iii. 11, 12. Job xxxiv. 3, 4. also, that excellent Tract, intitled *Believers' Evidences for Eternal Life*, out of the First Epistle of John, by Dr. Francis Roberts.—The gradual and progressive work of the Spirit, throughout the stages of infancy, childhood, and full stature, is fully exemplified in the holy child *Jesus*, (Luke ii. 52.) who passed through each, and did sanctify the same, and prove its usefulness. Also, it is described under the similitude of a plant, growing up from a tender slip unto a goodly tree, nourished by the light and dew of heaven. (See Zach. vi. 12. Isa. xi. 1, 2. Psal. i. 3. Eph. iv. 13. And the building of the Church, throughout the three ages, of the *Patriarchs*, of *Moses*, and of *Jesus Christ*, (and that in a two-fold sense) is shewn in the

demus answered and said unto him, (z) "How
 " can these things be?" Jesus answered and 10
 said unto him, "Art thou a master of Israel,
 " and knowest not these things? Verily, ve- 11
 " rily, I say unto thee, (a) We speak that we
 " do know, and testify that we have seen; and
 " ye

John
 iii.

the parables of the *leaven*, (Matt. xiii. 33.) and of the *seed cast into the ground*. (Mark iv. 26—29. see also Eph. iv. 13.)—These things are most worthy of daily meditation, and should stimulate parents and guardians to adopt the good old customs in *Israel*, (read Deut. vi. 7, 8, 9. Prov. xxii. 6. and xxxi. 2 Tim. i. 5. and iii. 14—17.) by which that nation excelled all other nations and people, in all manner of arts and sciences, wisdom and knowledge, learning and piety; as may be proved. In aid of which glorious achievements, of universal use and application, some hints will be humbly offered in the *Appendix*, on Matt. xviii. 2. respecting a more certain, speedy, plain, and effectual method and manner of training up our little ones to excel others; according to Psal. cxliv. 12.

(z) See Psal. lxxiii. 22.] Read, How! [*i. e.* Astonishing this!—Is it so indeed?] *Can these things be?* spoken in admiration, and interrogatively; not in doubt, or unbelief, but as mysterious verities uttered by *Messiah* himself. (See John iv. 25.) *Jesus's* answer does not contain a covert reflection on *Nicodemus*, but tended to confirm his humble and teachable frame and temper, and increase his thankfulness to *Jesus*, for enlightening his darkness [see Psal. xviii. 28, 32.] to discern heights and depths of spiritualities, and concerning the New Man in *Christ*, figured by *Adam*, and the history of Gen. ii. and iii. totally perverted by the Scribes; but which ought not to appear *new* nor strange unto a Master of Israel. [See Mal. ii. 7.] At the same time, it manifests the *thick darkness* [comp. Exod. x. 21, 23. Matt. xxvii. 45. and ch. vi. 23.] that hung over the heads of the Jewish Sanhedrim; who had made void the law by their traditions, (Matt. xv. 6—9. Col. ii. 8.) and caused the people to err and to perish for lack of knowledge.

(a) Nothing is more usual than for a person of authority to speak of himself in the *plural number*; as *Christ* may be observed to have done elsewhere; (Mark iv. 30.) and in the

next

- John
iii.
- 12 “ ye receive not our witness. (b) If I have
“ told you earthly things, and ye believe not :
“ how shall ye believe if I tell you of heavenly
13 “ things? (c) And no man hath ascended
“ up to heaven, but he that came down from
“ heaven, *even* the Son of man which is in
14 “ heaven. (d) And as Moses lifted up the
“ serpent in the wilderness : even so must *the*
“ Son

next verse, he appears to have restrained it to *himself*; where he says only in the *singular number*, “ *If I have told you,*” &c. See *Lightfoot's Harmony in loc.*

(b) (*If I have told you earthly things, and ye* [Pharisees, see Matt. xv. 14. and xxiii. 13. 1 Tim. i. 7.] *believe not : how shall ye believe if I tell you of heavenly things?*) Note, This verse (12.) should be in a parenthesis, to connect, as it ought, verse 11. and 13. Observe the change of persons from *you* to *ye*, which determines the sense of this text to be to this purpose, *viz.* ‘ Don’t you, Nicodemus, imagine, that what I have now ‘ told you of the first rudiments of *Christ* unto a more perfect ‘ understanding of the doctrine of the kingdom, will in any ‘ wise profit the body of the Scribes and Pharisees ; who, as ‘ such, will assuredly reject *Messiah*, and fulfil the prophecies, ‘ in crucifying the Lord of Life and Glory ; and so prove them- ‘ selves to be a generation of vipers. However, let this be ‘ a warning to you, to beware of them, and to abide *steadfast* ‘ with me, who do perfectly know your simplicity, and will ‘ keep you safe from the adversary, and from falling. (See Jude, ver. 24, 25.)

(c) Read the verse, *And yet no one has ascended up to heaven, but the Son of man*, which is in heaven. *i. e.* In the council of *Ælohim*, promised and prophesied of to come, and is come ; now present in this place to receive *thee*, a chosen vessel of mercy.

(d) Read, *And yet Moses lifted up the serpent, &c. even so must SON OF MAN be lifted up* : [according to that symbol of divine appointment. Comp. John xii. 32–34. with Numb. xxi. 8, 9.] The strength and beauty of this similitude, will be seen by observing (what indeed is *the truth*) that as the serpent was ever a symbol of the *light*, so the root of all idolatry was

" Son of man be lifted up : (e) That whoso- 15 John
 " ever believeth in him should not perish, but iii.
 " have

was worshipping the creature more than the Creator ; (see Rom. i. 20, 25.) therefore, by returning to the worship of the true Light, which lighteth every man, &c. (1 John i. 9, 14.) and abiding in faith and true allegiance unto the Father of Lights, (James i. 16, 17, 18.) the curse of sin and death is done away, [or, hath no power. Comp. Rev. xx. 6. and see Isa. xxviii. 18. Hos. xiii. 14.] and spiritual health and life restored in and by *Christ*, the ONLY Saviour of all men. (Isa. xlv. 23—25. also comp. 2 Kings xviii. 4.)—Christ is to be looked unto in faith, free from idol-worship. Clarke's Bible hath a good note here : " As the serpents were not removed, but only a remedy provided ; so neither our sins, nor our afflictions, are entirely removed ; but only we receive grace and strength against them." Zech. xii. 10. The law was our schoolmaster, to bring us unto *Christ* : at the brightness of which Sun of Righteousness arising, (Mal. iv. 2.) the law vanished ; as the shadow before the substance (Col. ii. 17. Heb. vii. 12, 16—23) ; and it is our privilege and glory to behold *Messiah* come in the flesh ; who, before, was the worship and hope of *Israel*, under figures. (See Acts xxiv. 14, 15. and xxvi. 6, 7.)—The history of the Brazen Serpent, thus expounded by *Jesus*, enkindled faith and hope in the mind and heart of *Nicodemus* to come unto *Jesus*, and embrace the appointed means of being healed of the deadly wounds of the fiery serpent, the *Devil*, through the grace of CHRIST. Lastly, In order to preserve the faithful people from the idolatry of those faithless *Israelites*, (imitated by the Church of Rome, in their idolizing relics and pictures) it is written (2 Kings xviii. 4.) concerning the Brazen Serpent, made by *Moses*, and kept in the Temple as a memorial, that upon the *Israelites* superstitiously burning incense unto it, as if endowed with supernatural powers, good King *Hezekiah* had it broken in pieces ; and, by way of contempt, gave it the name of *Nehushtun* ; that is, a Brazen Bubble or Trifle.

(e) Comp. John xiv. 6. and Rom. x. 8—17. which scriptures are a complete comment upon this text : but in reply, may be put this question, viz. Is the free grace of God in *Christ* [comp. 2 Cor. v. 17, 18, 19, 21. 1 Tim. i. 15. iv. 9, 10, 11.] limited

82 THE EVANGELICAL HISTORY OF

John 16 “ have everlasting life. For God (*f*) so loved
 iii. “ the world, that he gave his only begotten
 “ Son,

limited to ONLY them who believe in him truly and obediently? *Ans.* Yes; to those, and those only, who so embrace the gospel; or to whom true Christian religion is propounded; “ for the gifts and calling of God are without repentance.” Rom. xi. 29. Eph. ii. Yet again: *Quest.* Doth not such supposition necessarily infer the horrid thought, that myriads of people, of the nations and ages, who never heard the sound of the gospel-trumpet, nor the name of *Jesus*, shall perish everlastingly, for want of the grace of redemption being extended to them? *Answ.* By no means; as appears by many scriptures, which recite who are the subjects of the kingdom of *Jesus*: for instance, Eph. iii. 15. Col. iii. 11. Phil. ii. 10, 11, &c. of whom the whole family in heaven and earth are named; Jew and Gentile, bond and free, *Christ* is all, and in all. Comp. Acts x. 34, 35, 36. and xiii. 47. and Rom. ii. 11—16. Luke vii. 47, 48. For although, on account of the difference of knowledge and privileges, which distinguish God’s peculiar people from the nations who know him not by *his name*; in which he will be honoured and sanctified by those under the gospel-revelation; on which account *Jews* and *Gentiles* are termed high and low, rich and poor, great and small, just and unjust (see Psal. xlix. 2. Prov. xxii. 2. Rev. xx. 12. Acts xxiv. 15.); yet the image of *Christ* is stamped upon them, and they are both accounted branches abiding in the true vine, (John xv. 5.) who shall be heirs of salvation. (See 1 Pet. i. 2. Rom. viii. 20—39.) — Let the condition of those (described Matt. vii. 22, 23. and xxv. 26, 29.) against whom, such as *Plato*, *Parmenides*, &c. &c. shall rise up in judgment and condemn, awaken [see Eph. v. 12, 14, 15.] those that sleep, and are ready to fall away from *Christ*, to improve the time and means of grace, by attending upon Church ordinances, and duties of their station, and be watchful that no man take their crown. Heb. x. 25. Matt. xxv. 28, 29. Rev. iii. 11.

(*f*) Comp. 1 John iv. 10, 19. and v. 9—13, 20, 21. Rom. vi. 23. Eph. ii. 4, 5, 8, 10. Titus ii. 11. and iii. 4—8. The love of God is the first moving cause (*not* the mere effect) of this free grace and pardon of sin; and of the free gift of eternal
 life

" Son, that whosoever believeth in him, should
 " not perish (*g*), but have everlasting life.
 " For God sent not his Son into the world to 17
 " condemn the world (*h*); but that the world
 " through him might be saved. He that be- 18
 " lieveth on him is not condemned: but he
 " that believeth not, is condemned already, be-
 " cause he hath not believed in the name of the
 " only begotten Son of God. And this is the 19
 " condemnation, that light is come into the
 " world, and men loved darkness rather than
 " light (*i*), because their deeds were evil.
 " For every one that doth evil, hateth the light, 20
 " neither cometh to the light, lest his deeds (*k*)
 " should be reprov'd. But he that (*l*) doth 21

John
iii.

life in and through *Jesus* the CHRIST, come in the flesh. Read
 Col. i. 9—27. and ii. 2, 3, 9. 1 John iv. 1—21. and iii. 1—3.
 Eph. i. 4—14. In these scriptures may be seen the great char-
 ter of Christian privileges, and foundations of faith, and hope,
 and fruition; of the whole family of *Jesus Christ*: (Eph. iii. 14
 to 21. Rom. xi. 32—36 Rev. iv. v.) and may these doxolo-
 gies be re-echo'd throughout heaven and earth! Amen,
 Amen.

(*g*) John xvii. 9, 12. 1 John ii. 17. Rom. viii. 32, 35, 39.

(*h*) John xii. 47. and xiv. 6.

(*i*) 1 Kings xxii. 8. Rev. xi. 7, 10. Rom. i. 32. 2 Pet. ii.
13. and iii. 3.

(*k*) Amos v. 10. 2 Tim. iv. 3, 4.

(*l*) *He that practises truth*: ο ποιων την αληθειαν.] This
 phrase often occurs, as the character of a good man. (Comp.
 Psal. cxix. 30. Isa. xxvi. 2. 1 Pet. i. 22. 1 John i. 6. and 2 John
 ver. 4.) And it is used with great propriety, since there is as
 really a *truth* or *falsehood* in *actions*, as in *words*; as Mr. Wollaston
 in particular has shewn at large. *Relig. Nat. declin.* ch. i.—Of
 the same kind is the phrase ποιειν ψευδος, used more than
 once by St. *John*; perhaps a beautiful *opposition* to this before
 us; and should it be rendered *practiseth a lie*, (ver. 20.) that
opposition would be more apparent. See Rev. xxi. 27. and
 xxii. 15. *Doddr.* § 26. p. 167.

John
iii.

“ the truth cometh to the light, that his deeds
“ may be made manifest, that they are (*m*)
“ wrought in God.”

(*m*) See Isa. xxvi. 12. Phil. ii. 13. This sublime discourse of *Jesus's* sunk down deep in the heart of *Nicodemus*. CHRIST'S doctrine dropped as the rain; his speech distilled as the dew, &c. (Deut. xxxii. 1—4.) upon his head; and gave him the will and power, and boldness, to witness to *Jesus*, before the Sanhedrim, and to pay him funeral honours; and no doubt his name is written in the Book of Life, whose memorial is in the Gospel, together with other notable examples of faith and love. See John vii. 50, 51. and xix. 39. Matt. xxvi. 13. Luke viii. 2, 3. and xxiv. 22. John xi. 5, 11, 35.

SECT. VI. *Jesus and his Disciples go from Jerusalem into Judea,—tarry there, and they baptize.—John baptizes at Aenon—answers the Question about Baptismal Purification.—Jesus leaves Judea to go into Galilee—passes through Samaria.—Jesus coming to Sychem, is weary, and rests at Jacob's Well, whilst the Disciples go to buy Meat.—A Woman of the City comes to draw Water—Jesus saith, “Give me to drink”—his Disciples come, and the Woman leaves her Water-Pot, and goes in haste to call the chief Men of the City. — Many Samaritans believe in Jesus — He stays at Sychem two days.*

Jesus and his Disciples go from Jerusalem into Judea,—tarry there, and they baptize.

John
iii.

22

AFTER these things came *Jesus* and his disciples into the land of *Judea*,

dea, and there he tarried with them, and
(a) baptized.

John
iii.

John baptizes at Aenon.

AND John also was baptizing in (b) Aenon,
near to Salim, because there was much water 23
there: and they came (c), and were baptized.
For John was not yet cast into prison. 24

*John answers the Question about
Baptismal Purification.*

THEN there (d) arose a question between 25
some of John's disciples and the Jews, about
purifying.

(a) Not Jesus, but the disciples only baptized. See John
iv. 2.

(b) It is difficult to determine the true situation of this
place; about which, *geographical writers* are not at all agreed.
But we may conclude from ver. 26. it was *on the west side of
Jordan*; as Bethabara, where John had baptized before, was
on the other side. But nothing surely can be more evident, than
that πολλὰ ὑδάτια, *many waters*, signifies a large quantity of
water, it being sometimes used for the Euphrates: (Jer. li. 13.
Septuag.) to which, I suppose, there may be also an allusion;
Rev. xvii. 1. comp. Ezek. xliii. 2. Rev. i. 15. xiv. 2. and
xix. 6. where the voice of many waters does plainly signify the
roaring of a high sea. Doddr. Fam. Exp. § 26.

(c) Jer. vi. 16. Isa. viii. 20. Rom. xv. 4.

(d) Almost all the MSS. read, *A question arose between the
disciples of John, and those of Jesus*. R. Bentley in Wetst. The
dispute was not between John's disciples, but between the
disciples of John and those of Jesus, concerning Baptismal Puri-
fication. Upon this, the followers of John repair to him, to
know the truth of the matter. Instead therefore of Ἰησαίου, or
Ἰησαίε, we must manifestly read Ἰησοῦ. The error was owing
to

- John
iii. 26 purifying. And they came unto John, and
said unto him, "Rabbi (*e*), he that was with
" thee beyond Jordan, to whom thou barest
" witness, behold the same baptizeth, and all
27 " men come to him." John answered and
said, "A man can receive nothing, except it
28 " be (*f*) given him from heaven. Ye your-
" selves (*g*) bear me witness, that I said, I am
" not the Christ, but I am sent before him.
29 " He that hath the bride, (*h*) is the bride-
" groom: but the friend of the bridegroom,
" which standeth and heareth him, (*i*) rejoiceth
" greatly because of the bridegroom's voice:
30 " this my joy therefore is fulfilled. He must
31 " (*k*) increase, but I must decrease. He that

to the transcribers, (who did not understand the Ellipsis, and that τῶν μαθητῶν was to be repeated before τῷ Ἰησοῦ) and thought it seemed too insolent, that the disciples of John should have a dispute with Jesus, and therefore changed it into Ἰσδαίς—Now there arose a question between some of John's disciples, and [some of the disciples] of Jesus, concerning purification. Conject. p. 102, 363. R.

(*e*) Numb. xi. 28. 1 Cor. iii. 4.

(*f*) 1 Cor. xv. 10.

(*g*) *You yourselves bear witness to me.*] There seems to be an intimation in these words, that what they themselves had just been saying, was a sufficient proof of what *the Baptist* was going to declare; for they had described Jesus by the character of him to whom John had borne witness. Doddr.

(*h*) 2 Cor. xi. 2, 3.

(*i*) Some have supposed, this alludes to a peculiar ceremony attending the marriages among the Jews. See Dr. Hammond *in loc.* and Selden. *Uxor. Heb.* lib. 2. c. 16. But Bishop Patrick, in his *Preface to Canticles*, Sect. 4. supposes, that this is an allusion to the *Cabbalistic Doctrine*; that *Tipheret*, the great Adam, or the *Messiah*, is married to *Maluth*, the congregation of Israel, as the terrestrial Adam was to Eve. *Ibid.*

(*k*) Isa. ix. 7. Dan. ii. 35.

" cometh

“ cometh from above, (*l*) is above all: he that
 “ is of the earth, is earthly, and speaketh of the
 “ earth: he that cometh from heaven, is above
 “ all: and what he hath seen and heard, 32
 “ that he testifieth, and (*m*) no man receiveth
 “ his testimony. He that hath received his 33
 “ testimony, hath set to (*n*) his seal, that God
 “ is true. For he whom God hath sent, 34
 “ speaketh the words of God: (*o*) for God
 “ giveth not the Spirit by measure unto him.
 “ The Father loveth the Son, and (*p*) hath 35
 “ given all things into his hand. He that be- 36
 “ lieveth on the Son, hath everlasting life:
 “ and (*q*) he that believeth not the Son, shall
 “ not see life; but the wrath of God abideth
 “ on him.”

John
 iii.

*Jesus leaves Judea to go into Galilee—passes
 through Samaria.*

WHEN therefore the Lord (*r*) knew how the I John
 iv.

(*l*) Phil. ii. 8, 9. John viii. 23. Matt. xvi. 23.

(*m*) See ver. 11, 33. and ch. xv. 15.—Ver. 31, 32. [*ἐπὶ τῷ
 μαρτυρίᾳ ἐστὶ, καὶ ὁ ἐπαρκεῖ*] with a comma only at *ἐστὶ*, the testi-
 mony of *Jesus* being to be received; *1st*, As coming from
 heaven: *2dly*, Because he testifies nothing but what he hath
 seen and heard; and yet (*n*) nobody (*i. e.* very few) receives his
 testimony. Conj. p. 102, 363.

(*n*) 2 Cor. i. 22.

(*o*) Col. i. 19. and ii. 9, 10.

(*p*) Matt. xi. 27. and xxviii. 18.

(*q*) *He who believeth on the Son—He that is disobedient to the
 Son.* It is of great importance to preserve the difference be-
 tween *οἱ πιστεύοντες εἰς τὸν υἱόν*, and *ὁ πειθὼν τῷ υἱῷ*; because the
 latter phrase explains the former, and shews that the faith to
 which the promise of life is annexed, is an effectual principle of
 sincere and unreserved obedience; and it is impossible to make
 one part of scripture consistent with another, unless this be
 taken into our idea of saving faith. Doddr.

(*r*) *i. e.* Had been informed by some disciples.

John
iv.

- Pharisees had heard that Jesus made and baptized
 2 (*f*) more disciples than John, (though Jesus
 3 himself baptized not, but his disciples) He
 left Judea, and departed again into Galilee.
 4 And he must needs go through Samaria.

*Jesus coming to Sychem, is weary, and rests at
 Jacob's Well, whilst the Disciples go to buy Meat.*

- 5 THEN cometh he to a city of Samaria, which
 is called (*t*) Sychar, near to the parcel of
 ground that Jacob (*u*) gave to his son Joseph.
 6 Now Jacob's well was there. Jesus therefore
 being (*x*) wearied with his journey, sat thus on
 the well: and it was about the sixth hour.

(*f*) Psal. cx. 1. Eph. iv. 5.

(*t*) Sychar, corrupted from *Sichem*, as the city is called
 (Josh. xxiv. 32.) ; *i. e.* a drunkard, or liar. [Comp. Isa.
 xxix. 9, 11. and li. 21. Obad. ver. 16. Isa. xlv. 20. Jer. xv.
 18.] by way of reproach, *Hieron. ad Eustath. ep. p. 27.*—It was
 usual amongst the *Jews*, for words to change their termination;
 as *Beliar* for *Belial*; *Beelzebub* for *Beelzebul*. *Drus. & Grot.*
See Mill. Conject. p. 102.

(*u*) See Gen. xxxiii. 18, 19, 20. and xlviii. 22. Josh. xxiv.
 32.] O how sweet the meditation! Behold, *Messiah* comes to
 bless the children of the Patriarch *Joseph*, the seed of *Ephraim*,
 in *Sichem*, their inheritance of old. Their memorial is upon his
 heart. *Ephraim* shall be no more inflamed with idols, but
 serve the *Lord*. Comp. Ezek. xxxvii. 16—28. Hosea xiv.
 8, 9. Isa. lix. 20, 21. Exod. xxxii. 13. And he chooses this
 his handmaiden to be the messenger of the good news to the
 people he had in that city. See Acts xviii. 9, 10. Comp.
 Luke iv. 26. 1 Kings xvii. 11. John x. 27, 28. Psal. xxxvii.
 18—24. Rom. xv. 29.

(*x*) Sat down immediately—*weary as he was*, says Dr. *Whitby*.
 And it was about the sixth hour (Six o'clock in the evening,
 the time of drawing water being always at sun-set, in that hot
 climate.) Comp. Gen. xxiv. 11. and see on Luke iv. 16.
 Sect. VII.

A Woman

*A Woman of the City comes to draw Water—
Jesus saith, "Give me to drink."*

THERE cometh (y) a woman of Samaria to 7
draw water: Jesus saith unto her, (z) "Give
"me to drink." (a) (For his disciples were 8
gone away unto the city to buy meat.) Then 9
saith the woman of Samaria unto him, (b) "How
"is it that thou being a Jew, askest drink of
"me, which am a woman of Samaria?" for

(y) Gal. iii. 28, 29. Matt. xv. 22, 28. *Cann.*

(z) *Jesus* knowing her true character, gives occasion to manifest the latent graces in her heart (Luke vi. 43, 44. Heb. xiii. 2.) Thus sometimes the disciples walking on in the straight path of duty, and diligently employed in the work of their calling, a special blessing unlooked for, shews the presence of the Shepherd of Israel come to heal their sickness, and fill their heart with food and gladness. (Psal. ciii. 3, 4. cxxvi. and cxxvii. Acts xiv. 17.)

(a) This verse should manifestly be in a parenthesis, as *Clarke* prints it.

(b) The novelty of a *Jew's* speaking to a *Samaritan*, and a woman; and what must add to her astonishment, if *Jesus* was a *Nazarite*, which she must know from his beard and hair, (see Numb. vi. 2—8. comp. Judges xiii. 5. 1 Sam. i. 11. Luke i. 15. Matt. ii. 23.) naturally led her to look earnestly at *the man*; when beholding with wonderment his majesty and dignity, divine beauty, and the energy of his words far surpassing the children of men, (see Psal. xlv. 2. Luke ii. 52. and iv. 22. John vii. 46.) and perhaps, at the same instant, *Jesus* fastened his eyes on her (like as Acts iii. 4. xiv. 9.); which insensibly enkindled the deepest veneration and humble confidence to make that sensible, modest reply *Jesus's* words gave occasion to, from a woman of her superior sense and understanding, cultivated by the liberal education of such a person of distinction, and of noted virtue and piety in the city (see Ruth iii. 11.); which raised her above the vulgar prejudices of her country-folks: all which, the sequel plainly proves.

the

John
iv.

- the Jews have no (*c*) dealings with the Samaritans. Jesus answered and said unto her,
 10 "If thou knewest (*d*) the gift of God, and
 "who it is that saith to thee, Give me to
 "drink, thou wouldest have asked of him, and
 "he would have given thee living water."
 11 The woman saith unto him, "SIR, thou hast
 "nothing to draw with, and the well is deep:
 " (*e*) from whence then hast thou that living
 12 "water? art thou greater than our father
 "Jacob,

(*c*) Or, *friendly intercourse*. Comp. ver. 8. Many causes concurred to occasion this inveterate hatred of the Jews to the Samaritans (see John viii. 48.) ; such as, not only their foreign extract and early mixture of superstition and idolatry in their religion (2 Kings xvii. 24, 33—41.) ; but their injurious treatment of the Jews, after their return from the captivity (Ezra iv. 1—6. Neh. vi. 1—14.) ; and especially their building a temple on mount Gerizim. (See Deut. xi. 29. and xxvii. 12. *Joseph. Antiq.* lib. xi. c. 8. and lib. xii. c. 5, 7. also, *Whitby* and *Lightfoot's Hor. Heb.*) Such total separation, for many years, no doubt occasioned a difference of national customs, manners, dress, and tongue, though not so great as of the others ; but a somewhat different dialect, or pronunciation of the same words in *Syriac*, the then language of both nations.——*Note*, The last clause of ver. 9, if it may be thought to be the words of the Evangelist, rather than of the woman, should be in a parenthesis.

(*d*) See Rom. viii. 32. Acts xiv. 9. Rom. vi. 23. And, for the latter clause of this verse, John vi. 35. vii. 37. Isa. lv. 1.

(*e*) The woman now plainly perceived that *Jesus* spake in the prophetic style and language ; she therefore addresses him in terms of highest honour : SIR, repeated three times in this short conversation, expressive of her heart-felt veneration of his person and words, and not without a secret foreboding of having found *Messias* (comp. ver. 25. and Deut. xviii. 18.) ; whom, perhaps, she imagined would miraculously bring water out of the rock ; like as Numb. xx. 8. Psal. lxxviii. 15, 16. However, *Jesus* enlightens her darkness, and prevents her mistaking his meaning ; leading her from natural and carnal conceptions,
 unto

John
iv.

"Jacob, which gave us the well, and drank
 "thereof himself, and his children, and his
 "cattle?" Jesus answered and said unto her, 13
 "Whosoever drinketh of this water shall thirst
 "again. But whosoever drinketh of the 14
 "water that I shall give him, (f) shall never
 "thirst: but the water that I shall give him,
 "shall be in him a well of water, springing up
 "into everlasting life." The woman saith 15
 unto him, "SIR, give me this water, that I
 "thirst not (g), neither come hither to draw."
 Jesus saith unto her, "Go call thy husband, 16
 "and come hither." The woman answered 17
 and said, (h) "I have no husband." Jesus

unto a sublime and spiritual sense, (like as in John vi. 27, 63.)
 to prepare her as a vessel of honour, (comp. 2 Tim. ii. 20, 21.
 and Rom. ix. 23, 24.) by whom he would make known his
 power and grace, for the salvation of *many people* he had in that
 city. See Acts xviii. 10. comp. Psal. lxviii. 5.

(f) Isa. xlix. 10. 1 John iii. 9.

(g) James iv. 3. John vi. 26. 1 Tim. i. 13, 14, 15.

(h) The truth and open frankness of this declaration, gave
 direct occasion to what our Lord intended by, *Go call thy
 husband*; to convince her, that all her concerns and connec-
 tions, even the very thoughts of her heart were known to him.
 However, there seems to have been a peculiar circumstance in
 her case, somewhat similar to that well-known history, in Matt.
 xxii. 25, &c. She still continued a widow since the death of
 her fifth husband, and this man, the near kinsman who had
 a right to redeem, (as Ruth iv. 5. and viii. 12, 13.) was not yet
 betrothed to her, but might dwell in the same house with her,
 or perform the part of a faithful friend and counsellor, and
 helper in her sorrows; like as 1 Sam. i. 8. and Prov. xviii. 24.
 This annexes a very natural and direct meaning to the beau-
 tiful application of the words, *he whom thou now hast*, i. e. thy
 bosom friend, the man of thy espousals; whom no doubt, she
 called as *Jesus* bid her; and who being a godly man, came with
 many other chief men of the city; who, when they had seen
Jesus, believed unto salvation.

said

John
iv.

said unto her, "Thou hast well said, I have
18 "no husband: for thou hast had five hus-
"bands, and (i) he whom thou now hast, is
"not

(i) It is allowed, that this manner of expression, at the first view, seems to favour the *bad* sense in which it hath been taken by many; but yet the words may, without the least force, be taken in another and contrary *good* sense; in which they are here humbly proposed to the impartial consideration of ingenuous and worthy readers. It is presumed, an attentive perusal, and comparing of one part with another, throughout this beautiful history, recorded by the beloved disciple *John*, will justify an interpretation, passed over by the Commentators, and explode the Popish gloss and popular opinion and odium cast on this true daughter of *Abraham*, in whom we discern (from the pencil of the *Holy Ghost*) the true features of a pious widow of distinction, in the city of *Sichem*; although the false colourings of this woman of Samaria, as likewise of *Mary Magdalen*, (who, in truth, was a lady of high rank and fortune. See on Luke viii. 2. Sect. XIV.) may be proved to be the forgeries and slanders of *Antinomian* principles, (older than *St. Paul*) fostered by the church of Rome. These, and some other false glosses, flowing from the same corrupt fountain, should make true Protestants careful to observe *St. Paul's* rule, *viz. Prove all things; hold fast that which is good* (1 Theff. v. 21. comp. Luke xii. 57.): and the command of *Christ* himself, To call no man *Father* nor *Master* upon earth (read Matt. xxii. 8, 9, 10.): which forbids all implicit obedience to any assumed infallibility; for every one shall give account of himself to God. Comp. 2 Theff. ii. 3—14. and Rom. xiv. 10, 11, 12.—We ought to venerate truly learned men, and highly esteem their labours of love; but to remember, all men are fallible; and that very illustrious and valuable writers, in the last and former centuries, were encompassed with great difficulties and discouragements to speak the plain truth in all things, without disguise; and were under strong temptations to do what we may condemn, but under like circumstances, might have proved more cowardly: and but for their prudence or real blame-worthy palliating, we might have been left destitute of the great lights their works have brought to us. Thanks be to God, the spirit of free enquiry begins to spread like a fruitful vine! and may this best friend to truth, and

"not thy husband; in that saidst thou truly."
The woman saith unto him, "SIR, I perceive 19
"that

John
iv.

for to falsehood, fill the earth with its precious fruits! Let us stand fast in the liberty wherewith *Christ* hath made us free, and improve it with joy and thanksgiving. Read Gal. v. 1. Eph. v. 8—16. John iii. 19, 20, 21.—May it be written in CAPITALS on the door-posts of all Protestant churches, *No to them that call evil good, and good evil!* Isa. v. 20—23. Also, *Judge not according to the appearance, but judge righteous judgment.* John vii. 24. Eccl. xii. 13, 14. For as the great Lord *Clarendon* observes, in his admirable Essay on 1 Cor. iii. 10—15. "All doctrines, opinions, and practices, not built upon the foundation of *Christ*, will, sooner or later, perish, in the fiery trial; but the foundation-stone (which is our hope) abideth for ever." To apply an observation to the matter in hand: The scripture-characters, both of the Old and New Testament, whether for imitation, admonition, or judgment, are marked in so strong lines, that every honest diligent enquirer, free from false bias or prepossession, cannot mistake what is therein written for the learning of every Christian scholar, in matters of high importance; for both scripture-doctrine and precepts are illustrated by *examples* or parables, and therefore most worthy of a careful attention, by preserving the concord and agreement between the different parts, not to mistake the accents of so divine harmony.—Thus, in the instance before us, the honour *Christ* puts upon this woman, and without any rebuke, forbids the thought of her being an *harlot*; whom the *law* condemned to be stoned or burnt, and enjoined open confession of sins before any atonement and acceptance before the Lord. See Matt. iii. 6. Further, had she been a woman of ill fame, would the chief men of the city have given so easy, or any credit to her report? Now, let us suppose her a well-bred, sensible, virtuous woman, (like Ruth, ch. iii. 11.) very conversant in scripture, and relishing the spiritualities of the law, and so charmed with the words of *Messiah*, and eager to spread the glad tidings, as to forget her water-pot, and go in haste to call the men of the city; and in particular, to bring her friend, (like as 1 Sam. i. 8. Prov. xviii. 24.) the man of her espousals, her kinsman, who had a right to redeem. Or her case, perhaps, was similar to that well-known history which our Saviour

94 THE EVANGELICAL HISTORY OF

John 20 “ that thou (*k*) art a prophet. Our fa-
iv. “ thers worshipped (*l*) in this mountain, and
“ (*m*) ye say, that in Jerusalem is the place
21 “ where men ought to worship.” Jesus saith
unto her, “ Woman, believe me, the hour
“ cometh,

Saviour urged for illustration of his argument. Matt. xxii. 25, &c. Take this view, (which the history no-where forbids) and see whether the scripture hath not set every mark of a child of God, upon this woman; and that *Christ* (who knows his sheep) called her by name? (Read John x. 2, 3, 27, 28.)—So may you and I, courteous readers, be owned of *Christ* at the day of judgment!

(*k*) Mark ix. 24.] “ I do now verily believe thou art THE PROPHET to come, (equivalent to *Messiah*, in ver. 25.) and do intreat you, SIR, to teach me concerning the true worship, which my soul hath a longing desire unto.” (Comp. Psal. xviii. 27, 28. and xlii. 4. John viii. 47. xviii. 37. and iii. 21.) The language of her heart was this, evidently.

(*l*) See 2 Kings xvii. 28, 29, 33, 41. — *Sanballat*, by the permission of *Alexander the Great*, had built a temple upon mount Gerizim, for *Manasseh*, his son-in-law; who, for marrying *Sanballat*'s daughter, was expelled from the priesthood, and from Jerusalem. (See Neh. xiii. 28. and *Joseph. Antiq.* lib. xi. cap. 8.) This was the place where the Samaritans used to worship, in opposition to *Jerusalem*: and it was so near to *Sichem*, that a man's voice might be heard from the one to the other. The Samaritans deduced their genealogies from *Jacob*, who, after *Abraham*, erected an altar in this place; (Gen. xii. 6, 7. and xxxiii. 18, 20.) and when the congregation of Israel came into Canaan, they were directed to put a blessing upon mount Gerizim. (Deut. xi. 29.) And though *Hyrchanus*, the son of *Simon*, who succeeded his father as high priest and prince of the Jews, had long ago destroyed the temple which *Sanballat* built here (*Joseph. Antiq.* lib. xiii. cap. 9, &c.); yet it is plain, the Samaritans still resorted thither, having re-built it, though probably in a meaner manner.

(*m*) Or, *Do ye say?* &c. with an interrogation. The pronouns when expreſt, are generally emphatical, as in that of

John
iv.

“ cometh, when ye shall neither in this moun-
“ tain, nor yet at Jerusalem, (*n*) worship the
“ Father. Ye worship ye know (*o*) not what: 22
“ we know what we worship: for salvation is
“ of the Jews. But the hour cometh, and 23
“ now is, when the true worshippers shall wor-
“ ship the Father in spirit and in truth: (*p*) for
“ the Father seeketh such to worship him.
“ God is a Spirit; and they that worship him, 24
“ must worship him in spirit and in truth.”
The woman saith unto him, “ I know that 25
“ Messias cometh, (*q*) which is called Christ:

1 Cor. v. 2. *have YE been puffed up?* (So above in ver. 12.
Conj. p. 103. R. Comp. Deut. xii. 5. 1 Kings viii. 20, 29.
Psal. ii. 6. xlviii. 2, 3. cxxxvii. 1, 5.

(*n*) Matt. xxviii. 19. 1 Tim. ii. 8.

(*o*) *Christ* and the woman were both agreed in the object of
worship. The question she puts is only which is the true *place*
for it; but how is that determined by the answer, “ Ye worship,
“ ye know not WHAT?” &c. Read therefore, *Ye worship, accord-*
ing to the form of your own invention. Conj. p. 103. R. and
see Deut. xii. 13, 14. 2 Kings xvii. 29. *We know WHERE we*
worship; — for salvation is of the Jews. See Gen. xlix. 8,
9, 10. Psal. lxxvii. 2. and lxxxix. 18—37.

(*p*) Rom. i. 9. 1 Cor. i. 12. and iii. 17.] *Truth* is else-
where opposed to types and ceremonies. John i. 14, 17. Heb.
viii. 2. and ix. 24. This important sentiment, as likewise
what is said in ver. 24, is well illustrated by many fine quota-
tions from antient writers, by *Grotius in loc.*—the learned know
he has a thousand rich collections of this kind, which do
a great honour to scripture, by illustrating its superior
beauties. *Doddr.* § 29.

(*q*) (Which is called *Christ*) should be in a parenthesis,
being the words of the Evangelist who wrote in *Greek*, not of
the woman who spoke in *Syriac*. Beza. But to say the truth,
it is not probable that this application should come from the
Evangelist, because he had already given it. (ch. i. 41.) It re-
mains therefore, that it was added by a third hand. *Conj.*
p. 103. R.

“ when

John
iv.

“ when he is come, (r) he will tell us all
26 “ things.” Jesus saith unto her, “ I that
“ speak unto thee, am he.”

*His Disciples come—and the Woman leaves her
Water-pot, and goes in haste to call the Chief
Men of the City.*

27 AND upon this came his disciples, and (f)
marvelled that he talked with the woman: yet
no man said, “ What seekest thou ?” or, “ Why
28 “ talkest thou with her ?” The woman then
left her water-pot, and went her way into the
29 city, and saith unto the men, “ Come, (t) see
“ a man which told me all things that ever I
30 “ did: is not this the Christ ?” Then they
(u) went out of the city, and came unto him.
31 In the mean while, his disciples prayed him,
32 saying, “ Master, (x) eat.” But he said unto
them, “ I have meat to eat that ye know not
33 “ of.” Therefore said the disciples one to
another, “ Hath any man brought him ought to
34 “ eat ?” Jesus saith unto them, “ My meat
“ is to do the will of him that sent me, and
35 “ (y) to finish his work.” Say not ye, (z)
“ There are yet four months, and then cometh
“ harvest ?

(r) Isa. lx. 15—19. 2 Pet. i. 3.

(f) Or, *Wondered WHY he talked, &c.*

(t) Or, *Come see this man, — IF he is not the Christ.* See ch.
vii. 41.

(u) 2 Kings v. 3.

(x) Gen. xxiv. 23. Comp. Job xxiii. 12.

(y) John xvii. 4.

(z) A proverbial iambic, (see *Mann, de veris Annis*, p. 183.)
taken from the time that commonly intervenes between sowing
and reaping. (James v. 7.) The taking it *literally*, not only
spoils our Lord's interrogatory, but hath occasioned an error in
the chronology; so that Sir Isaac Newton refers the time of
this

“harvest? (a) behold, I say unto you, lift up
 “your eyes, and look on the fields; for they
 “are white already to harvest. And he that 36
 “reapeth receiveth wages, and (b) gathereth
 “fruit unto life eternal; that both he that
 “soweth, and he that reapeth, may rejoice to-
 “gether. And herein is that saying true, 37
 “(c) One soweth, and another reapeth. I sent 38
 “you to reap that whereon ye bestowed no la-
 “bour: other men laboured, and ye entered
 “into (d) their labours.”

John
 iv.

*Many of the Samaritans believe in Jesus—he stays
 at Sichem two days.*

AND many of the Samaritans of that city 39
 believed on him, for the saying of the woman,
 which testified, “He told me all that ever I
 “did.” So when the Samaritans were come 40
 unto him, they besought him that he would
 tarry with them: and he abode there two days.
 And many more believed, because of his own 41
 word: and said unto the woman, “Now 42
 “we believe; not because of thy saying,
 “(e) for we have heard him ourselves, and

this discourse to the beginning of December; as in Judea the
 barley-harvest of the passover began commonly about the be-
 ginning of April; whereas this journey to Sichem was the lat-
 ter end of August. [which agrees to John iv. 6. see note (x)]
Macnight's Harm. and see on Luke iv. 16. Sect. VII.

(a) Pointing to Samaria, from whence Jesus knew a com-
 pany was coming to him.

(b) Or, *Gathers in the fruit.* Comp. James v. 20.

(c) 2 Pet. ii. 22. Luke xix. 22.

(d) Into the *field* of their labours.

(e) Rom. x. 17. comp. Gen. xlix. 10. They had heard
 Christ preach in that city, and perhaps been eye-witnesses to
 some miracles performed in Sichem. (See John xx. 30.)

H

“ know

John iv. "know that this is indeed the Christ, the
"Saviour of the world."

SECT. VII. *Jesus goes from Sichem into Galilee, (passing by Nazareth) and is received by the Galileans—cometh to Nazareth—stands up to read in the Synagogue on the Sabbath-day: when he had expounded the Lesson, they, filled with wrath, thrust him out of the City, and would have cast him headlong down the hill.—Jesus (after that it had been told him Herod had put John into prison) comes again into Galilee, and there preaches the gospel of the Kingdom.—Jesus comes again into Cana—a Nobleman beseeches him to come and heal his Son who lay sick of a fever at Capernaum—Jesus saith, "Go thy way, thy son liveth."*

Jesus goes from Sichem into Galilee, (passing by Nazareth) and is received by the Galileans.

John iv. 43 **N**OW after two days, he departed thence,
44 and went into Galilee: for Jesus himself
testified, (a) that a prophet hath no honour in
45 his own country. Then when he was come
into Galilee, the Galileans received him, having
seen all the things that he did at Jerusalem, at
the feast: for they also went unto the feast.

Jesus cometh to Nazareth—stands up to read in the Synagogue on the Sabbath-day: when he had expounded the Lesson, they, filled with wrath, thrust him out of the city, and would have cast him headlong down the hill.

Luke iv. 16 * AND he came to Nazareth, where he had
been brought up, and, as his custom was, he

(a) Comp. Matt. xiii. 54—57. and for ver. 45. comp.
John i. 12. and Matt. xiii. 23. 1 Cor. i. 27.

went into the synagogue on the Sabbath-day, and stood up for (b) to read. And there was 17 delivered unto him the book of the prophet Esaias; and when he had (c) opened the book, he found the place where it was written,
 "The

Luke
 iv.

(b) *The scriptures*, which made a constant part of their public worship (see Acts xv. 21. and xiii. 27.) The first lesson was a portion out of the books of *Moses*; and the second lesson, out of the *Prophets*. [See *Ainsworth* on the *Pentateuch*, who has shewn the divisions, or readings of the law, &c. in use in the synagogues.] *Jesus* being known to be a prophet, the ruler of the synagogue, out of respect, gave him the roll to read; which any man of gravity and reputation, at the request of the ruler, might officiate on such occasions; especially (after the reading of the lessons for the day) speak a word of exhortation. (See Acts xiii. 15.)—Mr. *Arthur Bedford*, *Script. Chron.* p. 414, 416. remarks, "That these *sections* afford a probable conjecture concerning the time of the year when *Jesus* thus read." He says, (p. 416.) "That the particular *scripture* which he read, is not among the portions appointed to be read at all. But two [Isa. lx. 1, to the end; and lxi. 10, to lxiii. 10.] are appointed for the two *sabbath-days* immediately before the Feast of Tabernacles; and therefore, when the minister called him out to read, he went up into a desk, or pulpit, as usual, which stood in the midst of the synagogue for that purpose, and when the book of *Isaiab* was delivered to him, and he was directed to the part appointed to be read, he read not the part appointed, but a part very near it. And when the people were surprized, as thinking it had been a mistake, he makes an apology to this effect: Marvel not at this, that I read not the section which is appointed, but a section near it; for *this day is this scripture* (which I read) *fulfilled in your ears*. And all men bare him witness that what he said was true; and wondered at the gracious words which proceeded out of his mouth." (See note (g) below.)

(c) Or, *unrolling the volume of the book*.] Copies of the Old Testament in the Jewish synagogues, being anciently long scrolls of parchment, rolled upon two sticks; and the Law so copied on vellum, is in synagogues to this day. (See an excellent account thereof in Mr. *Jer. Jones's Vindicat. of St. Matthew's*

- Luke 18 “ The Spirit of the Lord is upon me, (*d*) be-
 iv. “ cause he hath anointed me to preach the gos-
 “ pel to the (*e*) poor, he hath sent me to heal
 “ the broken-hearted, to preach deliverance
 “ (*f*) to the captives, and recovering of sight
 “ to the blind, to set at liberty them that are
 19 “ bruised : To (*g*) preach the acceptable year
 “ of

Gospel, ch. xv. p. 151—170.) — This form of their books shews how improbable such *transpositions* are, as Mr. *Whiston* and Mr. *Mann* make the foundation of their hypothesis, says Dr. *Doddridge*.

(*d*) I cannot forbear thinking that there is an ellipsis of *ποῦν* or *ποῦν ἕνεκεν* before *ἔνεκεν* which does not signify *because*, *ὅτι* : but, *for the sake of which*. Thus, *The Spirit of the Lord is upon me* to do that *for which* he hath sent me, *to preach the gospel to the poor* : and which was one of the marks of the *Messiah*, referred to by our Saviour, (Matt. xi. 5.) when *John* sent to enquire who he was. *Conj.* p. 381. R. also p. 75.

(*e*) Comp. Matt. v. 3—6. Isa. lxvi. 2. xli. 17. xiv. 32. and xxix. 18, 19. Psal. cxxxii. 15. and cvii. 41.

(*f*) Comp. Psal. cvii. 2—20. and cxlvi. 7, 8. Isa. xxxv. 5. and xlii. 7, 16, 18, 19. Jer. xxx. xxxi. 7—14. Mark iv. 12 ; which do plainly prove, these phrases have a spiritual sense and application. (See *Sykes's Truth of Christian Religion*, 2d edit. chap. xiv. p. 263, &c. and *Jefferies's True Grounds*, p. 120.) — The scripture metaphors and images are many, and strong ; and highly instructive are the prophetic teachings by examples and actions. And as the judicious Mr. *Cradock*, in his excellent *Harm. Evang.* p. 69, &c. observes, on this 18th verse of Luke iv. there may be an allusion to the wretched state of those prisoners who, according to the inhuman custom still retained in the *eastern countries*, had *their eyes put out*. — A great Deliverer is here represented as *restoring them* : a work far beyond all human power. These persons may be the same as spoken of in the next clause, as *bruised* with the weight of their *fetters* ; with which *blind captives* were sometimes loaded, *e. g.* *Sampson* and *Zedekiah*, Judges xvi. 21. 2 Kings. xxv. 7. *Doddr.*

(*g*) That is, *The year of jubilee*. See Lev. xxv. 9, 10. and Psal. lxxxix. 15. — By our Lord's saying, in ver. 21. *This day*
 is

“ of the LORD.” And he (*b*) closed the book, 20
and he gave it again to the minister, and sat
down, and the eyes of all them that were in the
synagogue were fastened on him. And he be- 21
gan to say unto them, “ This day is this scrip-
“ ture fulfilled in your ears.” And all bare 22
him witness, and wondered at the gracious words
which proceeded out of his mouth. And they
said, “ Is not this Joseph’s son ?” And he 23
said unto them, “ Ye will surely say unto me
“ this proverb, Physician, heal thyself: whatso-
“ ever we have heard done in Capernaum, do
“ also here in thy country.” And he said, 24
“ Verily, I say unto you, no prophet is accept-
“ ed in his own country. But I tell you of 25
“ a truth, many widows were in Israel in the

Luke
iv.

is this scripture fulfilled in your ears: i. e. the proclaiming the year of jubilee, by sound of trumpet, on the 10th day of the seventh month, month Tisri: it seems as if that very solemn day happened to be the very same day, and the Sabbath, on which Jesus read and expounded Isaiah in the synagogue of Nazareth.

(*b*) *And having rolled up the book, (which was a long scroll of parchment) he delivered it to the servant of the synagogue, whose proper office it was to take care of it; and then, according to the custom of the Jewish Rabbies, sat down to preach; (see Matt. v. 1. xxiii. 2, 3. and xxvi. 55. Mark xii. 41. and John viii. 20.) and the eyes of all in the synagogue were attentively fixed upon him. And they all, by their very countenances, (see Job xxix. 11.) bore their testimony to him, and were astonished at those graceful, as well as comfortable words which proceeded out of his mouth. Doddr. § 32. p. 204.—Note, Graceful words, in the Original, literally signifies Words of grace; which may refer to the agreeable manner of Christ’s discourse, as well as to the matter of it: and as they could not but take notice of the majesty and grace with which he spoke, so it must naturally fill them with astonishment, considering the meanness of his birth and education. Elsner in loc. comp. Mark vi. 2, 3, 4.*

Luke
iv.

- “ days of Elias, (*i*) when the heaven was shut
 “ up three years and six months, when great fa-
 26 “ mine was throughout all the land: but
 “ unto none of them was Elias sent; save unto
 “ Sarepta, a city of Sidon, unto a woman that
 27 “ was a widow. And many lepers were in
 “ Israel in the time of (*k*) Eliseus the prophet:
 “ and none of them was cleansed, saving
 28 “ Naaman the Syrian.” And all they in the
 synagogue, when they heard these things, (*l*)
 29 were filled with wrath, and rose up, and
 thrust him out of the city, and led him unto the
 brow of the hill, (whereon their city was built)
 30 that they might cast him down headlong. But

(*i*) This assertion of *Christ*'s, in ver, 25. and by his apostle *James*, (chap. v. 17.) determines the duration of the famine which happened in the days of *Elijah*. See the history, in 1 Kings, chap. xvii. See the Observation of *Lightfoot*, in his *Harmony*, and of *Grotius*, in loc.

(*k*) Or, *Elisba*. See the history, in 2 Kings v. 14.

(*l*) Comp. Luke xx. 19. and Acts xxii. 22.] The words of *Jesus* left them no manner of doubt of his knowing the secret thoughts of their hearts; and which perhaps, they had some of them already begun to betray, by a murmuring in the synagogue, till it rose to the most outrageous fury: so that rising up at once, in a tumultuous manner, without any reverence to the place or day, or any sense of justice or common humanity, they violently thrust him out of the synagogue, and out of the city too; and forced him on to the very brow of the mountain on which their city was built, designing to dash him to pieces. But *Jesus* passing through the midst of them, went his way.—
 Note, Ver. 30, with a comma only between, should be connected with the following, ver. 31. It does not appear that there was any thing miraculous in this; and so *Tertullian* thought, *adv. Marcion*. lib. iv. c. 8. p. 418. see *Conject.* p. 76. R.—Comp. John viii. 59. *Jesus* might avoid their mad fury amidst the tumult and confusion, and the scuffle that probably ensued between them and some disciples, without the necessity of a miracle to effect his escape.

he passing through the midst of them, went his way.

Luke
iv.

Jesus (after that it had been told him, Herod had put John into prison) comes again into Galilee, and there preaches the Gospel of the Kingdom.

* Now when Jesus (<i>m</i>) had heard that John	12	Matt.
was cast into prison, [<i>* For Herod (<i>n</i>) himself</i>	17	iv.
had sent forth and laid hold upon John, and		Mark
bound him, * and put him in prison ;	13	vi.
* Herod the tetrarch being reproved by him, for	19	Matt.
Herodias (<i>o</i>) his brother Philip's wife ; * for	17	iv.
he had married her. For John had said unto	18	Luke
Herod, " It is not lawful for thee to have thy		iii.
		Mark
		vi.
" brother's		

(*m*) So important an event being soon noised abroad ; and some disciples having brought the sad news to *Jesus* : and hereupon *John's* ministry being come in a manner to its period : Our Lord may be said to enter *now* upon his own public ministry, for the reasons given in Mark i. 14.—The history of *John's* imprisonment, and the notorious and extraordinary occasion of its being noticed by the *Evangelists*, the several particulars (on sacred record) relative thereto, are all collected into one entire narration, which exhibits a fine and profitable view of very interesting scenes. It is apprehended, there is no reprehensible impropriety in thus inserting the several accounts in this place, as they do directly relate to this remarkable occurrence, and the causes of it ; viz. *John's imprisonment*.

(*n*) There seems to be a peculiar *emphasis* in this expression : it may intimate, that *his seizing John*, was not merely the effect of *Herodias's* solicitations, but of his own resentment. The place where he *seized him* might be *Enon*, in *Herod's* jurisdiction. (See on John iii. 23. Sect. VI.) And *chains* were added to his confinement, as usual in such cases. Comp. Acts xii. 6. and xxviii. 20.

(*o*) *Josephus's* account of this incestuous marriage, which proved the occasion of the Baptist's imprisonment and death, is, that *Herodias* was daughter to *Aristobulus*, one of the sons of

Mark
vi.

19 “ brother’s wife.” Therefore Herodias had a (*p*)
 quarrel against him, and would have killed him,
 20 but she could not. For Herod (*q*) feared John,
 knowing that he was a just man and an holy,
 and observed him, and when he heard him, he did
 many

Herod the Great; and consequently was niece both to *Philip* her former husband, and to *Herod Antipas* the tetrarch of Galilee, her latter. By *Philip*, she had one daughter, whose name was *Salome*: (See Matt. xiv. 6.) and that *Herod the Tetrarch*, to make way for his marriage with *Herodias*, divorced his former wife, the daughter of Aretas; which made this commerce a kind of *double adultery*, and was the occasion of a war between those two princes, in which *Herod*’s forces were defeated. What aggravated the exceeding guilt of this foul deed, was, that *Philip* was yet *living*, and had a *daughter* by *Herodias*: in violation of all the rites of *hospitality*, that *Herod*, while a guest in his brother’s house, seduced his wife; (as *Josephus* expressly says, *Antiq.* lib. xviii. cap. 5.) and in contempt of all laws human and divine. The only case in which the *law* allowed of *marrying* one who had been a *brother’s wife*, was when the brother *died childless*. See Lev. xviii. 16. and xx. 21. Deut. xxv. 5—10.

(*p*) Comp. Amos vii. 10. Psal. xxxvii. 32. Matt. xxi. 45, 46.

(*q*) *Reverenced John*, εφοβειτο] The same word is justly so translated, Eph. v. 33. and there are many other passages, where it has the same sense. See Luke xii. 5. Rev. xi. 18. and xiv. 7. *Doddr.*—Latter clause, *he did much to hear him*. D. Heinsius:—for πολλά ἐπὶ οἱ one of *Stephen*’s MSS. and the Coptic version read πολλά ἡπόρει, *he was in great straits to hear him*. Conj. p. 48. — *Herod* felt a secret awe and veneration towards a character so honest, just, of inflexible integrity, &c. of which the fidelity of *John*’s reproofs was a very convincing evidence; and his discourses representing the excellency and beauty of piety and virtue, and the turpitude and infamy of evil thoughts, words, and actions, no doubt appeared engaging in their lustre and glory, and attractive charms before *Herod*; but when *John* came to make an application, and, as a prophet, to touch upon *Herod*’s personal crimes, and say, as *Nathan* to *David*, *Thou art the man*, 2 Sam. xii. 7. then the legion of unclean spirits, that had taken full possession of *Herod*, stirred up pride,

many things, and heard him gladly. [*but having been reprov'd for incest*] * and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.] * he departed into Galilee, * preaching the gospel of the kingdom of God, and saying, "The time is (r) fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." * And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

Mark
vi:
Luke
iii.
Matt.
iv.
Mark
i.

19
20
12
14
15
14

Luke
iv.

Jesus comes again into Cana—a Nobleman beseeches him to come and heal his Son, who lay sick of a fever at Capernaum—Jesus saith, "Go thy way, thy Son liveth."

* So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain (f) nobleman, whose son was sick at

Joha
iv.

pride, envy, malice, and revenge, in his unregenerate, diabolical nature and passions; and though struck with the rebukes of conscience; yet with deceit and subtilty, concealing his hatred, malice, and revengeful resolves, till he could enforce them, and rid himself of so troublesome a guest—The certain reward of honest and good men, who dare to speak the truth to wicked princes and governors, as all sacred and prophane history abundantly proves.

(r) Dan. ix. 25. Gal. iv. 4. Acts viii. 37. Mark xvi. 16.

(f) The Syriac and Arabic versions render βασιλικος a Minister, or Servant of the King; probably a nobleman of some distinction belonging to Herod's court, as Capernaum lay in his dominions. Many have conjectured, that the person here spoken of, was Chuza, Herod's steward, whose wife is thought to have been converted on this occasion, and became afterwards an attendant on Christ. Luke viii. 3.

Capernaum :

106 THE EVANGELICAL HISTORY OF

John
iv. 47 Capernaum: when he heard that Jesus was
come out of Judea into Galilee, he went unto
him, and besought him that he would come
down and heal his son: for he was at the point
48 of death. Then said Jesus unto him, (t)
“ Except ye see signs and wonders, ye will not
49 “ believe.” The nobleman saith unto him,
50 “ SIR, come down ere my child die.” Jesus
saith unto him, (u) “ Go thy way, thy son
“ liveth.” And the man believed the word
that Jesus had spoken unto him, and he went
51 his way. And as he was now going down, his
servants met him, and told him, saying, “ Thy
52 “ son liveth.” Then enquired he of them
the hour when he began to amend: and they
said unto him, “ Yesterday at the (x) seventh
53 “ hour, the fever left him.” So the father
knew that it was at the same hour, in the which
Jesus said unto him, Thy son liveth; and him-
54 self believed, and his whole house. This is
again the second miracle that Jesus did, when he
came into Galilee.

N. B. *The End of the First Year of Christ's Ministry,*
A. M. 4037.

(t) ἢ μὴ πιστεύετε.] F. with an interrogation, *Can ye not possibly believe, unless ye see signs and wonders?* as Luke xviii. 7. John xviii. 11. *Anonym. Conject.* p. 104.

(u) Psal. lxxi. 20. Matt. ix. 29. Acts xiv. 9. John xi. 22.

(x) Not at One in the afternoon; but at Seven o'clock in the evening. And this agrees to the distance of the places; *Cana* being a day's journey from *Capernaum*, according to the accounts of the best geographers. Hence the nobleman, having arrived at *Cana* on the preceding evening, he immediately waited upon *Jesus*, and returned home to *Capernaum* the day following.

SECT.

SECT. VIII. *Jesus enters on the Second Year of his Ministry, about the time of the Feast of Tabernacles, A. M. 4038. — calls Four Disciples—his Tour through Galilee. — Sermon on a Mountain, at the Conclusion of his First Tour through Galilee.*

Jesus enters on the Second Year of his Ministry, about the Time of the Feast of Tabernacles, A. M. 4038.

* **A**ND leaving (a) Nazareth, he came and dwelt in (b) Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthali: that it might be fulfilled which was spoken by Efaías the prophet, saying, (c) “The land of Zabulon, and the land of Nephthali, by the way of the sea beyond Jordan, (d) Galilee of the Gentiles; the people which”

13 Matt.
iv.
14
15
16

(a) The vile behaviour, and the gross affronts he met with there; and above all, the wicked attempt upon his life, rendered it utterly unworthy of the presence of *Messiah*; (1 Sam. ii. 30. Heb. vi. 8.) which he had honoured it with from his infancy to his baptism. By this ungrateful and infamous treatment of the Son of God, was verified that saying, *A prophet hath no honour in his own country.*

(b) Distant north-east from Cana, (according to the maps) about ten miles, and from Nazareth about twenty-five miles; situate on the sea-coast in the tribe of Nephthali, near that of Zabulon, and on the north-west side of Jordan, adjoining to the sea of Galilee, and about fifty-six miles from Jerusalem.—*Jesus*, while at Capernaum [called his own city, Matt. ix. 1. and xvii. 24, 27.] abode in the house of *Simon* and *Andrew*, (Mark i. 29, 30.) who had lived at Bethsaida. (John i. 44.)—In fulfilment of prophecy. Isa. ix. 1, 2. Matt. iv. 14. *Macnight Harm.* p. 60. 1st edit.

(c) See the learned Criticisms of *Conject.* p. 10. and *Mede's Disco.* xxv. p. 101.

(d) *Drusus* has given a large account of the reason of this name,

108 THE EVANGELICAL HISTORY OF

Matt.
iv.

- “ which sat in darkness saw great light: and
 “ to them which sat in the region and shadow
 17 “ of death, (e) light is sprung up.” From that
 time Jesus began to preach, and to say, “ Re-
 “ pent; (f) for the kingdom of heaven is at
 “ hand.”

Christ calls Four Disciples.

- 18 AND ^a Jesus walking by the sea of Galilee,
 saw two brethren, Simon, called Peter, and
 Andrew his brother, casting a net into the sea:
 Mark 17 (for they were fishers) * And ^b Jesus said
 i. unto them, (g) “ Come ye after me, and I will
 18 “ make you to become fishers of men.” And
 straightway they forsook their nets and followed
 19 him. And when he had gone a little further

name, and concludes it was the *Upper Galilee*, in the land of *Nephthali*, whereas the *Lower* lay in *Zabulon*, and *Capernaum* was situated on the confines of both. *Grotius* traces the name up to *Gen. xiv. 1.* but most commentators refer it to *1 Kings ix. 11—13.* supposing that *Solomon*, giving a tract of land here to *Hiram*, occasioned it to be filled with foreigners, and to be peopled with a mixture of *Phœnicians*, *Egyptians*, and *Arabians*; according to the account that *Strabo* gives. *Geograph. lib. xvi. p. 523.*

(e) *Acts xxvi. 18.*] The *heathen* writers represented the arrival of some great public benefactor in a place, as a *new light* sprung up in the midst of darkness. See *Elsner Observ. vol. i. p. 19.*

(f) *Comp. Matt. iii. 2.* See *Appendix, N° XXIV.*

^a *Mark i. 16.* ^b *Matt. iv. 19, 20.*

(g) By a familiar allusion to their trade, *Jesus* foretold their apostolical labours of conversion of multitudes to the faith. Observe, *Christ* now called *Simon* and *Andrew*, *James* and *John*, to attend him in a tour through *Galilee*; after which they returned to their occupation; which they did not totally relinquish, until the twelve were sent out. See *Matt. x. 1, &c.*

thence,

thence, * he saw other two brethren, James 21 Matt.
the son of Zebedee, and John his brother, in a iv.
ship with Zebedee, their father, mending their
nets. * And straightway he called them : and 20 Mark
immediately they left their father Zebedee in i.
the ship with the hired servants, and went after
him. And they went into Capernaum, and 21
straightway on the Sabbath-day he entered into
the synagogue, and taught. And they were 22
astonished at his doctrine : for he taught them as
one that had authority, and not as the scribes :
* for his word was with power. 32 Luke
iv.

Tour through Galilee.

* AND Jesus went about all Galilee, teaching 23 Matt.
in their synagogues, and preaching the gospel iv.
of the kingdom, and healing all manner of sick-
ness, and all manner of disease among the people.
And his fame went throughout all Syria : and 24
they brought unto him all sick people that were
taken with divers diseases and torments, and
those which were possessed with devils, and
those which were lunatic, and those that had the
palsy, and he healed them. And there fol- 25
lowed him great (b) multitudes of people from
Galilee, and from Decapolis, and from Jerusa-
lem, and from Judea, and from beyond Jordan.

*Sermon on a Mountain, at the Conclusion of his
First Tour through Galilee.*

AND seeing the multitudes, he went up into I Matt.
a moun- v.

(b) (Just before his return home to Capernaum) flocking to
him ; some with their sick to obtain cures ; (for we do not find,
that our Lord ever rejected any who applied to him) some out
of curiosity and a love of novelty ; some with a design to find
fault ;

Matt. a (i) mountain: and when he was set, his
 v. 2 disciples came unto him. and he (k) opened
 3 his mouth and taught them, saying, (l) "Bless-
 " fed are (m) the poor in spirit: for theirs is
 4 " the kingdom of heaven. Blessed are they

fault; a mixt multitude: but the greater part to hear *his* doctrine, whose miraculous healing had engaged their attention, Erasmus. Macnight's Harm.

(i) What mountain this was, the Evangelist says not. Expositors suppose it was in the neighbourhood of Capernaum. Mr. Maundrell says, that what is now called *The Mount of the Beatitudes*, is a little to the north of *mount Tabor*, (*Trav.* p. 115) some considerable distance from Capernaum. There is manifestly a difference both as to *place* and *time*, as well as matter, between this sermon and that in Luke, ch. vi. 17, 20 to 49. See Sect. XIII.

(k) With an air of great solemnity, in declaring most important truths. Acts viii. 35. He sat down; as the Jewish doctors did when they taught.—Mal. iii. 3. Psal. ix. 4. Prov. viii. 1, 3, 6. Isa. liv. 13. Prov. xxxi. 26.

(l) All the following beatitudes have some reference to the precepts that are delivered by *Jesus Christ* afterwards, and include not only the blessings of the gospel, but also the qualifications of a true disciple of *Christ*. In this first beatitude, our Saviour had an eye to those obstacles which the immoderate love of riches was likely to bring to the observance of the precepts of his gospel. See ver. 40, 41, 42, of this chapter, and comp. James v. 1. *Debeausobre*.

(m) See Isa. lvii. 15.—*poor*.] St. Luke (ch. vi. 20.) applies this to the *poor*, properly so called. — *In spirit*] That is, those that are indued with the spirit and virtues poverty requires, and are free from pride, covetousness, and the cares and anxieties riches are commonly attended with. A rich person may be happy, provided he is thus disposed. 1 Tim. vi. 17. This is the sense *Clemens* of *Alexandria* hath put on this passage, in his Treatise, entitled *Quis dives salvetur*. p. 42. By the *poverty of spirit*, recommended here, we may also understand humility; as Prov. xxix. 23. Isa. lxvi. 2. 1 Pet. v. 5.—*Theirs is the kingdom of heaven*.] i. e. The blessings of it, or of the gospel, namely, the remission of sins, eternal life, &c.

“ that

OUR SAVIOUR JESUS CHRIST.

III

" that (n) mourn : for they shall be comforted.	
" Blessed are the (o) meek : for they shall in-	5
" herit the earth. Blessed are they which	6
" (p) do hunger and thirst after righteousness :	
" for they shall be filled. Blessed are the	7
" merciful (q) : for they shall obtain mercy.	
" Blessed are the (r) pure in heart : for they	8
" shall see God. Blessed are the peace-	9
" makers : for they shall be (f) called the	
" children of God. Blessed are they which	10
" (t) are persecuted for righteousness sake : for	
" theirs is the kingdom of heaven. Blessed	11
" are ye when men shall revile you, and perse-	
" cute you, and shall say all manner of evil	
" against you falsely for my sake. Rejoice,	12
" and be exceeding glad : for great is your re-	
" ward in heaven : for so persecuted they the	

Matt-
v.

(n) 2 Cor. vii. 9, 10.

(o) Meek.] This word includes gentleness, equity, patience, and kindness, or benignity ; which are all conspicuous in *Jesus Christ* and the gospel. See Matt. xi. 29. *To inherit*, is sometimes taken for *possessing*. Psal. xxxvii. 11. not only blessings now, but the future everlasting inheritance. Heb. xi. 16.

(p) Amos viii. 11, 12. Those that earnestly longed for, and were sensible of the want of that salvation which the *Messiah* was to procure.

(q) Those that relieve the poor, as below, v. 42. Rom. xii. 8. and freely forgive the injuries they receive from others, or have compassion on the miserable and unfortunate. (Mark xi. 25.)

(r) That have a conscience void of offence ; free from all hypocrisy. See Psal. xxiv. 3, 4, 5. where purity of heart is joined with innocency of life.—*They shall see God*. (Heb. xii. 14.)

(f) 2 Thess. iii. 16.—As God is the God of peace, (1 Cor. xiv. 33.) the peace-makers are the children of God. Eph. v. 1, 2.

(t) 2 Cor. iv. 8—10. Rev. xx. 4.] Such shall triumphantly exult, in faith of the reward of inheritance ; as did the Prophets of old. Heb. xi. 32—40.

“ prophets

112 THE EVANGELICAL HISTORY OF

- Matt. 13 “ prophets which were before you. (u) Ye
v. “ are the salt of the earth : but if the salt
“ have lost his favour, wherewith shall it be
“ salted ? it is thenceforth good for nothing,
“ but to be cast out, and trodden under foot of
14 “ men. Ye are the (x) light of the world.
“ (y) a city that is set on an hill cannot be
15 “ hid. (z) Neither do men light a candle,

(u) *Salt* is the emblem of wisdom ; and serves also to preserve from putrefaction. Now the first disciples of *Christ* were appointed to diffuse the *wisdom* of the gospel throughout the whole world, and to promote virtue and holiness among men by their doctrine and good examples. The meaning therefore of the words of the last clause is this, “ Who could instruct and reform you, if you should happen to fall into error or vice, you that are to be intrusted with the sanctification and instruction of others.” Comp. Mark ix. 49. Col. iv. 6. *Debeausobre*.—*Livy* calls *Greece*, *Sal Gentium*, *The Salt of all the Nations*, on account of those intellectual improvements they learnt from thence. *If lost its favour*, has a peculiar beauty and strength here, and might literally be rendered, *if it be insatuated, or grown foolish*, [as we call a flat lifeless discourse *insipid*. Comp. Job vi. 6. Col. iv. 6.] alluding to the common figure, in which sense and spirit are expressed by salt. *Doddr. Fam. Expos.* § 37.

(x) John ix. 4. 1 Theff. v. 5.

(y) *A city that, like yonder town, is situated on a mountain.* Mr. *Maundrell* tells us, that there is a city called *Saphet*, supposed to be the ancient *Bethulia* ; which, standing on a high hill, might easily be seen from the mountain on which *Christ* made this discourse ; and probably, supposes he might point to that here, as afterwards he did to the *birds*, and the *lillies*. Matt. vi. 26, 28. (*Maundr. Travels*, p. 115.) Many writers have justly observed, that *our Lord* takes his *similes* from the most obvious things, familiarly known to his hearers, and often before their eyes, even while he was speaking : — a thought most largely illustrated by Sir *Isaac Newton*, on the prophecies, p. 148, 149. See *Appendix*, N^o XXV.

(z) Or, a lamp. *Henry*.

“ and

" and put it under a bushel, but on a candle- 15 Matt.
 " stick, and it giveth light unto all that are v.
 " in the house. Let your light so shine be- 16
 " fore men, that they may see your good works,
 " and (a) glorify your Father which is in hea-
 " ven. Think not that I am come to de- 17
 " stroy the law or the prophets: I am not
 " not come to destroy, but to fulfil. For ve- 18
 " rily I say unto you, till heaven and earth
 " pass, (b) one jot or tittle shall in no wise
 " pass from the law, (c) till all be fulfilled.
 " (d) Whosoever therefore shall break one of 19
 " these least commandments, and shall teach
 " men so, he shall be called the least in the
 " kingdom of heaven: but whosoever shall do
 " and teach *them*, the same shall be called great
 " in the kingdom of heaven. For I say unto 20
 " you, that except your righteousness shall ex-
 " ceed the righteousness of the Scribes and Pha-
 " risees, ye shall not enter into the kingdom of
 " heaven. Ye have heard, that it was said 21
 " by them of old time, Thou shalt not kill;
 " and whosoever shall kill, shall be in danger of
 " the (e) judgment. But I say unto you, that 22
 " whosoever

(a) *To glorify God*, is not only to praise him, (as Luke ii. 20.
 and elsewhere) but also to acknowledge the truth of the gospel.
 1 Pet. iv. 11, 14.

(b) *Not the least letter*, or the *smallest stroke* or *point* of the
 law, shall be passed over, or miss of being *exactly* or *minutely*
 verified, of all what is written or typified of *Messias*, in the
 ceremonial law and ordinances imposed for a season. (Heb. ix.

10.) *Debeausobre*.—*Bampfild's Gram. Opera*.

(c) *Till all things*, which it requires or foretells, shall be ef-
 fected. The law *has its effects* when its *sanctions* are executed,
 as well as when its *precepts* are obeyed.

(d) Comp. James ii. 10. Matt. xix. 30. Luke xiii. 31. *the*
least are those that, except they repent, shall never go there.
A Friend.

(e) The name that was given by the *Jews* to a court of
 I
 judicature

112 THE EVANGELICAL HISTORY OF

- Matt. 13 “ prophets which were before you. (u) Ye
v. “ are the salt of the earth: but if the salt
“ have lost his savour, wherewith shall it be
“ salted? it is thenceforth good for nothing,
“ but to be cast out, and trodden under foot of
14 “ men. Ye are the (x) light of the world.
“ (y) a city that is set on an hill cannot be
15 “ hid. (z) Neither do men light a candle,

(u) *Salt* is the emblem of wisdom; and serves also to preserve from putrefaction. Now the first disciples of *Christ* were appointed to diffuse the *wisdom* of the gospel throughout the whole world, and to promote virtue and holiness among men by their doctrine and good examples. The meaning therefore of the words of the last clause is this, “ Who could instruct and reform you, if you should happen to fall into error or vice, you that are to be intrusted with the sanctification and instruction of others.” Comp. Mark ix. 49. Col. iv. 6. *Debeausobre*.—*Livy* calls *Greece*, *Sal Gentium*, *The Salt of all the Nations*, on account of those intellectual improvements they learnt from thence. *If lost its savour*, has a peculiar beauty and strength here, and might literally be rendered, *if it be insatuated*, or *grown foolish*, [as we call a flat lifeless discourse *insipid*. Comp. Job vi. 6. Col. iv. 6.] alluding to the common figure, in which sense and spirit are expressed by salt. *Doddr. Fam. Expos.* § 37.

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A Friend.

(e) The name that was given by the *Jews* to a court of
 I judicature

Matt.
v.

“ whosoever is angry with (f) his brother with-
 “ out a cause, (g) shall be in danger of the
 “ judgment: and whosoever shall say to his
 “ brother, (h) Raca, shall be in danger of
 “ the (i) council: but whosoever shall say,
 “ Thou

judicature among them, consisting of twenty-three judges that had power of life and death. The meaning is, he shall be liable to be tried for his life. Deut. xvi. 18. But here it is to be noted, that though *Jesus Christ* makes use of the same expressions as were used by the *Jews*, to denote temporal punishments; yet his words are to be figuratively understood, and applied to the future punishments of the wicked; of which he distinguishes the different degrees, according to the difference of crimes. Comp. Luke xii. 46—48. *Debeausobre & L'Enfant*.

(f) Mark iii. 35. Luke x. 36. Any person whatsoever. *Henry.—Clark.*

(g) 1 John iii. 15. Eph. iv. 26, 27. That judgment must here signify *punishment* from God, is plain, because *anger without just cause*, might be so concealed in the heart, as not to admit of conviction before men. Comp. Psal. l. 21. and cxxxix. 7. Heb. iv. 12, 13. Our Lord does not mean here, that anger, or every scornful and reviling word, deserves the same punishment from the magistrates, as murder, that is death: but only, that *anger* being an indirect violation of the Sixth Commandment, *Thou shalt not kill*; because it tends and disposes men to murder, the judgment of God will take cognizance of anger, desires of revenge, hatred, opprobrious, and reviling language, &c. 1 John iii. 15. — *Without a cause.*] These words are found in almost all the *Greek* manuscripts now extant, but are omitted in most manuscripts of the *Vulgate*. The reason of which is, that St. *Jerom*, who reviled the ancient *Latin* Version, fancied they ought to be left out. But the *Syriac* Translation hath retained them, as have also the printed copies. *Debeausobre & L'Enfant*.

(h) *Raca.*] A term of contempt and reviling; as frequently to be found in Jewish authors, signifies, a *vain, empty* fellow: any *worthless* person. *Drusius*.—Scornful, disdainful, vilifying language. *Clark*.

(i) *Sanhedrim.*] This word is formed from the *Greek* (συνέδριον) and signifies the *Council* or *Senate* of the nation. It consisted of seventy-two judges; or, according to others, of seventy,

“ (k) Thou fool, shall be in danger (l) of hell-
 “ fire. Therefore, if thou bring thy gift 23
 “ (m) to the altar, and there rememberest that
 “ thy

Matt.

v.

venty, besides the president. It used to sit at *Jerusalem*. Concerning the place where it met, see John xix. 13. This was the supreme court of judicature among the *Jews*, and to it appeals were made from inferior tribunals. It took cognizance only of the most important matters: as for instance, such wherein a whole tribe was concerned, those that related to the High Priest, a false Prophet, idolatry, treason, &c. The meaning in this place is, that *scoffing* and *deriding* our brethren is so great a sin, that it ought to be ranked among those that used to be punished only by the *Sanhedrim*, which took cognizance only of the most grievous offences. These words are to be understood like the foregoing passage. *Debeaufobre*, &c.

(k) It seems odd, that when the Jews had been just before reprimanded for calling any one *Raka*, (a Syriac term of reproach) they should here be warned against calling him *μωπὲ*, in Greek, *Thou fool*; as more aggravating. There is not that scale in the crime as in the punishment. Nay, *μωπὲ*, in Greek, does not signify so much as *Raka*, I will not say more or worse than it, and should not be interpreted at all, any more than *Raka*; or at least should not be interpreted by the Greek word *μωπὲ* *Thou fool*, but from *מורה* in Hebrew, *rebellious, stubborn*, (to answer to the Syriac, *Mari*) Deut. xxi. 18, 20. Numb. xxi. 7. Psal. lxxviii. 8, 22. *Sykes' Connection of Nat. and Revealed Relig.* ch. xiv. p. 426. See Psal. xiv. 1. xcii. 6. Prov. xii. 15, 16. Matt. xxiii. 17. 1 Cor. xv. 36. and *Conject.* p. 111.

(l) Gr. *The Gehenna of fire*. *Gehenna* is a Hebrew word compounded of *Ge* and *Hinnon*; i. e. the valley of *Hinnon*, which was a place near *Jerusalem*, Josh. xv. 8. where the *Canaanites*, and afterwards the children of *Israel*, made their children pass through the fire to *Moloch*. See 2 Chron. xxviii. 3. and was afterwards defiled by *Josiah*; 2 Kings xxiii. 10. and fires kept continually burning to consume the filth of the city, and probably the carcases of criminals executed on the statute of Levit. xx. 14. and xxi. 9. Our Lord makes use of that word here, to denote the torments of hell. See Mark ix. 43. and verses 29, 30. of this chapter.

(m) When you carry your oblation into the temple, a free-

116 THE EVANGELICAL HISTORY OF

- Matt.
v.
- 24 “ thy (*n*) brother hath ought against thee,
“ leave there thy gift before the altar, and go
“ thy way, (*o*) first be reconciled to thy bro-
“ ther, and then come and offer thy gift.
- 25 “ Agree with thine adversary quickly, (*p*) whilst
“ thou art in the way with him, lest at any
“ time the adversary deliver thee to the judge,
“ and the judge deliver thee to the officer, and
26 “ thou be cast into prison. Verily I say unto
“ thee, thou shalt by no means come out
“ thence, till thou hast paid the uttermost far-
27 “ thing. Ye have heard that it was said by
“ them (*q*) of old time, Thou shalt not commit
28 “ adultery; but I say unto you, that whoso-
“ ever looketh on a woman to lust after her,
“ hath committed adultery with her already in
29 “ his heart. And if thy right eye offend thee,
“ pluck it out and cast it from thee: for it is
“ profitable for thee, that one of thy members
“ should perish, and not that thy whole body
30 “ should be cast into hell. And if thy right
“ hand offend thee, cut it off, and cast it from
“ thee: for it is profitable for thee that one of
“ thy members should perish, and not that thy
31 “ whole body should be cast into hell. It hath

will offering, Lev. i. 2. Matt. xxiii. 18. Or else it might be some piece of money that was put into the Treasury. See Rev. ii. 4, 20.

(*n*) Our *brother, neighbour*, or any man whatsoever; Luke x. 29, 30.

(*o*) Those we have wronged, we must make restitution to; and those who have wronged us, we must forgive; Psal. xxxii. 6. Isa. lv. 6. *Henry*.

(*p*) *Whilst you are in the way.*] Going to the judge. While you have life and opportunity.

(*q*) The Scribes and Pharisees rested in the Letter of the Law; but our Lord's exposition of it plainly teaches, that it is spiritual, and reaches the heart; Rom. vii. 14.

“ been

Matt.
v.

“ been said, Whosoever shall put away his wife,
 “ let him give her a (*r*) writing of divorcement.
 “ But I say unto you, that whosoever shall put 32
 “ away his wife, (*s*) saving for the cause of for-
 “ nication, causeth her to commit adultery:
 “ and whosoever shall marry her that is di-
 “ vorced committeth adultery. Again, ye have 33
 “ heard that it hath been said by them of old
 “ time, Thou shalt not forswear thyself, but
 “ shalt perform unto the LORD thine oaths.
 “ But I say unto you, (*t*) swear not at all, nei- 34
 “ ther by heaven, for it is God’s throne: nor 35
 “ by the earth, for it is his footstool: neither
 “ by Jerusalem, for it is the city of the great
 “ King. Neither shalt thou swear by thy 36
 “ head, because thou canst not make one hair
 “ white or black: but let your communica- 37
 “ tion be (*u*) Yea, yea; Nay, nay: for what-
 “ soever is more than these, cometh of evil.
 “ Ye have heard, that it hath been said, 38

(*r*) Deut. xxiv. 1. Matt. xix. 8.

(*s*) Except on account of adultery. See Matt. xix. 4, &c. and comp. 1 Cor. vii. 39.

(*t*) Read, without any distinction, after *ὅλως*, *swear not at all*, by heaven, &c. it not being a precept against swearing at all, but against swearing at any time by heaven or earth; for the law directs, (Deut. vi. 13.) *Thou shalt swear by his name.* *Jarchi* on *Joel* observes, that the Jews, when they meant what they swore, would say, *as the Lord liveth*; when they had a latent meaning, would swear by *heaven*. That our Lord meant only in common conversation, appears from ver. 37. See *Conject.* p. 12. R. *Clark*.

(*u*) Every idle word, much more for every idle oath; e. g. *faith*,—*truth*,—*as I live*,—*by my soul*,—*blest me*,—*as I hope to be saved*, &c. we must be accountable. *A Friend*.—Do you in speech affirm any thing? let it be sincerely. Do you deny any thing? let it be with truth. [2 Cor. i. 17—20.] *Erasmus*.

Matt.
v.

- “ (x) An eye for an eye, and a tooth for a
39 “ tooth. But I say unto you, that ye (y) re-
“ sist not evil: (z) but whosoever shall smite
“ thee on thy right cheek, turn to him the
40 “ other also. And if any man will sue thee
“ at the law, and take away thy (a) coat, let
41 “ him have thy cloak also. And whosoever
“ shall (b) compel thee to go a mile, go with
42 “ him twain. (c) Give to him that asketh

(x) Deut. xix. 17—21. Levit. xxiv. 20. The Jews made a very ill use of this precept, by applying it to countenance and authorize private revenge, which belonged to the magistrate.

(y) Our Lord forbids not all manner of resistance, when we are unjustly and violently attacked or oppressed; but only the rendering evil for evil, the avenging ourselves; Rom. xii. 17 to 19. See the force of the original word, (2 Tim. iii. 8.) where, *to resist the truth*, is the same as to endeavour to destroy it.

(z) *On the contrary, if any one should strike you on the, &c.]* This is alledged as an instance of the most heinous affront; John xviii. 22, 23. Job xvi. 10. Psal. iii. 7.—*present him the other also.]* Isa. l. 6. Lam. iii. 30. Comp. 1 Pet. ii. 19—23. The meaning of this precept is, that it is much better to bear repeated affronts, than to shew want of patience and meekness: virtues that our blessed Saviour made it his particular business to train up his disciples to, because they were to suffer abundance of persecutions and afflictions for his name's sake. Prov. xx. 22. 1 Cor. vi. 7.

(a) If any man will wrong you in small matters, under pretence of law, let him have thy cloak also, rather than wrong him in the like kind. 1 Cor. vi. 7. *Henry---Clark.*

(b) Wrong thee by tyrannical impositions, or any lighter invasion of thy liberty, do more than thy duty, rather than contend or come short. *Clark.*

(c) Relieve him cheerfully; (Deut. xv. 5.) or if thou canst not do that, treat him kindly. *Clark.*—Rom. xii. 20. *q. d.* rather than revenge, be ready to do kindnesses to those who have wronged you, by giving and lending to them; and also, be not weary in well doing, though there seems to be reasons against it; but rather give and lend too much, than too little.

“ thee,

“ thee, and from him that would borrow of
 “ thee, turn not thou away. Ye have heard 43
 “ that it hath been said, Thou shalt love thy
 “ neighbour, and (d) hate thine enemy : but 44
 “ I say unto you, Love your enemies (e), bless
 “ them that (f) curse you, do good to them
 “ that hate you, and (g) pray for them which
 “ despitefully use you, and persecute you,
 “ that ye may be the (h) children of your Fa- 45
 “ ther which is in heaven ; for he maketh his
 “ sun to rise on the evil and on the good, and
 “ sendeth rain on the just and on the unjust.
 “ For if ye love them which love you, what 46
 “ reward have ye ? do not even the publicans
 “ the same ? And if ye salute your brethren 47
 “ (i) only, what do you more *than others* ? do
 “ not even the publicans so ? Be ye there- 48
 “ fore (k) perfect, even as your Father which

Matt.
v.

(d) These words are not to be found in the law ; and even the contrary is plainly and expressly enjoined therein ; Exod. xxiii. 4, 5. Lev. xix. 17, 18. Prov. xxv. 21. but are the *Jewish* doctors corrupt gloss of the law ; Exod. xxxiv. 11, 12. Deut. vii. 1, 24. and xxiii. 6. and accordingly the Jews have been charged by some *Heathen* Authors, and particularly by *Tacitus*, as being haters and enemies of mankind.

(e) Wish well and pray for the persons of your private persecutors, notwithstanding their enmity to you. Rom. xii. 14, 20, 21. 1 Pet. iii. 9.

(f) Slander you. See 1 Pet. iii. 16. Acts vii. 6. 1 Cor. iv. 13.

(g) And pray for the conversion of them that insult you by injurious words or actions. Luke xxiii. 34. Acts vii. 60.

(h) i. e. That you may appear to be. Eph. v. 1. Eccles. iv. 10, 11.

(i) Or those of the same sect, or interest, or friends, or acquaintance.

(k) Be ye therefore, who pretend to excel publicans and heathens, merciful, sincere, and complete in all parts of piety, especially in love towards all men. 1 Pet. iii. 15, 16.

Matt.
vi.

- 1 " is in heaven is perfect. Take heed (*l*) that ye
" do not your alms before men, to be seen of
" them : otherwise ye have no reward of your
- 2 " Father which is in heaven. Therefore,
" when thou doest thine alms, do not sound a
" trumpet before thee, as the hypocrites do (*m*)
" in the synagogues, and in the streets, that
" they may have glory of men. Verily I say
- 3 " unto you, they have their reward. But
" when thou doest alms, (*n*) let not thy left
" hand know what thy right hand doth;
- 4 " that thine alms may be in secret ; (*o*) and
" thy Father which seeth in secret, himself
- 5 " shall reward thee openly. And when thou
" prayest, thou shalt not be as the hypocrites
" are : for they love to pray (*p*) standing in the
" synagogues, and in the corners of the streets,
" that they may be seen of men. Verily, I
- 6 " say unto you, they have their reward. But
" thou, when thou prayest, enter into thy (*q*)
" closet, and when thou hast shut thy door,
" pray to thy Father which is in secret, and
" thy Father which seeth in secret, shall reward

(*l*) Our Lord having vindicated the matter and substance of the law, now comes to shew how duties (particularly alms, prayer, and fasting, &c.) are to be done : Any good work, especially of charity and liberality to the poor, not out of ostentation, but for the glory of God. 1 Cor. x. 31.

(*m*) Prov. xx. 6. 2 Kings x. 6. John xii. 43.

(*n*) Watch against vain-glory therein, and hide it even from thyself as much as thou canst ; at least, think not to merit any thing thereby. Boast not even of a true gift. A Friend.

(*o*) Matt. xxv. 31, 34.

(*p*) As the Mahometans do still ; as *Pfeiffer* has observed, *Theolog. Mohammed.* Oper. pag. 848, 974. and *Bobavius* in his *Turkish Liturgy*, § 1. *Addison's Freeholder*, N^o 59.

(*q*) Avoid all shew of vain-glory, and do nothing that may favour thereof. 2 Kings iv. 33.

" thee

“ thee openly. But when ye pray, use not 7 Matt.
 “ (r) vain repetitions, as the heathen do : for vi.
 “ they think that they shall be heard for their
 “ much speaking. Be not ye therefore like 8
 “ unto them : (f) for your Father knoweth
 “ what things ye have need of, before ye ask
 “ him. (t) After this manner therefore pray 9
 “ ye ; Our Father which art in heaven,
 “ hallowed be thy name, thy kingdom 10
 “ come, thy will be done in earth as it is
 “ in heaven. Give us this day our daily 11
 “ bread ; and forgive us our debts, as we 12
 “ forgive our debtors ; and lead us not 13
 “ into temptation, but deliver us from evil :
 “ for thine is the kingdom, and the power, and
 “ the glory for ever. Amen.” “ For if ye for- 14
 “ give men their trespasses, your heavenly Fa-
 “ ther will also forgive you. But if ye for- 15
 “ give not men their trespasses, neither will
 “ your Father forgive your trespasses. More- 16
 “ over, when ye fast, be not as the hypocrites,
 “ of

(r) Use not long speeches, nor many words ; Eccl. v. 2.
 This forbids not that *perseverance* in prayer recommended
 Luke vi. 12. Rom. xii. 12. 1 Tim. v. 5, &c. but the needless
 tautology of the Gentiles and Jews too in their liturgies ; as
Beza, *Selden de Syned.* cap. xii. p. 467, & seq. and *Wotton*,
Misc. vol. i. p. 186,—8. have shewn.

(f) Job xxi. 17.

(t) Reduce all your petitions to some or other of these
 heads, and use the simplicity and sober brevity thereof. *Clark*.
 “ Our Father, whose throne is in heaven ; from whence thou
 “ beholdest with tender love and pity thy whole family and
 “ children ; we would therefore, with humble and obedient
 “ hearts, (as thy sons and daughters) render unto thee our
 “ willing and grateful homage for thy creative and redeeming
 “ love, and bless thy NAME in and by which we are called and
 “ sanctified ; for our food, raiment, and whatever thou hast
 “ given us needful to the body. In a special manner, for the
 “ pure

Matt.
vi.

- “ of a (*u*) sad countenance : for they disfigure
 “ their faces, that they may appear unto men
 “ to fast. Verily, I say unto you, they have
 17 “ their reward. But thou, when thou fastest,
 18 “ (*x*) anoint thine head, and wash thy face, that
 “ thou appear not unto men to fast, but unto
 “ thy Father which is in secret ; and thy Fa-
 “ ther which seeth in secret, shall reward thee
 19 “ openly. Lay not up for yourselves trea-
 “ sures upon earth, where moth and rust doth
 “ corrupt, and where thieves break through

“ pure word and doctrine of the Gospel, which we pray may
 “ run and be glorified by the faith and obedience of all na-
 “ tions, Jews and Gentiles, that they may become a willing
 “ people in the day of thy power and grace ; for we look with
 “ stedfast faith and hope for the accomplishment of thy word
 “ and promises, to *gather together in one all things in Christ* :
 “ so may thy commands be obeyed, and thy praises rehearsed
 “ on earth, like as it is done in heaven. May we, being sus-
 “ tained from day to day with the promised bread of God
 “ provided for us, be strengthened to serve thee with more
 “ cheerfulness and vigour throughout our earthly pilgrimage,
 “ in which we are beset by the fiery assaults of the devil, and
 “ encompassed with weakness and infirmities of the flesh. O
 “ let not our repeated and innumerable failings and offences
 “ provoke thee to deny us thy free pardon and forgiveness ;
 “ without which we cannot behold thy face in glory. But
 “ forgive us our countless debts, forasmuch as we have nothing
 “ to pay, that we may have peace with thee ; like as we, for-
 “ giving each other, do conserve mutual concord and amity
 “ among ourselves : for we depend upon thy promise, If ye
 “ forgive, ye shall be forgiven. And that thy love shall never
 “ depart from thy faithful people, nor leave them in the hand
 “ of temptation, but give them triumphant victory over *Satan*
 “ and the wicked world, through thy GREAT NAME, unto
 “ which pertaineth the kingdom, power, and glory everlasting.
 “ *Amen. HALLELUJAH ! Amen.*”

(*u*) Mortified looks, and a negligent dress.

(*x*) Dress and behave thyself as at other times.

“ and

" and steal. But lay up for yourselves trea- 20
 " sures in heaven, where neither moth nor rust
 " doth corrupt, and where thieves do not break
 " through nor steal. For where your treasure 21
 " is, there will your heart be also. The light 22
 " (y) of the body is the eye: if therefore thine
 " eye be single, thy whole body shall be full of
 " light; but if thine eye be evil, thy whole 23
 " body shall be full of darkness. If therefore
 " the light that is in thee be darkness, how
 " great is that darkness! No man can serve 24
 " two (z) masters: for either he will hate the
 " one, and love the other; or else he will hold
 " to the one, and despise the other. Ye cannot
 " serve God and Mammon. Therefore I say 25
 " unto you, take (a) no thought for your life,
 " what ye shall eat, or what ye shall drink; nor
 " yet for your body, what ye shall put on: is
 " not the life more than meat, and the body
 " than raiment? Behold the (b) fowls of the 26

Matt.
 vi.

(y) As the eye guides the body, so the judgment guides the will and affections. *Clark.*

(z) Who command contrary things; Luke xvi. 13.—*Christ and Belial, God and Baal.* 2 Cor. vi. 14—16.

(a) Since you must not serve the world, therefore be not solicitous about worldly things.

(b) *The birds of the air* now flying around you. *Are not you much more valuable than they*, as well as much better furnished with means of providing for yourselves? *Jesus Christ* cannot by any means be supposed to countenance here idleness and negligence: (comp. 2 Thess. iii. 10—13. Eph. iv. 28.) his whole design in these words being to recommend trust in *God's* providence, and calmness of mind, while we are employed in our several callings, and improve all those means which *God* hath set before us. Comp. Prov. vi. 6. For as our Lord said just before, (ver. 25.) *Is not life, &c. i. e.* He that gave you life and being; can he possibly fail to bestow upon you such things as are necessary for the support and preservation of it?

" air;

124 THE EVANGELICAL HISTORY OF

Matt.
vi,

- “ air ; for they sow not, neither do they reap,
 “ nor gather into barns ; yet your heavenly Fa-
 “ ther feedeth them. Are ye not much better
 27 “ than they ? Which of you by taking
 “ thought, can add one cubit unto (c) his sta-
 28 “ ture ? And why take ye thought for rai-
 “ ment ? consider the lillies of the field how
 “ they grow ; they toil not, neither do they
 29 “ spin ; and yet I say unto you, that even
 “ Solomon in all his glory, was not arrayed
 30 “ like one of these. Wherefore, if God so
 “ clothe the grafs of the field, which to-day is,
 “ and to-morrow is cast into the oven, *shall he*
 “ not much more *clothe* you, O ye of little
 31 “ faith ? Therefore, take no thought, saying,
 “ What shall we eat ? or, What shall we drink ?
 32 “ or, Wherewithal shall we be clothed ? (for
 “ after all these things do the Gentiles seek)
 “ for your heavenly Father knoweth that ye
 33 “ have need of all these things. But seek
 “ ye first the kingdom of God, (d) and his
 “ righteousness, and all these things shall be
 34 “ added unto you. (e) Take therefore no
 “ thought for the morrow : for the morrow

(c) *Which of you can by [all his] anxiety add to his age or vigour, so much as one cubit, or even the smallest measure or moment beyond what God shall appoint ?*

(d) *Given to and wrought in you : a freedom from sin. Peace and holiness of heart and life. Heb. xii. 14. Henry.*

(e) *Take no thought.] Give not way to, trouble not yourselves with distrustful, distracting, perplexing thoughts about future events ; but labour to maintain a calmness and composedness of mind, by an entire resignation of yourselves to the will and providence of God ; Prov. xvi. 3. The time to come will bring its necessities along with it, as well as the time past and present have done hitherto. The present time has always care and trouble enough attending it, and you need not clog it with what belongs to the future. Job xiv. 1. Clark.*

“ shall

Matt.
vii.

" shall take thought for the things of itself :
 " sufficient unto the day is the evil thereof.
 " Judge not, that ye be not judged : for with 1 2
 " what judgment ye judge, ye shall be judged ;
 " and with what measure ye mete, it shall be
 " measured to you again. And why (f) behold- 3
 " est thou the mote that is in thy brother's eye,
 " but considerest not the beam that is in thine
 " own eye ? or how wilt thou say to thy bro- 4
 " ther, let me pull out the mote out of thine
 " eye ; and behold, a beam is in thine own
 " eye ? Thou hypocrite, first cast out the 5
 " beam out of thine own eye, and then shalt
 " thou see clearly to cast out the mote out of
 " thy brother's eye. Give not that which is 6
 " holy unto the dogs, neither cast ye your
 " pearls before swine, lest they trample them
 " under their feet, and turn again and rent you.
 " Ask, and it shall be given you ; seek, and ye 7
 " shall find ; knock, and it shall be opened unto
 " you. For every one that asketh, receiveth : 8
 " and he that seeketh, findeth : and to him that
 " knocketh, it shall be opened. Or what man 9
 " is there of you, whom if his son ask bread,
 " will he give him a stone ? or if he ask a 10
 " fish, will he give him a serpent ? If ye, 11
 " being evil, know how to give good gifts unto
 " your children, how much more shall your
 " Father which is in heaven give good things to
 " them that ask him ? Therefore, all things 12
 " whatsoever ye would that men should do to
 " you, do ye even so to them ; for this is the
 " law and the prophets. (g) Enter ye in at 13

(f) Quarrel not with your brother for small faults, while you allow yourselves in great ones ; for which themselves are as unfit, as if they were stark blind. *Henry.*

(g) Seek after renewing grace, which naturally leads to a life of holiness. *Henry.*

" the

126 THE EVANGELICAL HISTORY OF

Matt.
vii.

- “ the strait gate; for wide is the gate, and
 “ broad is the way that leadeth to destruction,
 “ and many there be which go in thereat;
 14 “ because strait is the gate, and narrow is the
 “ way which leadeth unto life, and few there
 15 “ be that find it. Beware of false prophets
 “ which come to you in sheeps cloathing, but
 16 “ inwardly they are ravening wolves. Ye shall
 “ know them by their fruits: Do men gather
 17 “ grapes of thorns, or figs of thistles? even
 “ so every good tree bringeth forth good fruit:
 “ but a corrupt tree bringeth forth evil fruit.
 18 “ A good tree cannot bring forth evil fruit;
 “ neither can a corrupt tree bring forth good
 19 “ fruit. Every tree that bringeth not forth
 “ good fruit, is hewn down, and cast into the
 20 “ fire. Wherefore, by their fruits ye shall know
 21 “ them. Not every one that saith unto me,
 “ LORD, LORD, shall enter into the kingdom
 “ of heaven; but he that doth the will of my
 22 “ Father which is in heaven. Many will
 “ say to me in that day, LORD, LORD, have we
 “ not prophesied in thy name? and in thy name
 “ have cast out devils? and in thy name done
 23 “ many wonderful works? And then will I
 “ profess unto them, I never knew you: depart
 24 “ from me ye that work iniquity. Therefore,
 “ whosoever heareth these sayings of mine, and
 “ doth them, I will liken him unto a wise man,
 25 “ which built his house upon a rock; and the
 “ rain descended, and the floods came, and the
 “ winds blew, and beat upon that house, and it
 26 “ fell not; for it was founded upon a rock. And
 “ every one that heareth these sayings of mine,
 “ and doth them not, shall be likened unto a
 “ foolish man which built his house upon the
 27 “ sand: and the rain descended, and the
 “ floods came, and the winds blew, and beat
 “ upon

“upon that house; and it fell, and great was
 “the fall of it.” And it came to pass, when 28
 Jesus had ended these sayings, the people
 were astonished at his doctrine. For he 29
 taught them as one having authority, and not
 as the Scribes.

Matt.
vii.

SECT. IX. *Jesus cleanses a Leper, in his way to Capernaum.—At Capernaum, a Centurion's Son is cured of a Palsy.—Jesus teaches in the Synagogue on the Sabbath-days—Cures a Demoniac.—Peter's Wife's Mother cured of a great Fever: also, many healed the same day, at even.—In the morning, Jesus departs into a solitary place to pray; and after that, goes through Galilee, teaching and healing.*

Jesus cleanses a Leper, in his way to Capernaum.

WHEN he was come down from the 1
 mountain, great multitudes followed
 him. And behold, there came a (a) leper and 2
 worshipped

Matt.
viii.

(a) Somewhere on the road, and like as Luke xvii. 12. Numb. v. 2, 3. 2 Kings vii. 3. 2 Chron. xxvi. 20, 21. For the laws and tokens of leprosy, read Levit. ch. xiii. and xiv. and Grotius, Lightfoot, on the text; also, Cursory Remarks on this disease, in the note on Matt. viii. 30. Sect. X. The history of the *Leper*, recorded by St. Matthew, is not the same as that, Mark i. 40. Luke v. 12. according to Macnight's Harm. A spiritual improvement of this history may be made from the words of Jesus, John xv. 3, 4, 5. Comp. Titus iii. 1—8. — It is worth noting the words of Erasmus; which are as follows: “Therefore, when Jesus had spoken these weighty and high things in the mount, not to every man, but chiefly to his disciples, and to such as were able to follow them with cheerfulness of the spirit, he doth abase himself again to the humility and lowness of the common sort; which had many unweildy, weak, lame, and sick, whom he thought to allure
 “to

Matt.
viii.

worshipped him, saying, "Lord, if thou wilt,
3 " thou canst make me clean." And Jesus put
forth

" to the desire of heavenly things, through corporal benefits.
" And in healing of them, he did the same by signification,
" which he did by his doctrine in healing the diseases of the
" soul. Either of these things gave credit and authority to
" other. We believe him the more willingly, whom we love;
" and love is won by benefits: and his saying weigheth well
" with us, whom we see and perceive to be so mighty in deeds.
" Therefore, when *Jesus* left the hill and came into the plain,
" and divers companies drew unto him on every side, to the
" intent that many might bear witness of the miracle that he
" should do; behold, there cometh forth a certain man, giving
" occasion of a miracle, and teaching them withal, as by a
" figure, from whence and by what faith they that were dis-
" eased with the leprosy of the soul should seek remedy. This
" disease among the Jews was counted most abominable; and
" is thought to be such, that no physician can heal it. The
" judgment of this disease, as of a sacred thing lying in God's
" hands only, was appointed unto the priests, who searched out
" by marvellous and divers observations, whether the body was
" infected with the very leprosy or not. It was not lawful for them
" that were judged infected, to come into the company of men,
" &c. This man therefore, judged of the priests, dared yet to
" come to *Jesus*; who is the purifier and cleanser of all. The
" desire of health took away shamefacedness. The approved
" goodness of *Jesus* towards all men, made him bold, and to
" trust well; therefore falling down, said, *Lord, if thou wilt,*
" *thou mayest cleanse me.*—What would a Pharisee or a Priest
" have done in this case? He would have abhorred the unclean
" man, and disdained to have talked with him. But *Jesus*
" playing the part of a Good Shepherd, having delight in the
" man's faith, which was joined with so much modesty; which
" also durst not desire to be cleansed, unless it might stand with
" the pleasure of him, who knoweth what is meet for every
" man; (but yet he doubted not but that he was able, if he
" would.) *Jesus* (I say) refused not the unclean man, but
" reached forth his hand and touched him. And here he did
" neglect the law, as touching the letter, and spake such
" words, whereby he declared both the goodness of his will,
" and

forth his hand and touched him, saying, "I
 " will: be thou clean." And immediately
 his

Matt.
 viii.

" and the greatness of his power. Because (quoth he) thou
 " dost believe that I can, if I will; I will: Be thou clean.
 " And as soon as he had so spoken, the skin was changed, and
 " the disease left him; the people bearing witness of the same.
 " After this, to the intent the miracle might the better be
 " believed, and also the priests have none occasion to reprove
 " or misconstrue that he should take upon him the authority to
 " judge of the leprous, and to take unto him the lucre and gain
 " which was wont to come unto the priests, of such; he saith
 " unto him, See thou tell no man; for it is not thy part to
 " judge of thyself; and I take not upon me the office of the
 " priests. Therefore, first of all, go unto the priest, and shew
 " thyself unto him, and if he declare thee to be clean, which
 " heretofore hath declared thee to be leprous, then shalt thou
 " offer the gift which *Moses* commanded, lest afterwards they
 " lay unto thy charge, and blame thee which camest among
 " the multitude; and me also, as though I could not give
 " perfect health. For the gift which they receive of thee, as
 " pure and clean, shall reprove them that hereafter for hatred
 " of me, begin falsely to blame that that is done: for if
 " thou wert not leprous before, why did they remove thee from
 " the congregation? If thou be not now clean, why have
 " they received of thee the gift, as of him that was purged and
 " cleansed? *Jesus* would that the people should testify how
 " much profit the leper had by his faith, and how lightly with
 " a word he took away all his disease, to the intent they might
 " give ear unto his doctrine with the same faith, whereby they
 " might be healed of the diseases of the soul."—The unpro-

portional length of this note to the small size of this book,
 it is hoped, will not be judged tedious, by the curious and spi-
 ritual minded. It is intended for an example of the manner
 of reasoning and illustration, that runs throughout the Gospels,
 as expounded by *Erasmus*: which book would be a treasure in
 all Christian families; as also, *Henry on the Bible*: but the
 length of their notes forbids unprofitable manglings, and ne-
 cessitates, from the confined space remaining to complete this
 Volume, to add hereafter a few short notes under the text;
 having opened the chief parts of the Evangelical History, in the
 foregoing

Matt.
viii.

- 4 his leprosy was cleansed. And Jesus saith unto him, "See thou tell no man, but go thy way, "shew thyself to the priest, and offer the gift "that Moses commanded, for a testimony unto "them."

At Capernaum, a Centurion's Son is cured of a Palsy.

- 5 AND when Jesus was entered into Capernaum, there came unto him a (b) Centurion,
6 beseeching him, and saying, "LORD, my
"servant lieth at home sick of the palsy, grievously
7 "tortured." And Jesus saith unto
8 him, "I will come and heal him." The Centurion answered and said, "LORD, I am not
"worthy that thou shouldest come under my
"roof: but speak the word only, and my servant
9 "shall be healed. For I am a man
"under authority, having soldiers under me;
"and I say to this man, Go, and he goeth;
"and to another, Come, and he cometh; and
"to my servant, Do this, and he doth it."
10 When Jesus heard it, he marvelled, and said to them that followed, "Verily I say unto you, I
"have not found so great faith, no not in
11 "Israel. And I say unto you, that many

foregoing Section: all which, and the Appendixes, will contain together, abundant matter for meditation.

(b) Or, Captain of a hundred soldiers in the Roman troops, (in Herod's pay.) a different person this from the Centurion, (Luke vii. 2, Sect. XIII.) which differs in several particulars, from the history of the Centurion, before us. Mr. Macnight, amongst other ingenious remarks, says, the Centurion (in Matt.) personally addresses Jesus, saying, LORD, my son, *παις*, not *δoulos* slave; as Luke vii. 2, 3. on whose account that Centurion sent the elders of the city to Jesus, &c.

"shall

"shall come from the east and west, and shall
 "sit down with Abraham, and Isaac, and
 "Jacob, in the kingdom of heaven. But the 12
 "children shall be cast out into outer darkness :
 "there shall be weeping and gnashing of
 "teeth." (c) And Jesus said unto the Cen- 13
 turion, "Go thy way, and as thou hast be-
 "lieved, so be it done unto thee." And his
 servant was healed in the self-same hour.

Matt.
viii.

*Jesus teaches in the Synagogue on the Sabbath-days
 —cures a Demoniac.*

* And while Jesus was at Capernaum, a city 31
 of Galilee, he taught them (d) on the Sabbath-
 days. And they were astonished at his doctrine; 32
 * for his word was with power. * And 21
 straightway on one Sabbath-day, when he en-

Luke
iv.

Mark
i.

(c) When Jesus had spoken these things unto the Jews, to
 the intent they should give the more credit unto his saying,
 through the miracle, he turning unto the Captain saith, *Go thy
 way, &c.* clearly declaring, that salvation is not given neither
 to the stock and kindred, neither to the other merits, but to
 faith only; which he required, and found lack of in most part
 of the Jews. And as he said, so the thing followed: for it was
 tried that the self-same time the Captain's son was suddenly
 delivered from his disease, because no man should suspect that
 it was done by chance, or by the help of physicians: for as no
 man is suddenly delivered from the leprosy after the course of
 nature; so the palsy forsaketh no man suddenly. *Erasmus.*

(d) At the beginning of Christ's ministry, he made the
 countries round the Lake (and especially Galilee) the scene of
 his public life, and Capernaum the place of his ordinary resi-
 dence; where he always taught in the synagogue on the
 Sabbath-days: During the rest of the week, the inhabitants were
 employed about their affairs; and Jesus did not choose to take
 them from their business. *Macnight.*

* Mark i. 22.

- Luke iv. 33 tered into the synagogue, and taught, * there
 34 ^b was a man which had (e) a spirit of an unclean
 devil, and cried out with a loud voice, say-
 ing, " Let us alone, what have we to do with
 " thee, thou Jesus of Nazareth? art thou
 " come to destroy us? I know thee who thou
 Mark i. 25 " art, (e*) the Holy One of God." * And
 Jesus rebuked him, saying, " Hold thy peace,

^b Mark i. 23.

(e) It has been thought by some, that this man was afflicted with lunacy, or the falling-sickness, (*Epilepsy* expressed here according to the language of the times when our *Saviour* came, and his *disciples* wrote; whose business it was to reform mens manners; not to reform language, nor to use words to a purpose they were never used before. In the Gospels, these diseases are stiled (*Δαίμονες*) *Demons*; and accordingly this man is said to have an unclean *demon* (*Δαίμων*.) But notwithstanding the many learned and ingenious observations, and some weighty arguments urged by Mr. *Mede*, (particularly in his fourth Discourse on John x. 20.) by Dr. *Lardner*, Dr. *Gregory Sharpe*, Dr. *Arthur Young*, &c. yet I cannot discern any thing contrary to sound reason and scripture, in concluding an agency of *fallen angels* inflicting madness, convulsions, &c. (so far as they were suffered) for wise and gracious purposes; seeing, as Mr. *Whiston* observes, (*Account of Dæmoniacks*, p. 55.) that, in the *New Testament*, the symptoms of these dæmoniacal distempers were very different from the symptoms of other diseases, and ever included wild, raving, unnatural distortions of the limbs, and came upon the unhappy patients by terrible fits or paroxysms, to the amazement of the spectators, and included the worst lunacy in the world; insomuch, that I could never find any doubt arising of old, whether one of the afflicted was subject to dæmons or not. Accordingly, the sacred writers do constantly distinguish between those distempers that arose from dæmoniacal possessions, and those that might arise from other causes, as they exactly distinguish the same in the histories of their cures also. See Matt. iv. 24. viii. 16. and x. 1, 8. Mark i. 32, 34. vi. 7, 13. xvi. 17. Luke iv. 41. vi. 18. vii. 21. ix. 1. and xiii. 32. Acts v. 16. viii. 7. and xix. 12.

(e*) Dan. ix. 24. Psal. xvi. 10.

" and

"and come out of him." And when the 26 Mark
unclean spirit had torn him (*f*), and cried with a
loud voice, * *and* had thrown him in the 35 Luke
midst, he came out of him, and hurt him not.
* And they were all amazed, insomuch, 27 Mark
that they questioned among themselves, saying,
"What^c thing is this? what new doctrine is
"this? for with authority commandeth he
"even the unclean spirits, and they do obey
"him." And immediately his fame spread 28
abroad throughout all the region round about
Galilee.

*Peter's Wife's Mother cured of a great Fever—
also, many healed the same day, at even.*

AND forthwith, when they were come out of 29
the synagogue, they entered into the house of
Simon, and Andrew, with James and John:
But Simon's wife's mother lay sick of a^d great 30
fever: and anon they tell him of her. And he 31
came and^e took her by the hand, and lift her
up; * *and when* he stood over her, and (*g*) re- 39 Luke
buked the fever, it left her. And immediately
she arose and ministered unto them. * And^f at 32 Mark
even, when the sun did set, they brought unto
him all that were diseased, and them that were
possessed with devils. And all the city was ga- 33 Luke
thered together at the door. * *And when* all 40 iv.

(*f*) Or, *convulsed* him.

^c Luke iv. 36. ^d Luke iv. 38, 39. ^e Matt. viii. 15.

(*g*) The expression *rebuked*, is sublime and grand; see on
Mark iv. 39. Comp. Hab. iii. 5. Psal. civ. 7. and cvi. 9.—
Upon the word spoken, she was instantaneously cured, and walk-
ed out of her chamber, came and prepared a supper, and served
them while at meat; shewing that she was restored to perfect
health.

^f Matt. xviii. 6. Luke iv. 40.

134 THE EVANGELICAL HISTORY OF

- Luke iv. they that had any sick with divers diseases, brought them unto him, he laid his hands on every one of them, and healed them. * And he
 Matt. viii. 16
 Luke iv. 41 cast out the spirits with his word, * crying out, (h) and saying, "Thou art Christ the Son of "God." And he rebuking them, suffered them not to speak: for they knew that he was Christ.
 Matt. viii. 17 * That it might be fulfilled which was spoken (i) by Eſaias the prophet, ſaying, "Himſelf took "our infirmities, and bare our ſickneſſes."

In the morning Jeſus departs into a ſolitary place to pray, and after that goes through Galilee, teaching and healing.

- Mark i. 35 * AND in the morning, riſing up a great while before day, he went out, and departed into a
 Luke iv. 42 ſolitary place, and there prayed. * And when it was day, he departed, and went into a deſart
 Mark i. 36 place, * and Simon, and they that were with

(h) The evil ſpirits felt that power of *Chriſt*, which ſhould deſtroy the devil's kingdom, and cried out with fear, and moſt ſubtilly and maliciously confeſſed his name, to infuſe evil thoughts into the minds of the people; like as they put it into the hearts of the *Phariſees*, to ſay he acted in confederacy with them: (Matt. xii. 24.) but *Jeſus* rebuked them, and would not ſuffer them further to ſpeak. — *Note*, In the parallel text, (Mark i. 34.) laſt claufe, read, "He ſuffered not the devils to ſay that "they knew him."

(i) Iſa. liii. 4. *Himſelf took our infirmities, and bare away our ſickneſſes*, [or ſpiritual diſeaſes, Levit. xvi. 21.] — *Chriſt*, by aſſuming the human nature, with its infirmities, and by his endurances in the fleſh [Heb. ii. 10, 11. v. 7, 8, 9. Pſal. xxii. 1 Pet. ii. 20, 25. and iv.] ſaved the redeemed of the Lord from the condemning power and dominion of ſin, [Rom. vi. 14, 22, 23. and viii. 3, 4, 7, 9, 11.] and the deſerved puniſhment. Hence, *Jeſus*, by *his word*, (Eph. v. 26. John xv. 3.) healing every diſeaſe, emphatically and beautifully manifeſted *his power to forgive ſins*. Mark ii. 5, 7, 10. *Macnight, &c.*

him,

him, followed after him. And when they had 37 Mark
found him, they said unto him, "All men seek i.
"for thee." * For the people sought him, 42 Luke
and came unto him, and stayed him, that he iv.
should not depart from them. And he said 43
unto them, "I must preach the kingdom of
"God to other cities also: for therefore am I
"sent." * And he said unto the disciples, 38 Mark
"Let us go into the next towns, that I may i.
"preach there also: for therefore came I forth."
And he preached in their synagogues throughout
all Galilee, and cast out devils.

SECT. X. *Christ teacheth out of Peter's ship.—The first
miraculous Draught of Fishes.—A Leper cleansed a second
time—multitudes flock to Jesus.—He gives commandment
to make ready to cross the Lake—a Scribe comes to him.—
He crosses the Lake—a Storm at Sea made to cease by
Miracle.—Jesus cures two Demoniacs of Gadara.*

Christ teacheth out of Peter's Ship.

(a) **A**ND it came to pass, that as the people 1 Luke
pressed upon him to hear the word of v.
God, he stood by the Lake of Genesareth, and 2
saw two ships standing by the Lake: but the

(a) It appears plainly, from this history before us, that since
Jesus returned home, (to Capernaum, See the end of Sect. IX.)
his disciples betook themselves, as usual, to their ordinary oc-
cupation; [like as John xxi. 3.] in the business of which Jesus
now found them, *one day*, when the people (which either accom-
panied Jesus to Capernaum, or the inhabitants who had before
heard him) followed Jesus to the lake of Genesareth. *Macnight.*

Luke
v.

fishermen were gone out of them, and were
3 washing their nets. And he entered into one
of the ships which was Simon's, and prayed him
that he would thrust out a little from the land:
and he sat down and taught the people out of the
ship.

The first miraculous draught of Fishes.

4 Now when he had left speaking, he said unto
Simon, "Launch out into the deep, and let
5 "down your nets for a draught." And Si-
mon answering, said unto him, "Master we
"have toiled all the night, and have taken no-
"thing: nevertheless, (b) at thy word I will
6 "let down the net." And when they had
this done, they inclosed a great multitude of
7 fishes; and their net (c) brake. And they beck-
ned unto their partners which were in the other
8 ship, that they should come and help them. And
they came and filled both the ships, so that they
began

(b) *Erasmus* says, "Thou hast here in *Simon* the form and
"image of a preacher of the gospel. The proper and most spe-
"cial office of such an one, is to cast abroad the net of evange-
"lical preaching; not out of the Pharisees snares; not out of
"the philosophers sophistications,—but directly out of the
"rules of Holy Scripture books, so knit and made of the acts
"and sayings of *Christ*, that it may enwrap and catch very
"many, and not let them escape out again after they are once
"in. This world hath also nets of its own, and *Satan* hath
"fishers of his own too, who do, with flattering enticements,
"allure the miserable souls of men, and tow them into the
"ware and net as brings them at last to perishing for ever."—
A notable instance of the craftiness of the spiritual fishers of the
Church of Rome, is a small tract, carefully circulated, titled
A Net for the Fishers of Men, by Father *J. Chifflet*, a Jesuit.

(c) *It was in danger of breaking*; which the Greek must signify
here; because if the net *had been* broken, they could not have
caught

began to sink. When Simon Peter saw it, he 8 Lukē
fell down at Jesus' knees, saying, (d) "Depart v.
" from me, for I am a sinful man, O LORD."

For

caught the fishes. Besides, this translation is justified by the words in the following verse, which, without dispute, must be rendered *so that they almost sunk*: thus likewise, Matt. ix. 18. *my daughter is now almost dead*; as is evident from Mark v. 23. Luke viii. 49. *so also* Luke xxi. 26. *men almost killed through fear*. Macnigh.

(d) It should seem, *Peter*, conscious of his iniquity, was afraid to be in *Christ's* company, lest some infirmity or offence might have exposed him to more than ordinary chastisements. Comp. Judges vi. 22. and xiii. 22. Or, it being an opinion of the Jews, that the visits of prophets were attended with chastisements from heaven, (1 Kings xvii. 18.) he might be struck with a panic when he observed this proof of *Christ's* power; which was the reason that our Lord encouraged him, ver. 10. *fear not*, &c. Or, he might desire *Christ* to depart from him, because he was not able to shew him the respect he deserved. It seems *Peter* and the rest thought this a more notable miracle than the cures that had been performed on the sick in Capernaum: for the Jews imagined that good men, or holy prophets, by the imposition of their hands joined with prayer, could cure certain distempers and expel devils, (Matt. xii. 23.) while creatures in other elements were not subject to them. The miracle of the fishes was such a striking demonstration of his power, that they became absolutely devoted to his will; and in the greatness of their admiration, followed him, neglecting their booty. This transaction being, in all its parts, entirely different from that, (Matt. iv. 18. Sect. VIII.) it is strange that any reader should have imagined them the same. There is not so much as the most distant resemblance between them, unless *Christ's* words to *Andrew* and *Simon* (Matt. iv. 19.) be thought like his words to *Simon*, (Luke v. 10.) or *Matthew's* reflection (ch. iv. 22.) be thought like *Luke's*, (ch. v. 11.) before us. Here was no call given the men to follow *Christ*, only being out of measure astonished at the miracle, they did not mind the spoil they had gotten, but left it to the care of *Zebedee*, and went with their Master first into the town, and immediately after through Galilee. This I take to be the meaning of the expression, *and they followed him*; not

- Luke
v.
9 For he was astonished, and all that were with him, at the draught of the fishes which they had
10 taken : and so was also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, " Fear not, " from henceforth thou shalt catch men."
11 And when they had brought their ships to land, they forsook all and followed him.

A Leper cleansed a second time.—Multitudes flock to Jesus.

- 12 AND it came to pass, when he was in a certain city, (*e*) behold, a man full of leprosy, who seeing Jesus, fell on his face, and besought him, saying, " Lord, if thou wilt, thou canst make
Mark
i.
41 " me clean." * And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, " I will, be thou
42 " clean." And as soon as he had spoken, immediately the leprosy departed from him,
43 and he was cleansed. And he straitly charged
44 him, and forthwith sent him away ; and saith unto him, " See thou say nothing to any man, " but go thy way, shew thyself to the priest, " and offer for thy cleansing those things " which Moses commanded for a testimony unto
45 " them." But he went out, and began to publish it much, and to blaze abroad the mat-

not that from henceforth they abandoned their occupations, and constantly accompanied him. They did not become *Christ's* constant attendants till afterwards, when he elected them among the *twelve* ; whom he ordered to be with him always. Luke vi. 13. Mark iii. 14. (Sect. XIII.) *Macnight.*

(*e*) *Capernaum* ; unto which city *Jesus* was now returned ; for after the miraculous draught of fishes, by which *Jesus* reconciled his disciples to their work, he went with them through Galilee, preaching the gospel and working miracles.

ter, infomuch that Jesus could no more openly enter into the city, but was without in defart places: and they came to him from every quarter. * So much the more went there a fame 15 abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into 16 the wilderneck and prayed.

Luke
v.

He gives commandment to make ready to cross the Lake—A Scribe comes to him, &c.

* Now when Jesu saw great multitudes 18 about him, he gave commandment to depart unto the other side. And a certain Scribe came, 19 and said unto him, "Master, I will follow thee "whithersoever thou goest." And Jesus 20 saith unto him, "The foxes have holes, and the "birds of the air have nests; but (f) the Son "of man hath not where to lay his head." And

Matt.
viii.

(f) Comp. Dan. vii. 13. Isa. liii. 2, 3.] *Jesus* knowing the Scribe had nothing in view but the pleasures and profits of the supposed kingdom, would not accept of his service, telling him he was quite mistaken, if he proposed to better his worldly circumstances by attending him. The willingness of the Scribe to follow *Jesus*, (though from a wrong motive) reproved the backwardness of a particular disciple, who, being commanded to attend, excused himself, upon pretence that he was obliged to wait upon his aged father; (read ver. 21.) to which *Jesus* answered, (ver. 22.) "Let such as are dead in sin, who have "neither hope nor desire of immortality, and who are not devoted to my service, as you profess to be, perform that office "to your father when he dies; for if you have a mind to be "my disciple, you must not neglect my work, by waiting for his "death, which may not happen so soon as you are imagining." It is generally supposed that *St. Luke* has given this branch of the history; (ch. ix. 57.) but it appears to be a very different passage: for here *Jesus* was beside the sea of Galilee; there he was passing through Samaria. Here a Scribe being present when

140 THE EVANGELICAL HISTORY OF

- Matt. viii. 21 And another disciple said unto him, "LORD,
"suffer me first to go and bury my father."
22 But Jesus said unto him, "Follow me, and let
"the dead bury their dead."

N. B. *Here, Mark iv. 35. to v. 22. comes in between the 1st and 2d chapters of Mark; and Luke viii. 22 to 41. comes in between the 16th and 17th verses of chapter v.*

*Crosses the Lake—A Storm at sea made to cease,
by Miracle.*

- Mark iv. 35 * And the same day when the even was come,
he said unto them, "Let us pass over unto the
Luke viii. 22 "other side * of the lake." * And when
Mark iv. 36 they had sent away the multitude, they took
him even as he was in the ship: and there were
also with him other little ships. And they
Luke viii. 23 launched forth. * But as they sailed, * *while*
Mark iv. 38 *Jesus* was in the hinder part of the ship, asleep
on a pillow (g); * there came down a storm
of

when he ordered his disciples to carry him to the other side, offers to accompany him: there one comes running to him, on the road, and of his own accord, said that he would follow him. It is true, the answer given to both is the same; but it might easily be so, on supposition that the men had the same sentiments and dispositions. Sir *Izaak Newton*, however, supposing, with most harmony-writers, that *Matthew* and *Luke* are speaking of the same transaction, thinks that *Jesus* was now crossing the Lake in his way to the Feast of *Tabernacles*, mentioned *John vii. 2.*; but the circumstances both of time and place distinctly marked by the two sacred historians, overturn his hypothesis entirely. *Macnight.*

(g) This awful scene has been elegantly described.—As they sailed, *Jesus*, fatigued with the work of the day, was asleep; meanwhile the weather suddenly changed, and a storm came on. The tempest increased the horrors of the night; the sky loured, the winds roared, the sea and the clouds were driven with the
fury

of wind on the lake, and they were filled with 23 Luke
water, and were in jeopardy. And they came 24 viii.
to him, and awoke him, saying, " Master,
" master, * carest thou not that we perish ?" 38 Mark
And he arose, and (b) rebuked the wind ; and 39 iv.
said unto the sea, Peace, be still : and the wind
ceased, and there was a great calm. And he 40
said unto them, " Why are ye so fearful ? how
" is it that you have no faith ?" And they 41
feared exceedingly, and said one to another,

fury of the storm ; now they were tossed up to the top of the billows, then hurled down to the bottom of the deep, buried among the waves. The disciples exerted their utmost skill in managing their vessel, but to no purpose ; the waves breaking in, filled her, so that she began to sink. *Their souls melted because of trouble ;* (Psal. cvii. 25—29.) they gave themselves up for lost, and were on the very brink of perishing ; when they ran to *Jesus*, shrieking out, *Master, Master*, we perish. Their cries awoke him : he arose and rebuked the wind and the sea ; the wind instantly became silent ; the sea trembled at his rebuke ; [Psal. cxiv. 3, 5. Job xxvi. 10, 12. ix. 8—10. and xxxviii. 8—11.] the huge waves sunk down on every side, in a moment ; the sea was perfectly still around them ; not a breath of wind moved, nor the least sound was heard, except from the oars and sails of the boats, which composed this little fleet.—*Macnight.*

(b) A learned writer, speaking of the beauty and perfection of scripture-language and style, hath made a fine observation on the action of our Saviour calming the sea ; read *St. Mark*, who introduceth him doing it in person ; being an instance of the true sublime. " The sacred writers (says he) knew when and how to be lofty, and when to be plain and familiar. The style of the scriptures occasionally, and when requisite, is truly sublime and elegant. On the contrary, where plainness is required, as in narrative and preceptive parts, nothing can be more familiar, and therefore really excellent, &c. *Anselm Bayly. Introd. to Lang. Dissert. iii. on Style, p. 167—170.*

" What

142 THE EVANGELICAL HISTORY OF

Mark iv. "What manner of man is this, that even the
"wind and the sea obey him!"

Jesus cures Two Demoniacs of Gadara.

Matt. viii. 28 * AND when he was come to the other side
* of the sea, * into the country (i) of the Ger-
Luke viii. 26 gesens; * And they arrived at the country of
the Gadarenes, which is over-against Galilee;
Mark v. 1 * and when HE was come out of the ship,
Matt. viii. 2 immediately there met him * two (k) pos-
sessed with devils, coming out of the tombs,
exceeding fierce, so that no man might pass
29 that way. And behold they cried out, say-
ing, "What have we to do with thee, Jesus

(i) The province of *Gargasa*; that part of it where stood the town of *Gadara*. In this country of the Gadarenes, which is over-against Galilee, *Jesus* came on shore, and walked up into the country. These particulars reconcile *Matthew* with *Mark* and *Luke*; as it is probable the one gives the general name of the country, and the others the denomination of a particular spot only.

(k) It is remarkable that *Matthew* positively asserts, there were two men possessed with devils, and that *Jesus* cast them out of both of them. *Mark* and *Luke* give the history of only one demoniac. It is true, that in several instances, the sacred historians mention but one person, though more were concerned in the matter related, as Matt. xx. 30. Mark v. 46. (Sect. XXXII.) but *Luke* and *Mark* may here speak of but one; either because there was one fiercer than the other, that called himself *Legion*; or because he distinguished himself by offering to follow *Jesus*, when in his right mind; he being a good man and pious, and perhaps a man of birth, parts, and interest in that country, a person of distinction (like as was *Mary Magdalen*, Luke viii. 2.) who had lived in the city of *Decapolis*, whom *Satan* had bound, comp. Luke xiii. 16. vii. 46, 47.: whereas the other lunatic might be an ingrate, like the *nine lepers*, and return to his former bad course of life; so not worthy of mention. (Luke xvii. 17. 2 Pet. ii. 22. Rev. xxii. 11.)

"thou

" thou Son of God ? art thou come hither to
 " torment us before the time ?" * And when 27 Luke
 he went forth to land, there met him out of the viii.
 city (l) a certain man (m) which had devils
 long time, and wore no clothes, neither abode
 in any house, * but had his dwelling among 3 Mark
 the tombs, and no man could bind him, no not v.
 with chains ; because that he had been often 4
 bound with fetters and chains, and the chains
 had been plucked asunder by him, and the fet-
 ters broken in pieces : neither could any man 5
 tame him. And always, night and day, he
 was in the mountains, and in the tombs, crying,
 and cutting himself with stones. But when 6
 he saw Jesus afar off, he came and worshipped
 him, and cried with a loud voice, and said, 7
 " What have I to do with thee, Jesus, thou
 " Son of the most high God ? I adjure thee by
 " God, that thou torment me not." (for he 8
 had said unto him, " Come out of the man,
 " thou unclean spirit.") And he asked him, 9
 " What is thy name ?" and he answered, saying,
 " My name is (n) Legion : for we are many."

(l) A man of the city of Decapolis, who had a long time his
 dwelling among the Jewish sepulchres ; which were grotto's,
 wherein people could shelter and dwell :—A fit habitation for a
 prince of darkness and the unclean spirits subject to him. Per-
 haps this eminent citizen, who was a burning and a shining
 light among that wicked people, was a butt for the malice of
 Satan ; having, above all others, opposed his dominion over
 his children in those parts. [See John xv. 18, 19.]

(m) One of these two that had unclean spirits.

(n) This has been thought to have reference to the Roman
 military term, for a regiment of soldiers, or a colonel's com-
 mand of ten companies, each company five bands, and every
 band twenty-five men ; in the whole, 1250 men ; now more,
 now less, as appears by Livy.

(*because

- Luke viii. 30 (* because many devils were entered into him)
 Mark v. 10 * And he besought him much, that he would
 not send them away out of the country:
 Luke viii. 31 * And that he would not command them to go
 Mark v. 11 out into the (o) deep. * Now there was
 there (p) nigh unto the mountains, a great herd
 12 of swine feeding; And all the devils besought
 him, saying, "Send us into the swine, that we
 13 "may enter into them." and forthwith
 Luke viii. 33 Jesus gave them leave. * Then went the
 devils out of the man, and entered into the
 swine: and the herd ran violently down a steep
 Mark v. 13 place into the lake, and were choaked * in
 14 the sea. They were about two thousand. And
 they that fed the swine fled, and told it in the
 Matt. viii. 33 city, and in the country, * every thing, and
 what was befallen to the possessed of the devils.
 34 And behold, the whole city came out to meet
 Mark v. 14 Jesus, * and to see what it was that was
 15 done. And they come to Jesus, and see him
 that was possessed with the devil, and had the
 Luke viii. 35 legion, * sitting at the feet of Jesus clothed,
 and in his right mind: and they were afraid.
 36 They also which saw it, told them by what

(o) Luke xvi. 26. Ezek. xxvi. 19. The great abyfs in the south.—He that would understand these high mysteries, and see the scripture-marks of the *locality* of the fallen angels abode, must read *Gram. Open.* of some Heb. words, by F. Banpfield; which throw vast light on the *Old Hebrew Scriptures*.

(p) *On the side of the mountain.* Two thousand hogs, (ver. 13 Mark) which will not seem strange, if it be considered that the generality of the inhabitants were Heathens, though there were Jews in their cities. (*Joseph. de Bello Jud.* lib. ii. c. 20)—*Gadara* is ranked by *Josephus* among the cities that lived according to the *Greek* customs and manners, which is the reason why it was taken off from the dominions of *Archelaus*, and annexed to the province of *Syria*. *Joseph. Antiq. Jud.* lib. xviii. c. 13.

means

OUR SAVIOUR JESUS CHRIST.

145

means, he that was possessed of the devils was
 healed; * and also concerning the swine. 16 Luke
 And they began to pray him to depart out of 17 viii.
 their coasts. * Then the whole multitude of 37 Mark
 the country of the Gadarenes round about, be- v.
 sought him to depart from them; for they were Luke
 taken with (q) great fear: and he went up into viii.
 the ship, and returned back again. * And 18 Mark
 when he was come into the ship, he that had v.
 been possessed with the devil, prayed him that
 he might be with him. Howbeit, Jesus suf- 19
 fered him not, but faith unto him, "Go home
 "to thy friends, and tell them how great things
 "the Lord hath done for thee, and hath had
 "compassion on thee: * and return to 39 Luke
 "thine own house." And he went his way, viii.
 and published throughout the whole city, * in 20 Mark
 Decapolis, how great things Jesus had done for v.
 him: and all men did marvel. * And it came 40 Luke
 to pass, that when Jesus was returned, the peo- viii.
 ple gladly received him: for they were all
 waiting for him. * And much people gathered 21 Mark
 unto him, as he was nigh unto the sea. v.

(q) Job vi. 4. xviii. 11, 18. and xxiv. 17. Psal. lxxiii. 19,
 20. Lev. xxvi. 36. Their hearts felt the omniscience, power,
 and justice of *Christ* come to revenge the insults cast on *Moses's*
 law; (Lev. xi. 7, 8.) which forbids the use of swine's flesh. [The
 moral and physical reasons for the prohibition in that hot coun-
 try, where it tended so powerfully to cause *leprosy*, may be seen
 in *Literal Translat.* and *Ans. Bayley's Introd. to Lang.*] It was
 a snare to the Jews; on which account, and for the profitable
 traffic, they encouraged the breed of hogs. No wonder their
 consciences reproved them, and their mouths craved *Jesus's* de-
 parture from among those apostatizing Jews, (Lam. iv.
 2, &c. Job xxvii. 20, 21. 1 Sam. ii. 30. and xvi. 14.) who
 hated to be reclaimed: — Whom therefore *the Lord* left in the
 hand of their own counsel. (Isa. i. 5. Jos. xi. 28.)

SECT. XI. *Jesus preaches in the house in Capernaum—cures a Paralytic, let down from the house-top.—Teaches by the sea-side—calls Matthew.—Matthew makes a great Feast for Jesus.*

Jesus preaches in the house in Capernaum.

Matt. ix. Mark ii. I **A**ND *Jesus* came into his own city,
 I * Capernaum, after some days, and it was
 2 noised that he was in the (a) house. And
 straightway

(a) *i. e.* The hired house in Capernaum, where our Lord abode with *Peter* and *Andrew*, &c. (Matt. xvii. 24, 27.) As there is repeatedly mention of *Christ's* returning home, teaching in his own house, it may be thought a great house was taken, big enough for *Peter* and his wife's family, and the other disciples in the company of *Jesus*, to reside in, and proper for the occasions of entertaining a great number of people, who eagerly flocked to hear him teach. The form of the buildings in those eastern countries, affords an easy solution of scriptures seemingly difficult, such as 2 Kings i. 2. ix. 30. Jer. xxii. 14. 2 Cor. xi. 33. Acts ix. 25, 39. and xx. 9. Mark ii. 2, 4. which parallels; and lastly, Matt. xxiv. 17. in answer to the calumnies of Deists, which are founded in falsehood or ignorance. From authentic accounts, the method of building, both in *Barbary* and the *Levant*, (which has a near relation with that mentioned in holy scripture) seems to have continued the same from the earliest ages.—Large doors, spacious chambers, marble pavements, cloytered courts, with fountains in the midst, are conveniences well adapted to the circumstances of these climates where the summer heats are generally so intense. Add to this, that the jealousy common to masters of families, is hereby less apt to be alarmed, whilst all the windows open into private courts, if we except sometimes a latticed window, or balcony, towards the street. If we quit the streets of these cities, (which are usually narrow, with sometimes a range of shops on each side) and enter into any of the principal houses, we shall first pass through a porch or gateway with benches on each side, where the master of the family

straightway many were gathered together, in-
 fomuch that there was no room to receive them,
 no,

Mark
 ii.

family receiveth visits, and dispatcheth business; few persons, not even the nearest relations, having admission any farther, except upon extraordinary occasions. From hence we are received into the open court, paved with marble, &c. (analogous to the *impluvium*, or *cava ædium* of the *Roman* architecture) both of them being alike exposed to the weather, and giving light to the house. Here the company are admitted, as upon a celebration of a marriage, circumcising of a child, &c. but rarely or never into the chambers, which are spacious, and seldom communicating with one another. One of them frequently serveth a whole family, particularly when a father indulgeth his married children to live with him: the court is covered with carpets and mats. Now, as this part of the house is allotted for large companies, and being also called [*el woost*] *the middle* of the house, it so far literally answers to the *ἡ μέσος* of *St. Luke* (v. 19.) where the *Paralytic* was let down into the midst of the court, before *Jesus*; having been carried up the stair-case, which was in the porch, or before the entrance into the court, leading to the chambers (somewhat like many old *inns*, in *London*, with galleries round the house) into the *terrace*, on the top of the house, which is always flat, and with a battlement:—from whence *they let him down over, along the side, or by the way of the roof*, as *Luke* (v. 19.) should be rendered. The context therefore, will run thus: *When they could not come at Jesus for the press, they drew back the [*σένη*] veil where he was; (or they laid open that part of it, especially (*ὅπερ ἦν*) which was spread over the place where he was sitting, and having removed whatever should keep it extended, (and thereby hinder them from doing the intended good office,) they let down the bed whereon the sick of the palsy lay.* Hence no violence was offered to the roof, nor any danger from falling of tiles,—the scoffs of infidels: what is here called *the roof*, being no other than a *velum*, *umbrella*, or veil, as we may call it, which being expanded upon ropes, from one side of the parapet wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of *spreading out the heavens like a curtain*, (*Psal. civ. 2. Isa. xl. 22.*) See *Dr. Thomas Shaw's*

Luke
v.

no, not so much as about the door: and he
17 preached the word unto them. * And as he
was teaching, there were Pharisees, and doctors
of the Law, sitting by, which were come out of
every town of Galilee, and Judea, and Jerusa-
lem: and the power of the LORD was present
to (b) heal them.

—Cures

Travels into the Levant, &c. p. 373—380. N. B. If the fa-
vour of the public should give encouragement to undertake the
difficulties and great expence attending it, some capital new
Gravings may be added, in another impression, which shall ex-
hibit a true and striking representation of the ancient eastern
buildings, dresses, sacred gardens, sepulchral grotto's, burial-
cloathing of the dead, (as John xi. 38, 44.) and other draw-
ings and *maps*, as shall afford a pleasing ocular illustration of
scripture-histories that most require it; especially wherein the
unlearned have been misled by gravings from Italian, and
other painters, after the conceits of the Church of Rome, which
have obscured or perverted the truth of holy scripture.

(b) Isa. lvii. 18—21. Jer. ii. 19, 22.] To heal those who
would embrace the wholesome medicine of his doctrine. There
were, it seems, few such among the Pharisaical doctors present,
who came chiefly, not to be healed of their maladies, but to
cavil, and make an evil report of *Christ's* teaching and mira-
cles. *Erasmus* notes thereon, “ That the Lord *Jesus* did re-
“ turn again to Capernaum; and there, even as he was sitting
“ in a certain private house and teaching, (for wheresoever
“ *Christ* teacheth sitting, there is the church) there had come
“ swarming thither, not now the base and inferior sort of peo-
“ ple only, but also the Pharisees swelling in pride, under pre-
“ tence and cloak of holiness, and also the doctors of *Moses'*
“ law; who being much moved with the fame of *Jesus*, had
“ purposely come from far places, and even out of the very
“ city of Jerusalem, which did presumptuously take upon it-
“ self the highest pre-eminence of all godly perfection, and
“ also of wisdom. But as for *Jesus*, forasmuch as he was the
“ Fountain of all learning, as also of health, therefore first he
“ taught; and the same he did sitting down, like one that
“ took upon him (as of just cause he might) the full authority
“ of

—Cures a Paralytic, let down from the
House-top.

* AND behold, they brought to him a man 2 Matt.
sick of the palsy, lying on a bed, * which 3 ix.
was Mark
ii.

"of a doctor or teacher. The putting away of diseases of the
"body, was yet remaining next to be done, the which (be-
"cause it was a thing open to the eyes of them all) might
"frame in them a perfect belief of such things, as with more
"fruit and power also, (though not altogether so apparent to
"the eye) were wrought in the soul. And behold a matter
"even there ready prepared, whereupon to exercise and shew
"his godly power. There was even present a man with the
"disease of the palsy, lying bed-ridden: so sore was this disease
"upon him, that all the sinews in every part of the whole
"body, were taken withal, and so holden, that the piteous
"creature could do nothing but lye still in his bed, and was
"none otherwise carried about, but as a corpse, or a dead car-
"case; when suddenly, by the voice of the Son of God, which
"causes the dry tree to bud and blossom, strength and vigour
"is instantly communicated to every part of his body diseased,
"so that the man walks and leaps praising God." [Read
Eph. ii. 4, 5, 6, 8. 2 Cor. xii. 7-10. Ezek. xxxiv. and
xxxvii.]—It is worthy of notice, the gradation, in the fol-
lowing notable miracles, viewed in connection, *viz.* First,
This withered man, and (perhaps in the same hour of that
day) the diseased woman in the street; after which he proceeds
to Jairus's house, to give one certain demonstrative proof of
that Almighty Power which made man, and ONLY can raise
the dead to life. The gradation in the three instances hereof,
on holy record, is esteemed worthy of our observation and im-
provement:—what must for ever silence the irrational and
prophane reasonings of unbelievers. The instance before us
is, 1st, Jesus raising from the dead a girl of twelve years of
age, on the same day her life departed from her. 2dly, A short
time after, restoring to life a young man (Luke vii. 12.) carry-
ing to the grave, in the midst of the multitude following the
dead corpse, 3dly, Lazarus, (John xi. 25.) who had been
dead

- Mark ii. 4 was born of four. And when they could not
 Luke v. 18 come nigh unto him for press, * they
 19 sought means to bring him in, and to lay him
 before him. And when they could not find
 by what *other* way they might bring him in,
 because of the multitude, they went upon the
 Mark ii. 4 house top, * and uncovered the roof where
 he was: and when they had broken it up, they
 let down the bed wherein the sick of the
 Luke v. 19 palsy lay, * into the midst before Jesus.
 Matt. ix. 2 * And Jesus seeing their faith, said unto the sick
 of the palsy, "Son, (*c*) be of good cheer, thy
 Mark ii. 6 "sins be forgiven thee." * But there were
 certain

dead and buried four days; who, at the voice of *Jesus*, came forth, bound with rollers, and glued together with gums, &c. used in embalming. The taking away of which, afforded a demonstration to all the senses of the marvellous changes wrought by the almighty *fiat* of *Christ*.—The Christian reader is referred to the histories; which, it is hoped, will enkindle faith in the Saviour of the world.

(*c*) *Luke* uses the word *Man*, (ch. v. 20.); *Christ* might possibly use both; as the apostles join *Men*, *Brethren*, (Acts xv. 7, 13.) *Son* being a title of condescension and tenderness, by which superiors addressed inferiors, that were not properly their children (Josh. vii. 19. Eccles. xii. 12. 2 Tim. ii. 1.); as *Father* was a correspondent title of respect. (2 Kings v. 13. vi. 21. and xiii. 14.) This *withered man* was dear to the Lord *Jesus* for *his* faith; and that of his relations and friends, which moved them to so good a work as to come unto *Christ*: wherefore, to encourage them, He pronounceth, *his sins are forgiven him*—a public profession and proof that he was *MESSIAS*, the Hope and Worship of Israel. (Acts xxvi. 6, 7.) And the very question (Mark ii. 7. Luke v. 21. Matt. ix. 3.) implied that *Jesus* was *very Christ*; which name and work of God, the Pharisees maliciously blasphemed, by judging him to be an impostor, for what was a direct and absolute proof of the anointing of the Father. But *Jesus* pulls off the mask, and proclaims the secrets of their hearts before all the people; (1 Tim. v. 20, 21.) and thus reasons to their confusion, *Whether is it easier to say,*
Thy

certain of the scribes sitting there, and reasoning in their hearts, 'Why doth this man thus 7
'speak blasphemies? who can forgive sins but 7
'God only?' And immediately, when Jesus 8
perceived in his spirit that they so reasoned within themselves, he said unto them,
* "Wherefore think ye evil in your hearts? 4
* "Whether is it easier to say to the sick of the 9
"palsy, Thy sins be forgiven thee, or to say, 9
"Arise, and take up thy ^b bed and walk? But 10
"that ye may know that the Son of man hath
"power on earth to forgive sins," * Then 6
saith he to the sick of the palsy, * "I say 11
"(d) unto thee, Arise, and take up thy bed
"and go thy way into thine house." * And 25
immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all 26
amazed, and were filled with (e) fear, saying,
"We have seen strange things things to-day."
* But when the multitude saw it, they marvelled, and glorified God, (which had given such power (f) unto men) * saying, "We never 12
"saw it on this fashion.

Mark ii.

Matt. ix.
Mark ii.Matt. ix.
Mark ii.
Luke v.Matt. ix.
Mark ii.*Teaches*

Thy sins be forgiven thee, or, Arise, and walk; but that ye may know that the Son of man hath power to forgive sins? Ver. 7. (he then saith) I say unto thee, Arise, and walk. So the words may be read and pointed. Conject. p. 16.

^a Luke v. 21.^b Luke v. 24.

(d) Isa. xxxiii. 24. xlii. 6, 8, 21. and xliii. 1, 10, 11, 15, 25.

(e) The scribes and unbelieving Jews were filled with a slavish fear and dread; like as Luke viii. 37. Acts xxiv. 25. In others, the miracle excited a reverential awe and obedient fear and love; as Psal. cxix. 120. Job xxxvii. 1. Mark iv. 41. and v. 33. Acts ii. 43. 2 Cor. vii. 11. Phil. ii. 12.

(f) Unto the man, the CHRIST, the Messenger of the Purification.

—Teaches by the Sea-side—calls Matthew.

- Mark 13 AND he went forth again by the sea-side,
 .. and all the multitude resorted unto him, and
 14 he taught them. And as he passed by, he saw
 Levi, the son of Alphaeus, (* a man named
 Matt. 9 Matthew) * a publican, * sitting at the
 ix. 27 (g) receipt of custom: and he saith unto him,
 Luke v. 28 "Follow me." And he left all, rose up, and
 followed him.

Matthew makes a great Feast for Jesus.

- Luke 29 AND Levi made him a (b) great feast in his
 v. own house: and there was a great company of

cation. (Mal. iii. 1.) or, *towards men* (in the person of Jesus) to heal all their sicknesses, and to forgive sins. Isa. xl. 5—11.

(g) *The tax-office*, near the lake and harbour. There were *toll-booths* on the great roads, as also on the lakes and rivers. This tax-gatherer probably was known generally (in his office) by the name of *Matthew*. It was common for the same person to have two names. *Mark* and *Luke* distinguish him by the name of *Levi*, the son of *Alphaeus*; to certify that he was of Jewish extraction or consanguinity. There seems to have been a strong likeness, both as to *character* and *condition*, between *Matthew* and *Zaccheus*: (Luke xix. 2.) for no sooner was *Matthew* called, than immediately consigning his books and cash to some careful hand, (until he could pass his accounts) *he arose, and left all* the care and profits of his employment to follow Jesus.

(b) That this great entertainment was not till after *Matthew* had made up his accounts, and regularly passed his business into other hands, (which a principle of justice, as well as prudence required) is most probable; as the early harmonies of *Tatian* and *Ammonius*, very justly suppose; and many convincing arguments are brought for it, by *Jer. Jones*, in his *Vind. of Matt. Gosp.* p. 129—137.

publicans, and of * finners also together with 15 Mark
 Jesus and his disciples: for there were many, ii.
 and they followed him. And when the 16
 scribes and Pharisees saw him eat with (i) pub-
 licans and finners, * they murmured against 30 Luke
 his disciples, saying, "Why do ye eat and v.
 " drink with publicans and finners?" * and 16 Mark
 they said, "How is it? * Why eateth your 11 ii.
 " Master with publicans and finners?" But 12 Matt.
 when Jesus heard *that*, he said unto them, ix.
 " They that be whole need not a physician,
 " but they that are sick. But go ye and 13

(i) i. e. *Roman tax-gatherers* and *Gentile proselytes* to the Jews religion. Many principal persons of the neighbourhood, who, like unto the noble Beræans, (Acts xvii. 11, 12.) gladly embraced so favourable an opportunity to see *Jesus*, and hear him teach. Against these *lost sheep* were the scribes and Pharisees moved with envy; and most rudely and prophanely (having free and welcome admittance to the house) reproved the disciples, questioning them with an angry tone, of the reason for their Master's thus familiarly conversing and eating with unclean Gentiles, (which was defiling unto them) and with *tax-gatherers*, who in general were looked upon with like contempt; as some persons treat our customhouse officers, without making any distinction between good and bad. Our Lord having overheard them, or knowing all that was in their heart and tongue, himself answered them, *Not those that are in health, but those that are sick have need of a physician: Go therefore and learn the meaning of what Hosea says*, (ch. vi. 6.) *For I am not come to call the righteous, but sinners to repentance.* [so the words should be printed, *Conject.* p. 17.] Observe the words *Not those in health*, is a severe reflection on the presumption of the *Pharisees*, who were puffed up with a vain conceit of their own righteousness. They were just and holy *in their own eyes*. (Isa. v. 21.)—Also, *I am not come to call, &c.* is an ironical reflection on the *Pharisees*; 'I came not to save such righteous persons as you are. But the meek and humble (Micah vi, 6-9. Isa. lxvi. 2.) 'whom you despise; they shall be re-deemed out of the hand of the adversary.'

“ learn

154 THE EVANGELICAL HISTORY OF

- Matt. ix. “ learn what that meaneth, I will have mercy,
“ and not sacrifice : for I am not come to call
“ the righteous, but sinners to repentance.”
- Mark ii. 18 * *Now* the disciples of John, and of the Phari-
Matt. ix. 14 sees used to fast ; and they come : * And the
Luke v. 33 “ and the Pharisees fast * often, and make
“ prayers, but thy disciples eat and drink ?”
34 And Jesus said unto them, “ Can ye make the
“ (k) children of the bed-chamber fast while
35 “ the bridegroom is with them ? But the
“ days will come, (l) when the bride-groom
“ shall be taken away from them, and then shall
36 “ they fast in those days.” And he spake also
a parable unto them, “ No man putteth a piece
“ of (m) a new garment upon an old ; if other-
wife,

(k) A Hebrew phrase, used to denote the friends of the bridegroom that were wont to provide whatever was proper and necessary during the marriage festival. (See John iii. 29. Psal. xlv. 10, 11. Matt. xxv. 6, 34. and *Carpzov. Defence of the Hebrew Bible*, p. 220, 221. on the *Canticles*.)

(l) Our Lord seems here, with a beautiful propriety, to suppose some *hostile invasion* to happen, during the time of the *nuptial feast*, in which the *Bridegroom* should be slain, or taken prisoner ; which would, doubtless, damp all the joys of his friends, and change the scene into lamentation, fasting, and mourning. Under this similitude, he prophesies of his sufferings and death, and foretells the grief and trouble it should bring to his disciples, (Luke xxii. 45. and xxiii. 48. John xx. 11.) in those days they should fast, (John xvi. 6, 20. Matt. xxiv. 20, 21. Acts xiii. 3. 2 Cor. vii. 9.) Mr. *Macnight* adds, that *Christ* did not mean, as the *Montanists* affirmed, that the Pharisaical fasts should be introduced into his church when he was gone, but that his disciples should fast and mourn on account of the various calamities to befall them after his departure ; and that they should repeat those fasts as often as circumstances of distress and danger required. (Psal. cix. 4. Acts xii. 5. Rom. xii. 5.)

(m) The Greek word *ἄνυδρος*, signifies *undressed cloth* that

“ wise, then both the new maketh a rent, and
 “ the piece that was taken out of the new
 “ agreeth not with the old. And no man 37
 “ putteth new wine into (n) old bottles;
 “ * else

Luke
 v.

that hath not yet been *fulled*; which is a just representation of persons that have not yet been trained up and instructed, &c.
Debeausobre and *L'Enfant*.

(n) In these countries it was the custom to put their new wines into new large leathern bottles, made of goats skins; after which manner it was conveyed from one place to another on mules or horses. For unfermented wines would burst the old and cracked goat-skin leathern vessels. (comp. Josh. ix. 4, 13. Psal. cxix. 83.) The meaning of the comparisons in both parables, seems to be, that we must observe in every respect, the rules of prudence; adapt our actions to times, places, and persons; and not lay on raw and new disciples, laws, the observance whereof is not suitable to their state.—If, as has been thought, many of the stated disciples of John were *Essenes*; who were a kind of *hermit Jews*, educated in great abstinence, and more frequent *fastings* than any of the sects of the *Pharisees*, &c. (see *Prideaux' Connect.* part ii. p. 358.) nothing could be more convincing than our Lord's reasonings, *Ibid.* and *Albert's Obser.* p. 71—76. — The learned Author of *Conject. on New Test.* p. 42, observes on Mark ii. 21. That our Saviour (in these parables) is shewing the detriment which his new robe of righteousness would receive by piecing it out with the thread-bare cloak of Pharisaical superstition; by which means, not *THE rent is made worse*, but *a worse rent is made*; for a hole in a *new coat* is worse than a hole in an old one.—According to this sense, we should read here, *He takes his supplemental piece from the NEW garment*: so Matt. ix. 16.—*Luke* expresses this sense very clearly (ch. v. 36.) in the Greek: not, *The NEW maketh a rent*, as our version; but, *He rends even the NEW*. Dr. Parry. — And he said, (or added) “ Neither do men put NEW wine into old *leathern* bottles, whereby the bottles bursting, the NEW wine is spilled, the old bottles having become marred; but new wine,” &c. Their old superstitions could not abide the conflicts and refinings his disciples must undergo in preserving the NEW doctrine of the kingdom. AND *be added*, “ No man [*i. e.* of you Pharisees] having drank old wine, straightway desireth new; for he saith,
 “ the

156 THE EVANGELICAL HISTORY OF

- Mark ii. 22 “ * else the new wine doth burst the bottles,
 “ and the wine is spilled, and the bottles will
 “ be marred : but new wine must be put into
 Luke 38 “ new bottles, * and both are preserved.
 v. 39 “ No man also having drank old wine,
 “ straightway desireth new; for he saith,
 “ The old is better.”

“ the old is better.” Herein our Lord sarcastically points out the temper and spirit of the Pharisees ; who would by no means relish the truth and sincerity of the *new birth*, but adhere to their old corrupt ways and doings.

N. B. *For the true place of Mark ii. 23, to the end, and of ch. iii. 1—12. ; also, for the place of Luke vi. 1—11. see Matt. xii. 1. SECT. XV. XVI.—Here, therefore, the remaining part of the transposition from Mark, (ch. v.) comes in before v. 13. of the third chapter of that Evangelist : also, the remaining part of the transposition from Luke, (ch. viii.) comes in before v. 12. of the sixth chapter of that Evangelist.*

SECT. XII. *Jairus the Ruler comes to Jesus at Matthew's house—on the way to Jairus's house, a Woman having an Issue of Blood, upon the touching of Jesus' Garment, is healed.—He raiseth from the dead Jairus's little Daughter—gives sight to two blind men—cures a Dumb Man possessed with a Devil.*

Jairus the Ruler comes to Jesus at Matthew's house.

Matt. ix. 18 **W**HILE he spake these things unto
 Mark 22 them, * behold, there cometh
 v. one

(a) one of the rulers of the synagogue, Jairus by name, * and he fell down at Jesus feet, 41 Luke viii.
and besought him * greatly, * that he would come into his house. For he had one only 42
daughter, about twelve years of age, and she lay a dying: * “ I pray thee come and 23 Mark v.
“ (b) lay thy hands on her, that she may be “ healed, and she shall live.” * And Jesus 19 Matt. ix.
arose, and followed him, and so *did* his disciples, (* But as he went, * much people followed him, and thronged him.)

—On the way to *Jairus's house*, a Woman, having an Issue of Blood, upon the touching of *Jesus' Garment*, is healed.

* AND a certain woman which had an issue 25 Mark
of blood twelve years, and had suffered 26 v.
many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of 27
Jesus, came in the press behind, and touched * the hem of his garment. For she said with- 20 Matt.
in herself, * “ If I may touch but his clothes, 21 ix.
“ I shall be whole.” And straightway the 28 Mark
fountain of her blood was dried up: and she 29 v.
felt in her body that she was healed of that plague. And Jesus immediately knowing in 30
himself that virtue had gone out of him, turned

(a) In the Greek, *Ruler*; as Matt. ix. 18. Luke viii. 41. —There were in every famous synagogue, several doctors that were named *the Rulers* or princes of it; (Acts xiii. 15, 27. and xiv. 5, 23.) and above them all a president, such as *Jairus* seems to have been in that of *Capernaum*. (John xii. 42.)

(b) The ancient ceremony, joined with prayer, whereby special gifts were conferred by the hands of the Prophets. [Gen. xiv. 19. xx. 7. and xlviii. 14. 1 Kings xvii. 21. Matt. xix. 13. Heb. vi. 2.)

him

- Luke
viii. 45 him about in the press, and said, "Who
 " touched my clothes?" * When all denied,
 Peter, and they that were with him, said,
 " Master, the multitude throng thee, and press
 " thee, and sayest thou, Who touched me?"
 46 And Jesus said, " Somebody hath touched me;
 " for I perceive that virtue is gone out of me."
 Mark
v. 32 * And he looked round about, to see her that
 Luke
viii. 47 had done this thing. * And when the woman
 Mark
v. 33 saw (*c*) that she was not hid, * fearing and
 trembling, knowing what was done in her,
 came and fell down before him, and told him
 Luke
viii. 47 all the truth. * She declared unto him, be-
 fore

(*c*) Perceived that the Saviour's eye was full upon her, she trembled exceedingly, [like as Gen. xxvii. 33.] lest she had offended the *Christ*, by touching him, under *her uncleanness*. Lev. xv. 19, 25, 27. So confused was the woman, that in broken accents she confessed all that was in her heart. The compassionate *Jesus* well knew her *great* modesty, (so apparent in her silent manner of address) humility, and faith: and when he asked *who touched my clothes*, he knew the person well; for no virtue or miraculous cure could issue from him, without his knowledge and working: but he spake in this manner, that the woman might of her own accord divulge the whole matter; by which the power of her faith, and the greatness of the cure, would appear to the glory of *God*; and that the Divine Physician of body and soul might have an opportunity to instruct and comfort her. *Go in peace*, saith *CHRIST*, *and be healed of thy plague*. Even before he pronounced the blessing of *JEHOVAH*, which is upon his people, (Numb. vi. 23—26.) she had felt the divine efficacy of his power and grace, by the return of her strength, by the cheerfulness of her spirits, and by all the other agreeable sensations which accompany sudden changes from painful diseases to perfect health. This, *Mark* expresses shortly and elegantly, ver. 29. — This incidental miracle appears very grand, when the relation it bears to the principal one is considered. *Jesus* is going to give a specimen of that almighty power he shall manifest at the last day. [John v. 21, 24—30. and xi. 25. 26. Matt. xxv. 31, 32.]—And behold, virtue, little inferior

fore all the people, for what cause she had touched him, and how she was healed immediately. And he said unto her, " Daughter, 48
" be of good comfort, thy faith hath made thee
" whole, go in peace."

Luke
viii.

—*He raiseth from the dead Jairus's little Daughter.*

WHILE he yet spake, there cometh one from 49
the ruler of the synagogue's house, saying to
him, " Thy daughter is dead, trouble not the
" Master." But when Jesus heard it, he an- 50
swered him, saying, " Fear not, believe only,
" and she shall be made whole." And when 51
he came into the * ruler's house, he suffered no
man (*d*) to go in, save Peter and James and
John, and the father and the mother of the
maiden.

inferior to that of raising the dead to life, issues from him, through his garment, and heals a very obstinate disease; which having baffled the powers of medicine for twelve years, had remained absolutely incurable, till the presence of *Jesus* (who is the resurrection and the life) had chased it away. At the very instant after the cure was performed, while *Jesus* yet spake, and *Jairus* standing by him, there cometh one from the ruler's house, to acquaint him the child was dead. *Jesus* heard what was said; and to strengthen *the ruler's* faith, he said, *Fear not, &c.*

(*d*) *i. e.* To enter into the upper chamber where (as was the custom, Acts ix. 37.) the damsel was lying, save *Peter, James,* and *John*, (whom he chose to attend him on extraordinary occasions, Matt. xvii. 1.) and the father and mother of the child; after he had commanded to cease and retire; seeing the great company of people, and the tumult of passions in loud lamentings of the singing men and women, and players on the harp, or stringed instrument, and other music, with the flute, used for children, (the trumpet being used for aged persons) singing a *dirge*, or song of lamentations: those who made it their business

- Matt. 23 maiden. * and *seeing* the tumult, * the min-
 ix. 24 strels, and the people making a noise, he said
 Mark 38 unto them, "Give place: Why make ye this
 v. 39 "ado, and weep? * weep not, the damsel
 Luke 53 "is not dead, but sleepeth." * And they
 viii. (e) laughed him to scorn, knowing that she
 Mark 40 was dead: * but when he had put them all
 v. out, he taketh the father and the mother of
 the damsel, and them that were with him, and
 41 entereth in where the damsel was lying. And
 he took the damsel by the hand, and said unto
 her, *Talitha cumi*, which is, being interpreted,
 Luke 55 "Damsel, I say unto thee, arise." * And
 viii. her spirit came again, and she arose straightway,
 Mark 42 * and (f) walked; for she was of the age of
 v. twelve

ness to perform this office at funerals, (see 2 Chron. xxxv. 25. Jer. ix. 1, 17, 18. and xlviii. 36, 38, 39.) to stir up the mournful passions, and chase away melancholy. (Gen. xlv. 2. xxi. 16. Judges ii. 4. 1 Sam. xxx. 4.) In soft and solemn notes, they made honourable mention of the age, the beauty, the strength, the courage, the virtues, and the actions, of the deceased, (1 Sam. xxv. 1. 2 Sam. i. 17, 19—27.) to give vent to mournful passions of afflicted relations. [*Joseph Bell* (ch. iii. 8.) says, this custom prevailed in the west. *Ovid. Fast.* lib. 6. *Cantabant mæstis tibia funeribus.*] However, the Jews used not the custom of the Heathen: (Levit. xix. 28. Deut. xiv. 1.) hence the apostle's exhortation, 1 Thess. iv. 13. There are vestiges, and perhaps in a striking resemblance between these customs among the ancient Jews, and what is vulgarly called the *Irish howl*; i. e. lamentations at the funerals of natives of the rich, having variety of music, by persons who make it their business, and to practise the lamentations accompanying it. I have been witness to such scenes in Ireland, and of the wonderful effect of it upon the finer tender passions.

(e) *Derided him*; as Lam. ii. 15, 16. and iii. 14. Psal. xlv. 13, 14. Luke xxiii. 35, 36. Matt. xxvii. 39.

(f) Withal her colour and her strength returning, in the twinkling of an eye. She was no more in the weak languishing

twelve years : * and he commanded to give 56 Luke
 her meat. And her parents were astonished viii.
 * with a great astonishment : * but he charged
 them straightly that they should tell no man
 what was done. * And the fame thereof went 26 Matt.
 abroad into all that land. ix.

N. B. *Here the natural order of Mark and Luke returns.*

Gives Sight to Two blind Men.

AND when Jesus departed thence, two blind 27
 men followed him, crying and saying, "Thou
 "Son of David, have mercy on us." And 28
 when he was come into the house, (g) the blind
 men

ing condition of one, who being worn out with a disease, had
 given up the ghost ; for she walked through the room with vi-
 gour. She was not even in the languishing condition of those
 who come to life after having fainted away, but was in a state
 of confirmed good health, being *hungry*.—And Jesus com-
 manded to give her meat : and probably she eat what was or-
 dered her before all the company. The miracle was so evi-
 dent to the very senses of all the company, mourners and all,
 (who before thought it an impossibility) that they could not
 forbear proclaiming far and near so astonishing an event. In-
 deed our Lord charged the believing father and mother of the
 child to tell no man what was done : for certain reasons ;
 perhaps to prevent this ruler from being injured by the malice
 of the Great Council ; (John ix. 22.) otherwise, their faith and
 their gratitude were so lively and strong, they would have
 zealously spread abroad what great things the LORD had done
 for them. But Jesus would have the ruler to continue (like
Nicodemus) yet for a season in his station in the Jewish church.
 —See Mr. *Macnight's* excellent Observations on this history,
 and Dr. *Lardner's Answer to Woolston*, p. 89. on the Conduct of
 our Lord.

(g) Of *Simon*, where he lived. In order to avoid any tumult,
 Jesus would do no miracle on them in the street, but suf-
 fered

men came to him : and Jesus faith unto them,
 “ Believe ye that I am able to do this ? ” they
 29 said unto him, “ Yea, LORD.” Then touched
 he their eyes, saying, “ According to your faith
 30 “ be it unto you.” And their eyes were
 opened, and Jesus straightly charged them,
 31 saying, “ See that no man know it.” But
 they, when they were departed, spread abroad
 his fame in all that country.

—*Cures a Dumb Man, possessed with a Devil.*

32 As they went out, behold, they brought to
 him a dumb man, (*b*) possessed with a devil.
 33 And when the devil was cast out, the dumb
 spake : and the multitudes marvelled, saying,
 34 “ It was never so seen in Israel.” But the
 Pharisees said, “ He casteth out the devils
 “ through the prince of the devils.”

fered them to follow him home, and restored them both to their
 fight. [See on Mark ix. 23. Sect. XXII.]

(*b*) A dumb demoniac.—*Erasmus* conjectures that he was also
 deprived of the use of his reason.—And when the devil was cast
 out, the dumb spake : (both rationally and fluently.) See on
 Matt. xv. 30.—This miracle is commonly confounded with
 that of Mark vii. 32. (Sect. XX.) but the most superficial in-
 spection of *Mark's* relation, will prove it to be the history of a
 different miracle ; and that it was different from the miracle in
 Luke xi. 14. (Sect. XXVIII.) See *Macnight's Harm. Prelim.*
Observ. iv. p. 38.

SECT. XIII. *Jesus teaches in the Synagogues throughout Galilee.—chooses Twelve Apostles, to attend wholly upon the work of the Ministry—his Sermon on the plain.—He enters into Capernaum, and cures a Centurion's Slave—Returns home with the Twelve Apostles—the multitude wait without.—The Twelve Apostles receive their Commission and Instructions.*

Jesus teaches in the Synagogues throughout Galilee.

AND (a) Jesus went about all the cities and 35 Matt.
ix.
villages, teaching in their synagogues, and
preaching the gospel of the kingdom, and heal-
ing every sickness, and every disease among the
people. And when he saw the multitudes, he 36
was moved with compassion on them, because
they fainted (b), and were scattered abroad, as
sheep having no shepherd. Then saith he 37
unto his disciples, "The harvest truly is plen-
teous, but the labourers are few. Pray ye 38

(a) Probably our Lord was now going up to one of the Festivals: for it is thus the Evangelists describe his journies to Jerusalem. (See on the Second Passover, Sect. XV.) In returning home he was attended by great multitudes, who began to have a more than ordinary relish for his doctrine. *Macnight.*

(b) Or, *were weary, and lay down*, (like poor sheep; Numb. xxvii. 17. Zach. x. 1, 2.) separated from their families and business, and having no pasture: [Jer. l. 6. Psal. cxix. 176. Isa. liii. 6.] their Scribes were blind, perverse, lazy guides, who every day discovered their ignorance and wickedness more and more. The poor of the land therefore were so charmed with *Christ's* teachings, that they preferred to all other considerations, the attending upon *Christ*, the Good Shepherd, come to seek and to save his sheep, who had strayed from the pastures of the Law and the Prophets; and were in the greatest danger of perishing. [read Ezek. xxxiv. 2—5. and xiii. 2—4. Jer. v. 30, 31. Micah iii. 11. Isa. xxx. 8—13.]

164 THE EVANGELICAL HISTORY OF

Matt.
ix.

“ therefore the LORD of the harvest, that he
“ will send forth (c) labourers into his harvest.

—*Chuses Twelve Apostles to attend wholly upon
the Work of the Ministry.*

Luke
vi.

12 * AND it came to pass in those days, that he
went out into a mountain (d) to pray, and

13 continued all night in prayer to God. And
when it was day, he called unto him his disci-

Mark
iii.

13 ples, * whom he would; and they came
unto him; * and of them he chose twelve,

Luke
vi.

13 (e) whom also he named Apostles. * Now

Matt.
x.

2 the names of the twelve apostles are these;
The first, (f) Simon, * (whom he also named
Peter)

(c) Jer. iii. 16, 17. Ezek. xxxvii. 24—28. Hof. xiii. 4,
5, 6, 9—14.

(d) Perhaps, a mountain not far from the sea of Tiberias,
at the foot of which was a *proscuche*, [see *Calmet's Dict.* and
Prideaux's Connect. vol. i. p. 387—9.] or *oratory*, or *prayer-
house*, as Dr. Watts calls it; (*Disc. on Holiness of Places*,
p. 111.) which was open at the top, and planted round with
trees, and often situated by the side of seas or rivers. (see Acts
xvi. 13.) In one of these *proscuche* our Lord passed the whole
night in prayer and meditation; as *Drusus*, *Whitby*, *Hammond*,
and other good critics conjecture.—Probably, from our Lord's
exhortation, (above) Matt. ix. 38. he had previously given
some intimation of his design, of constituting twelve disciples
for the great work of planting the gospel; so that the *twelve*
that were chosen after this, together with some other disciples,
likewise passed the night in prayer, and waited our Lord's
calling them to him on the morrow, to know on whom the
election had fallen. [as Acts i. 24.] Something like this
seems intimated in Mark iii. 13. and Luke vi. 13.

(e) The number of the apostles, as typified and prophesied
by the twelve patriarchs, and twelve tribes of Israel. Exod.
xxiv. 4. Deut. i. 23. Josh. iii. 4. and iv. 4, 5. See note (g)
below.

(f) The first named was *Simon-Peter*, who seems to have
been

Peter) and Andrew (*g*) his brother, James 14 Luke
 * the son of Zebedee, and John the brother of 17 vi.
 James, (and he surnamed them (*h*) Boanerges, Mark
 which is, the sons of thunder) * Philip and 14 iii.
 Luke
 vi.

been the oldest disciple, [See John xx. 4. and xxi. 18.] and who was the apostle of the circumcision, (Gal. ii. 7, 8.) unto whom the gospel was first preached. (Acts i. 8. ii. 39. and xiii. 46. Rom. ix. 4, 5.) See on Matt. xvi. 18. Sect. XXII.)

(*g*) The younger brother of *Peter*, both sons of *Jona*, (John i. 40, 42.) and both *fishermen* (Matt. iv. 18.): of like occupation were *James* and *John*, (Luke v. 10.) sons of *Zebedee*. *Thomas*, *Bartholomew*, and two others; perhaps *Philip* and *Simon, Zelotes*. It appears, these fishermen were persons of considerable property and credit; men of good understanding, of liberal education, and well versed in the *Hebrew* Scriptures, which is certain; although not skilled in the vain learning of the schools of the scribes, which, like the Popish universities and schools, were a corrupt fountain; and being so taught, would have rendered the *apostles* unfit to receive and propagate the simplicity of the truth of the gospel of *Christ*. But not poor, mean, and illiterate, nor of narrow contracted ideas, by the most servile menial employments: No; these eight *fishermen*, of whom *Jesus* made *apostles*, to propagate his religion throughout the world, were masters of several fishing-vessels, and had hired servants, and so might be rich; as the drying of fish in *Galilee* was a great trade.—We have many such worthy citizens fishermen at *Yarmouth*; at *Stroud*, in *Kent*, and many other places in *England*: and such are found in *Holland*, *Flanders*, *France*, &c. The other four disciples were no less qualified; and as useful members of society, and equally fitted to receive the celestial illumination (as *Paul* writes, 1 Cor. i. 27—29. and ch. ii.) See *Appendix*, N^o XXII. on John ii. 11.

(*h*) As it stands in this form, it is plainly a corruption of *Beni regebh*. Considering the remarkable gentleness of *John's* temper, and manner of writing, it is more reasonable to interpret this title, "Intimating with what victorious and resolute power they should bear down all opposition, and with divine eloquence and mighty miracles, confound the enemies of his gospel," than to refer it to any thing peculiarly awful or awakening, in their manner of address, beyond what was to be

- Luke vi. 15 (*i*) Bartholomew, (*k*) Matthew * the publican, and (*l*) Thomas, (*m*) James the son of Alpheus, and Simon (called (*n*) Zelotes, * and 16 the Canaanite) Judas the brother of James, (*o*) (called * Lebbeus and Thaddeus) and Judas (*p*) Iscariot, which also was the traitor.

—His

be found in the *other apostles*. Doddr.—James was president of the council at Jerusalem; Acts xv. 6, 13. and xii. 2.

(*i*) (See John i. 44, 45. and xxi. 2.) *Bartholomew* is thought to be (elsewhere) called *Nathaniel*; and it is said, he was skilled in the law. —See *Lightfoot's Hor. Hebr.* on Matt. x. 3. *Fleming Christol.* vol. ii. p. 176.

(*k*) See Sect. XI. Matt. ix. 9. and Luke v. 27.

(*l*) John xx. 24. and xxi. 2. called *Didymus*, or the Twin-brother.

(*m*) Who is called *the less*, (Mark xv. 40.) either because he was younger, or of a less stature than the other *James*. He is likewise named our Lord's brother: (Gal. i. 19.) he wrote the *General Epistle of St. James*.

(*n*) Comp. Luke vi. 15. Matt. x. 4. Mark iii. 18.—As *St. Luke* styles this apostle *Zelotes*, and the *Hebrew* word *Kanah*, signifies to be *zealously affected*, it is very probable, that the surname of *Canaanite*, signifies no more than a *Zealot*. [*Debeausobre*, and see *Ham^d*. Doddr.—By the Greek termination of this Chaldaic word, they are as perfectly the same as *Cephas* and *Petros*, *Tabitha* and *Dorcas*. He was a zealot in matters of true piety and religion; and our Lord's cousin. *Macnight*.

(*o*) *Judas* the son of *Alpheus*, and our Lord's cousin, surnamed *Lebbeus*, which signifies the *heart*; and *Thaddeus* the *breast*; and so may import the *heartly Judas*; to distinguish him from the other *Judas*, whose faithless breast and foul heart had brought a kind of infamy on the name, in that part of the country, at that time when these surnames were given: so that neither *Matthew* nor *Mark* use it when speaking of the apostle; and *John* takes care to prevent the confusion which might arise from the ambiguity of it (John xiv. 22.) This *Judas*, our Lord's kinsman, wrote the *Epistle of Jude*. Doddr. *Debeausobre* and *L'Enfant*.

(*p*) The most ingenious, as well as the most probable, conjecture, of the origin of the surname *Iscariot*, is, that this name

—*His Sermon on the plain.*

AND he came down with them, and (q) stood 17 Luke
in the plain, and the company of his disciples, vi.
and

was given *Judas* after his death; and that it is derived from the word *Iscara*, that signifies *strangling*. *Debeausobre & L'Enfant*.—*St. John* (ch. vi. 71.) is worth noting: “*Judas Iscariot*, “the son of *Simon* :” [in opposition to *Judas* the son of *Alpheus*, our Lord’s cousin] “for (or *even*) he it was that should betray him, being one of the twelve.” And *Doddr.* would read (Mark iii. 19.) *That even betrayed him*. For this reason, “It is plain, that “*και* has great force here, if it be rendered *even*; or else it “seems a mere *expletive*.”—Here, my dear friends, let us stop a while, and behold these twelve living stones of witness; their various intellectual, natural, and moral gifts, graces, and properties, how admirably fitted, every one for the place and work allotted him; and how beautiful the twelve, finally established the *pillars* for the building of God’s house, according to the foreknowledge and purpose of God in *Christ*, the great *Master Builder*, and *Foundation-Stone*. (see Heb. iii. 4, 5, 6. Matt. xxi. 31, 42. Eph. ii. 20—22. 1 Cor. iii. 11—15.)—The reasoning of *Paul*, in 1 Cor. xii. gives an easy clue to the extensive and profitable contemplations, which the characters and histories of the apostles immediately suggest; and farther, to some matter of sweet meditation, hinted in the notes, at the end of Sect. XLV. on Matt. xxviii. 19. and parallels.

(q) This circumstance evidently distinguishes this sermon (Luke vi. 20—49. recorded by no other Evangelist) which was preached to the twelve apostles; and perhaps to the seventy disciples, soon after sent out; (Luke x. 1. Sect. XXVI.) who probably were present at this time, as the subject-matter immediately concerned them also: whereas at the preaching of that sermon, about six months before, in *Matthew*, (chapters v, vi, and vii. Sect. VIII.) *Jesus* came not down from the mountain and stood in the plain, but he went up into the mountain; and when he was *set*, he taught the disciples and people assembled. What he then said, concerned every one present, during that season of trial and danger, and until the destruction of the holy city and temple of Jerusalem; whereas this sermon in

Luke
vi.

and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be
18 healed of their diseases: and they that were vexed with unclean spirits: and they were
19 healed. And the whole multitude sought to touch him: for there went virtue out of him,
20 and healed them all. And he lifted up his eyes on his disciples, and said, “Blessed be ye
“ (r) poor; for yours is the kingdom of God.
21 “Blessed are ye that hunger now; for ye shall
“ be filled. Blessed are ye that (f) weep now;
22 “for ye shall laugh. Blessed are ye when
“ men shall hate you, and when they shall
“ (t) separate you from their company, and
“ shall reproach you, and cast out your name
23 “as evil for the Son of man’s sake. Rejoice
“ ye in that day, and leap for joy: for behold,
“ your reward is great in heaven: for in the
“ like manner did their fathers unto the pro-
24 “phets. But wo (u) unto you that are rich:
25 “for ye have received your consolation. Wo
“ unto you that are full: for ye shall hunger.
“ Wo unto you that laugh now; for ye shall

Luke’s gospel, was an ample directory to the apostles and ministers of the word of CHRIST, delivered in the audience of the people;
Luke vii. 1. See the Observations of Dr. *Whitby*, Mr. *Blair*, and Dr. *Doddridge*.

(r) Isa. lxvi. 2. Jam. ii. 5. and v. 10, 11.

(f) Luke xvi. 25. Psal. cxxvi. 5, 6. and iv. 6, 7, 8.

(t) John ix. 22.] *Separate you from their assemblies, or church-communion.* The curious reader is referred to *Grotius’s* excellent Note on this text, well deserving an attentive reading; containing a most learned *Dissertation* on the various kinds of *Excommunication* among the Jews.

(u) James v. 1—5. Job xxi. 7—15. Matt. xix. 22—24. Isa. lxv. 11—15.

“ mourn

"mourn and weep. Wo unto you (x) when 26 Luke
vi.
 "all men shall speak well of you; for so did
 "their fathers to the false prophets. But I 27
 "say unto you which hear, Love your ene-
 "mies; do good to them which hate you.
 "Bless them that curse you, and pray for them 28
 "which despitefully use you. And unto him 29
 "that smiteth thee on the one cheek, offer also
 "the other: and him that taketh away thy
 "cloak, forbid not to take thy coat also.
 "Give to (y) every man that asketh of thee; 30
 "and of him that taketh away thy goods, ask
 "them not again. And as ye would that men 31
 "should do unto you, do ye also to them like-
 "wise. For if ye love them which love you, 32
 "what thank have ye? for sinners also love
 "those that love them. And if ye do good to 33
 "them which do good to you, what thank have
 "ye? for sinners also do even the same. And 34
 "if ye lend to them of whom ye hope to re-
 "ceive, what thank have ye? for sinners also
 "lend to sinners, to receive as much again.
 "But love ye your enemies, and do good, 35
 "and lend (z), hoping for nothing again; and
 "your reward shall be great, and ye shall be

(x) John xv. 19. Gal. i. 10. Isa. xxx. 9, 10.] Read the
 last clause, "*For in the SAME manner did their fathers,*" &c.
 and so read ver. 23. and xvii. 30. first clause. *Beza, Ij. Casau-*
son, Schimidius.

(y) 2 Cor. viii. 12, 13. 1 Cor. vi. 7.

(z) Isa. lviii. 3. Eph. v. 1. Phil. ii. 14, 15. Matt. v. 45.]
 Read, *When you can hope for nothing again.* Whitby. Or rather,
ἀπελίζοντες, in no wise despairing; [James v. 7, 8.] which is
 the only signification of the word, as far as I can find. *Elfner.*
 A preposition is often connected with the verb, and the substan-
 tive is understood. This interpretation is confirmed by the
 words in ver. 34. *If ye lend to those of whom ye hope to receive*
again. Conject. p. 78, 381, 382.

Luke
vi.

- “ the children of the highest : for he is kind
 36 “ unto the unthankful, and to the evil. Be
 “ ye therefore merciful, as your Father also is
 37 “ merciful. Judge not, and ye shall not be
 “ judged : condemn not, and ye shall not be
 “ condemned : (a) forgive, and ye shall be for-
 38 “ given : Give, and it shall be given unto
 “ you ; good measure, pressed down and shaken
 “ together, and running over, shall men give
 “ into your bosom : for with the same measure
 “ that ye mete withal, it shall be measured to
 39 “ you again.” And he spake a parable unto
 them, “ Can the blind lead the blind ? shall
 40 “ they not both fall into the ditch ? The
 “ disciple is not above his master : but every
 “ one that is perfect shall be as his master.
 41 “ And why beholdest thou the mote that is in
 “ thy brother’s eye, but perceivest not the
 42 “ beam that is in thine own eye ? Either
 “ how canst thou say to thy brother, Brother,
 “ let me pull out the mote that is in thine eye,
 “ when thou thyself beholdest not the beam
 “ that is in thine own eye ! Thou hypocrite,
 “ cast out first the beam out of thine own eye,
 “ and then shalt thou see clearly to pull out
 43 “ the mote that is in thy brother’s eye. For a
 “ good tree bringeth not forth corrupt fruit ;
 “ neither doth a corrupt tree bring forth good
 44 “ fruit. For every tree is known by his
 “ own fruit : for of thorns men do not gather
 “ figs, nor of a bramble-bush gather they
 45 “ grapes. A good man, out of the (b) good
 “ treasure of his heart, bringeth forth that
 “ which is good ; and an evil man, out of the

(a) From a principle of *love to God*, and *faith in Christ* ; and that uniformity of *Christian temper* required, unto which there is a promise of pardon made. (Matt. xviii. 22, 27, 35.)

(b) Psal. xxxvii. 30. Matt. xii. 35.

“ evil

"evil treasure of his heart, bringeth forth that
 "which is evil: for out of the abundance of
 "the heart his mouth speaketh. And why 46
 "call ye me Lord, Lord, and do not the things
 "which I say? Whosoever cometh to me, 47
 "and heareth my sayings, and (c) doth them,
 "I will shew you to whom he is like. He is 48
 "like a man which built an house, and digged
 "deep, and laid the foundation on a rock;
 "and when the flood arose, the stream beat
 "vehemently upon that house, and could not
 "shake it; for it was founded upon a rock.
 "But he that heareth, and doth not, is like a 49
 "man, that, without a foundation, built an
 "house upon the earth; against which the
 "stream did beat vehemently, and immediately
 "it fell, and the ruin of that house was great."

Luke
 vi.

*—He enters into Capernaum, and cures
 a Centurion's Slave.*

Now when he had ended all his sayings in 1
 the audience of the people, he entered into
 Capernaum. And a certain centurion's ser- 2
 vant, who was dear unto him, was sick, and
 ready to die. And when he heard of Jesus, he 3
 sent unto him the (d) elders of the Jews, be-
 seeching him that he would come and heal his
 servant. And when they came to Jesus, they 4
 besought

Luke
 vii.

(c) Psal. xv. James i. 22. Psal. ciii. 18.

(d) Either the magistrates of the city, or rulers of the syna-
 gogue, who gladly came to solicit Jesus, on the behalf of one
 so worthy of the favour of his coming to heal *δουλόν* his slave,
 (not *παῖς*, in Matt. viii. 6. see Sect. IX.)—Observe, *The*
centurion, in Matthew, comes himself, on behalf of his son, sick
 with the palsy, and desires Jesus to speak the word only, and he
 should live. But *the centurion*, in Luke, having conferred great
 favours on that city, prevails first on the rulers to wait upon
 Jesus,

Luke
vii.

- besought him instantly, saying, that "He was
 5 "worthy for whom he should do this: for
 "he loveth our nation, and he hath built us a
 6 "synagogue." Then Jesus went with them.
 And when he was now not far from the house,
 the centurion sent friends to him, saying unto
 him, "Lord, trouble not thyself; for I am not
 "worthy that thou shouldest enter under my
 7 "roof. Wherefore neither thought I myself
 "worthy to come unto thee: but say in a
 8 "word, and my servant shall be healed. For
 "I also am a man set under authority, having
 "under me soldiers; and I say unto one, Go,
 "and he goeth: and to another, Come, and
 "he cometh: and to my servant, Do this,
 9 "and he doth it." When Jesus heard these
 things, he marvelled at him, and turned him
 about, and said unto the people that followed
 him, "I say unto you, I have not found so
 10 "great faith, no, not in Israel." And they

Jesus, to beg he would come to his house and heal, *not* his son, nor hired servant, but his *slave*, who was sick, ready to die, (perhaps of a fever.) And when *Jesus* was coming to him, and not far off his house, out of deepest humility, reverence of, and faith in, *Jesus*, he sends *friends* to beg *Jesus* to speak the word. And *Jesus* did so, and returned home. The very different circumstances make it impossible the histories in *Matthew* and *Luke* should be the same; as some have unwarily concluded. This centurion seems to have been a proselyte of righteousness; one of those termed a *just man* that feared God; (like as was *Cornelius*; read Acts x. 1, 2, 22.) His kindness and anxiety for his slave were suitable to the character of a humane master, and exhibit an excellent pattern of duty and behaviour, most worthy of imitation of all *Christian* masters; with some of whom it is too common to treat their menial servants and dependants, as if they were beasts of burden, and not human flesh and blood. (see James ii. 8, 9, 13. Eph. vi. 9. Col. iv. 1.

that

that were sent returning to the house, found the servant whole that had been sick.

Luke
vii.

—Returns home with the Twelve Apostles—the
Multitude wait without.

* AND he ordained twelve, that they should 14 Mark
be with him, and that he might send them iii.
forth to preach: (e) and they went into an 19
house. And the multitude cometh together 20
again, so that (f) they could not so much as
eat bread. And when his friends heard of it, 21
they

(e) And they go home with him; which before they were not used to do. Beza. Grotius.—After their election, the twelve apostles, from that time, wholly relinquished their former occupation; and leaving their families at home, [Matt. xix. 27, 29.] they lived with Jesus on one common stock, as his family; and Judas Iscariot was steward or provider; [John xii. 6. 1 Cor. iv. 2.] and never after departed from him, unless by his express orders.

(f) So eager were the people to hear him teach, that no sooner was it known Jesus was returned home, than the multitude collected together at the door of his house, before there was time to prepare meat for Jesus and his disciples: notwithstanding Jesus (whose meat and drink it was to be about his Father's business; John iv. 31, 32, 34.) having been told that the people were waiting without the door, impatient for his coming to them, (or knowing in his spirit that so it was) he rose up to go to them; upon which, his friends hearing, or observing, that he was so intent upon his work, as to go out of doors again to preach to the people, they went out after him, to importune him to come in; for they said, *He is transported too far.* Ὅτι ἐξῆς η. Our manner of rendering these words, *he is beside himself*, or *he is mad*, is very offensive. Could Christ's friends speak so contemptibly or impiously of him? But if *that sense* must necessarily be retained, it would be much more decent to render the clause, "*It (that is, the multitude, ver. 20.) is mad* thus unseasonably to break in upon him." But 2 Cor. v. 13. is the only text in the New Testament where the word

Mark
iii.

they went out to lay hold on him : for they said,
He is beside himself.

—*The Twelve Apostles receive their Commission
and Instructions.*

Matt.
x.

- I * And when he had called unto him his
twelve disciples, (g) he gave them power against
unclean spirits, to cast them out, and to heal all
manner of sickness, and all manner of disease.
5 These twelve Jesus sent forth (h), and com-
manded

word has this signification : it generally signifies, to be *greatly transported* ; or, as we express it, in a word derived from this, to be *thrown into an ecstasy*. (Mark ii. 12. v. 42. and vi. 51. Luke viii. 56. and Acts ii. 7, 12. and xii. 16.) And though the *seventy* sometimes use it for *fainting away*, (Gen. xiv. 26. Josh. ii. 11. and Isa. vii. 2.) I do not find it ever signifies *that faintness* which arises from excess of labour, or want of food : but our Lord's attendants seem to have feared, lest his zeal, and the present *fergency of his spirit* should have been injurious to his health, after all the watchings of the night past, and the fatigue of this day. *Doddr. Fam. Exp.* § 56.

(g) Probably this was on the day following ; or it might be some days after ; for it does not appear they were sent out sooner. But, upon his sending them out to different places, (perhaps by two and two, as Mark vi. 7. and Luke x. 1. Sect. XVIII. and XXVI.) he armed them with the power of working miracles, during the time of this circuit, and being employed in their special embassy ; but not when *Messiah* was present in person.

(h) As the name *Apostles* (which signifies *sent out*, or *envoys*) expresses their office, viz. To go forth to preach the word *willingly* ; being sent.—The reason of the prohibition, to go *not into the way that leads to the Gentiles*, nor to *preach* in the cities of the Samaritans, (who were more odious to the Jews than even the Heathens) was, to prevent what would have proved an occasion of offence to the Jews ; besides that it was expedient he should maintain the privilege of that nation. They were the children of the kingdom ; Matt, viii. 12. comp. Acts

manded them, saying, "Go not into the way
 "of the Gentiles, and into any city of the
 "Samaritans enter ye not: but go rather- 6
 "to the lost sheep of the house of Israel.
 "And as ye go, preach, saying, (i) The king- 7
 "dom of heaven is at hand. Heal the sick, 8
 "cleanse the lepers, raise (k) the dead, cast
 "out devils: freely ye have received (l), freely
 "give.

Matt.
 x.

xiii. 46. Rom. ix. 4. and xv. 8. Matt. xv. 24, 26.—This prohibition was afterwards taken off: Matt. xxviii. 19.—It is probable, our Lord chose *twelve* apostles, in reference to the *twelve tribes of Israel*: (see Matt. xix. 28. Luke xxii. 30. Rev. xxi. 12, 14, &c. *vid.* note (f) above) and therefore care was taken on the death of Judas, to choose another to make up the number, (Acts i. 21, 22, 26.) out of respect to the *Jews*, previous to the grand offer of the *gospel* to them. When they had *nationally* rejected it, *two* more, *Paul* and *Barnabas* (see Gal. i. 8, 12, 15. and ii. 8, 2. Acts xiii. 2. xi. 24. and xiv. 12.) were added, without any regard to the particular number of twelve. *Doddr. Debeaufobre.*

(i) Or, as the *Greek* imports, "Make proclamation with a loud voice, as ye pass through the streets of the towns (which I now order you to enter into); "as *Jonah* delivered his message to *Nineveh*." *Jonah* iii. 4. *Doddr.*

(k) It may be doubted, (with *Grotius* and *Dr. Mill*) whether these words be genuine here; not only because they are omitted in many manuscripts, but because of a place in *John* v. 25. where it is probable our Saviour alludes to his raising *Lazarus* from his grave: for the *General Resurrection* is plainly and distinctly spoken of just after, ver. 28. Now it does not seem at all likely, that he would have mentioned this power of raising the dead, as *peculiar* to himself, if the apostles, *during his life*, had been endued with the same. *Conject.* p. 18. R.

(l) As you have *freely received this power*, so *freely impart it*, and scorn the thought of making any gain of it. [Acts viii. 20.] This does not exclude food, and other things necessary for their subsistence, (1 Cor. ix. 9—19.) which the apostles were allowed to take of those they taught. Only, they could not sell the gifts

176 THE EVANGELICAL HISTORY OF

- Matt.
x. 9 " give. Provide (*m*) neither gold, nor silver,
10 " nor brass in your purses ; nor (*n*) scrip for
" your journey, neither two coats, neither
" shoes, nor yet staves : (for the workman is
11 " worthy of his meat) And into whatso-
" ever city or town ye shall enter, enquire
" who in it is worthy, and there abide till ye
12 " go thence. And when ye come into an
13 " house, (*o*) salute it : and if the house
" be

gifts of God, because they were not their own ; but they were only the dispensers of them. 1 Cor. iv. 1, 2.

(*m*) Be not careful about getting or being ready furnished with gold, silver, nor brass coin, in your purses. It is unto this day, the custom in the eastern countries, and many parts of Europe, for travellers and soldiers to carry their money and treasure in a kind of *fob-pocket* or *purse*, made in the duplication or inside of their *girdles*, or broad belts round their loins. —See *Shaw's Travels*, p. 292.

(*n*) *Scrip*, or a small bag or sack, slung over the shoulder, in which (in *Judea*, &c.) they used to carry necessaries, and two or three days provision, in travelling. See Matt. xiv. 15. and parallels, Sect. XIX. The meaning is, That whilst they were engaged in the present service and mission, they were to become as devoid of solicitude as the birds of the air ; *i. e.* live wholly dependent on God's providence for subsistence, from day to day. (see Luke xxii. 35. Sect. XXXVIII.) As a sign of which, they were forbid to take a *scrip* for victuals, nor to provide change of dress, nor *short-boots*, (that covered the whole foot and small of the leg ; used in long journies) nor *staves*, (plural) *i. e.* not the staff used for carrying the scrip. They were to take nothing with them, *except the sandals* on their feet (which were pieces of strong leather, tied under the sole of the foot with strings) and the staff (or walking-stick) in their hands. But those who had no staff, must not return back to fetch one, as they were sent out suddenly, and to go just as they were. —See *Calmet's Dictionary*, vol. ii. p. 615. *Lightfoot's Hor. Heb. Michaelis's Introd. Lect.* § lxxxix. p. 67.

(*o*) The form of their salutation is expressed by St. Luke, (ch. x. 5. Sect. XXVI.) *Peace be to this house.* This custom of saluting

" be worthy, (*p*) let your peace come upon it :
 " but if it be not worthy, (*q*) let your peace
 " return to you. And whosoever shall not 14
 " receive you, nor hear your words, when ye
 " depart out of that house or city, (*r*) shake
 " off the dust off your feet. Verily, I say 15
 " unto you, it shall be more tolerable for the
 " land of Sodom and Gomorrah, in the day of
 " judgment, than for that city. Behold, I 16
 " send you forth as sheep in the midst of
 " wolves : (*s*) be ye therefore wise as serpents,
 " and

Matt.
 x.

saluting friends, is still retained among the *Turks*, and other eastern nations.

(*p*) *Your peace shall come upon it.*] This is one of those many passages, in which (as the *Grammarians* speak) the *imperative* is put for the *future* ; that is, *Let it come*, for, *It shall come* : (so 1 Cor. xvi. 22.) and perhaps many seeming *imprecations* in the *Old Testament* may most easily be accounted for, by such an explication, as *prophetic predictions* of what should happen to the enemies of God and his people.

(*q*) *i. e.* They shall receive no advantage by it.—For the meaning of this expression, see Isa. lv. 11. and Psal. xxxv. 13.

(*r*) See Luke x. 11. comp. Matt. xviii. 17.] When the Jews came home from any *heathen country*, they stopped at its borders, and wiped the dust of it from their shoes, that the sacred inheritance might not be *polluted* with it ; nor would they permit *herbs* to be brought to them from their neighbours, lest they should bring any of the dust of their land upon them. So that the action enjoined to the *apostles* here, was a lively intimation, that when the Jews had *rejected the gospel*, they were to be no longer regarded as the *people of God*, (read Lam. iv. 6, &c.) but were on a level with *Heathens* and *Idolaters*.—See *Fleming's Christol.* vol. ii. p. 160.

(*s*) The similitudes are very strong, and cannot well be mistaken. Our Lord warns them of the vast perils to which their *amb-like* behaviour would inevitably continually expose them in the midst of ravening wolves ; and to behave so, as to defeat the malicious attempts of the unbelieving Jews to destroy them, not only by covering their own heads from hurt, as doth the
 N serpent,

- Matt. 17 “ and harmless as doves. But beware of (i)
 x. “ men; for they will deliver you up to the
 “ councils, and they will scourge you in their
 18 “ synagogues, And ye shall be brought be-
 “ fore governors and kings for my sake, for a
 “ testimony against them and the Gentiles.
 19 “ But when they deliver you up, take no thought
 “ how or what ye shall speak; for it shall be
 “ given you in that same hour what ye shall

serpent, (see *Literal Translation of the Pentateuch*, and *Jul. Bate's Tracts on the Third Chapter of Genesis*; also *Pliny's Nat. Hist.* lib. vii. cap. 23, 27.) but also by their superior sharp-sightedness, to destroy their adversaries (Matt. xxii. 21.); as some serpents, by their eyes, fascinate those who would annoy them: so that *to be as sharp-sighted as a serpent*, was a proverb, both among the Greeks and Romans. (See *Erasmus' Adag.* p. 580.) Nevertheless, this wisdom and prudence of behaviour and conduct, necessary to preserve the *lives* and *peace* of the disciples, must ever be under the guidance of that spirit of *love* and *innocency* which actuates the *turtle-dove*.

(1) Psal. xvii. 9—14.] Such *Jews* will accuse and deliver you up to the great sanhedrim, as blasphemers, &c. and bring you before inferior tribunals, and cause you to be scourged in their synagogues, where they keep their courts; and which the wretched *Acosta* tells us, he himself underwent.—See *Acosta de Vit. Hum. ad fin. Limborch. Coll.* p. 349. *Witt. Vit. Pauli*, lect. i. § 19—21. and *Vitring. de Synagog. Vet.* lib. iii. par. i. cap. 11.—The instructions given from ver. 16, to the end of the tenth chapter of *Matthew*, are in a manner predictive of the afflictions and persecutions that should happen to the apostles, after *Christ's* resurrection, and the pouring out of the *Holy Ghost* upon the apostles, at the first plantation of the gospel: unto which supernatural work, they were now to begin to be prepared and completely fitted, whilst *Jesus* was personally present with them.—And how exactly *his* promise (ver. 19.) was fulfilled, may be seen in the noble defences made by the apostles, when obliged to appear before *Herod, Agrippa, Felix, Festus, Nero, Domitian*, &c. as we learn from sacred and profane history.

“ speak;

“ speak ; for it is not ye that speak, but the 20 Matt.
 “ spirit of your Father, which speaketh in you. x.
 “ And the brother shall deliver up the brother 21
 “ to death, and the father the child ; and the
 “ children shall rise up against their parents,
 “ and cause them to be put to death. And 22
 “ ye shall be hated of all men for my name’s
 “ sake : but he that endureth unto the end shall
 “ be saved. But when they persecute you 23
 “ in one city, (u) flee ye into another ; for ve-
 “ rily, I say unto you, ye shall not have gone
 “ over the cities of Israel, till the Son of man
 “ be come. The disciple is not above his 24
 “ master, nor the servant above his lord. It is 25
 “ enough for the disciple, that he be as his
 “ master, and the servant as his lord : if they
 “ have called the master of the house Beel-
 “ zebub, how much more shall they call them
 “ of his household ? (x) Fear them not there- 26
 “ fore ; for there is nothing covered that shall
 “ not

(u) Go.] Avoid unnecessary danger, and make use of the
 prudence recommended in the 16th verse. Comp. Matt. vii. 6.
 and see the example of *our Lord* himself, John xi. 54. Matt.
 ii. 15. Consult also Acts xii. 17. ix. 35. and xvii. 10.—The
 reasons for these cautions are obvious : they must not rashly run
 to the fire, or seek martyrdom ; (1 Cor. xiii. 3.) which would
 be tempting *God* : but act from a principle of true charity,
 that is, *love*, which would enable them, by the power of the
holy Ghost, to abide in safety, and to finish all the great work
 reserved for them to do ; but which should not be accomplished,
 if they have preached in all the towns they should be sent to,
 before *the Son of man* be come to execute vengeance on their ad-
 versaries : (Rom. xii. 19.) by which is meant the destruction of
Jerusalem by *Titus*. See Matt. xxiv. 27, 37, 39, 44. Luke xviii.
 8. and xxi. 12—22, 27—33.

(x) The meaning is, That the disciples ought not to conceal
 the truth which had been committed to them, notwithstanding
 the contradictions they might meet with in the course of
 their

- Matt.
x.
- 27 “ not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops.
- 28 “ And fear not them which kill the body, (*y*) but are not able to kill the soul; but rather fear him which is able to destroy both soul
- 29 “ and body in hell. Are not two sparrows sold for a (*z*) farthing? and one of them shall not fall to the ground without your
“ Father.

their ministry; because the design of *God* was, that the gospel, which our Lord revealed to them in private, and which was a mystery to all the rest of mankind, (Matt. xi. 27. 1 Cor. ii. 9, &c.) should by them be published all over the world. Our blessed Saviour applies here a proverbial saying to the gospel: see Mark iv. 22. Luke viii. 16. and xii. 2, 3. Hence, what was told them in private, should be proclaimed in public, or in the midst of the assemblies (met together to pray and hear the word on the *house-top*, or upper-chambers, as customary among the Jews.) See Acts x. 9. ch. i. 13, 14. and xx. 7, 8.

(*y*) There is a most sublime sense couched under the terms made use of in this passage, “ Fear not *man*, which at the utmost can do no more than take away the life that now is; (read Gal. ii. 20. James iv. 14. 1 John iii. 2.) “ which is no better than a vapour, momentary; whereas the spirit of life in man, through the redemption by *Christ Jesus*, (Job xxxii. 8. and xix. 25—27. John xiv. 19. and xi. 25. 1 Cor. xv. 36, 49, 50.) “ shall no otherwise die, than a grain of corn to be quickened, and rise a thousand times more beautiful and glorious than before.” (Dan. vii. 9. and x. 5, 6.) That is, After the pattern of *Christ*, the glorified bodies of his saints, and redeemed ones: but the resurrection-bodies of the wicked, (which shall appear before the judgment-seat of *Christ*) shall be banished from the glorious vision of the Godhead; to behold it *only* in endless torment: (according to the parable, Luke xvi. 26. Sect. XXIX.)

(*z*) Or *two Mites*. (Comp. Luke xii. 6. Mark xii. 42.) To shew of what little value, or how cheap they were; “ never-theless,” saith *Christ*, “ not one of them falls to the ground,”

“ or

“ Father. But the very hairs of your head 30 Matt.
 “ are all numbered. Fear ye not therefore, 31 x.
 “ ye are of more value than many sparrows.
 “ Whosoever therefore shall confess me before 32
 “ men, him will I confess also before my Fa-
 “ ther, which is in heaven. But whosoever 33
 “ shall deny me before men, him will I also
 “ deny before my Father which is in heaven.
 “ Think not that I am come to send peace
 “ (a) on earth : I came not to send peace, but
 “ a sword.

“ or *perishes*, (a Hebrew phrase ; see Josh. xxiii. 14. 2 Kings
 x. 10. comp. xxi. 18. Acts xxvii. 34.) “ without your Father’s
 “ *permission*.” Ver. 30. *Even the very hairs of your head*, —
 The following words must be understood, though they were not
 expressed by our Lord, — *not one of them falls to the ground with-*
out God’s permission, since he knows the number of them. This
 is a proverbial saying, which gives a very noble and lively re-
 presentation of the care God takes of the righteous ; (see 1 Sam.
 xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Luke xxi. 18.) and
 consequently *special* care of his servants and messengers. (Comp.
 Deut. xxxii. 10. Psal. xvii. 8. Zech. ii. 8, 13.) *Fear not there-*
fore, (comp. ver. 28. This was a saying familiar to the Jews.
 See Wisd. xvi. 13, 14. comp. Isa. li. 7.) *you FAR excel sparrows*.
 So the Greek should be rendered here, and in Luke xii. 7. “ Why
 “ *many* sparrows ? ” which would be of small value in the com-
 parison, though they were innumerable, *Conj.* p. 18. — “ You,
 “ my disciples, are of far higher estimation in the sight of your
 “ Father, GOD, (Ezek. xvi. 14.) than are the sparrows ; ” *i. e.*
the Gentiles, or apostatizing Jews, who were no better, but worse.
 This allusion is very strong and beautiful, and the bent and con-
 dition of such persons is aptly figured by this bird, which is bold
 and fearless, full fed, and fat, by depredations on the choicest
 fruits of the earth, (see Psal. lxxiii. 4, 7, 8, 12.) and making
 their nests on high. (Comp. Psal. lxxxiv. 3. Isa. x. 13, 14.
 Ezek. xxxi. 6. Jer. v. 27. Obad. ver. 4, 5.) Taking these
 things in the spiritual application, affords a grand instruction,
 and exalts the value of *church privileges* to the spiritual-minded.
 (See Psal. lxxiii. 13, 14. and comp. Psal. xlix. 7.)

(a) Or, *Bring peace on the holy land*. That this primarily has

- Matt.
x.
- 35 “ a sword. For I am come to set a man at
 “ variance against his father, and the daughter
 “ against her mother, and the daughter-in-law
 36 “ against her mother-in-law. And a man’s
 37 “ foes shall be they of his own household. He
 “ that loveth father or mother more than me,
 “ is not worthy of me: and he that loveth son or
 “ daughter more than me, is not worthy of me.
 38 “ And he that taketh not his cross and followeth
 39 “ after me, is not worthy of me. He that find-
 “ eth his life, shall lose it; and he that loseth his
 40 “ life for my sake, shall find it. He that re-

reference to the land of the *Jews*, is plain, from Matt. xxiii. 35. Luke iv. 25.) and is predictive of the strife, contentions, and blood-guiltiness, with which the land of Palestine would be filled, in consequence of preaching the gospel; unto the crucifying the Lord of Life, and his members.—And there was no part of the world where *Christianity* occasioned so much dissension, and none where *peace* was so much expected from the *kingdom of Messiah*. Indeed, the fierce lusts of men and idolatrous worship, or teaching for doctrines the commandments of men, filled the hearts of the Jewish rulers and people with envy and malice against the disciples of *Jesus*, for the purity of their doctrine, life, and manners; which made the very contrary, found in them, to appear most odious; on which account, they persecuted the children of *God* unto death. In like manner, *Satan* hath since opposed the kingdom of *Jesus*, by the horrid and bloody scenes of *Papists*, in the darkest ages of the church; as was foretold by the spirit of prophecy in *Christ* and his apostles. (John xvi. 2, 3. 2 Thess. ii. 3—12.) Thus the prince of the kingdom of darkness, by his engines, (wicked priests and princes) hath cast a *slander* on the kingdom of *peace*, of *truth*, and *love*, established by the *Prince of Peace*, Isa. ix. 6, 7.) Church-history for seventeen centuries past, is a complete and living commentary on these words of *Christ*, who elsewhere said, *My kingdom is not of this world*. (John xviii. 36.) See two excellent Sermons on this text; one, a Visitation-Sermon, preached by *Arthur Aspley Sykes*; the other, by *Benj. Hoadley*, the late Bishop of Winchester, preached before the King.

“ ceiveth

“ceiveth you receiveth me, and he that re-
 “ceiveth me, receiveth him that sent me.
 “He that receiveth a prophet in the name of a 41
 “prophet, shall receive a prophet’s reward; and
 “he that receiveth a righteous man in the name
 “of a righteous man, shall receive a righteous
 “man’s reward. And whosoever shall give 42
 “to drink unto one of these (*b*) little ones, a
 “cup of cold water only, in the name of a
 “disciple, verily I say unto you, he shall in no
 “wise lose his reward.”

Matt.
x.

(*b*) Rom. xii. Dan. xii. 3. Luke xix. 5, 9. 1 Sam. ix. 7, 8. Matt. xiii. 17. — Matt. xi. 5, 25. and xviii. 6. Mark ix. 41, 42.] Our Lord observing here a gradation, (from ver. 40, 41, 42.) descends from a prophet to a just man, (Matt. vii. 24. John v. 23, 24.) and from a just man to a disciple; pronouncing a blessing and proportionate reward for acts of kindness shewn to a prophet, to a just man, and to a disciple, for the sake of such relations to *Christ*. That however small, or mean and despised, *CHRIST*’s little ones might be, he will esteem every good office done them, as if done to himself. (Matt. xxv. 34—40.) — *Blessed Jesus* stiles those persons little ones, that were commendable neither for their learning nor dignity; plain and well-meaning men, who, though they were illiterate, were of a teachable disposition, and entertained a great love for truth. Here we see, that what renders *good works* valuable in the sight of *God*, and procures them a recompence from him, is their being done out of regard for him, and *Jesus Christ*, whom he hath sent. (John v. 17—29. Acts x. 34—43, &c. John xvii. 2, 3. 1 John v. 23, 21.) *Debeausobre & L’Enfant*.

SECT. XIV. *Jesus goes to Naim, and raises a Widow’s Son from the dead.*—*John’s Disciples shew their Master these things, he sends two of them unto Jesus—his Answer.*—*Jesus vindicates the Baptist’s Character.*—*Dines at Simon the Pharisee’s House—is anointed by a Woman of*

184 THE EVANGELICAL HISTORY OF

the city, which was a Sinner.—Jesus teaches in the Towns, as he journeyed to Jerusalem, to keep the Passover—is accompanied by the Twelve, and certain honourable Women.

Jesus goes to Naim, and raises a Widow's Son from the dead.

Luke 11 AND it came to pass the day after (a),
vii. I * he departed thence to teach and to
Matt. xi. preach in their cities. * And he went into a
city

(a) The day after the apostles received their commission and instructions. (see Sect. XIII.) This city of *Naim* (which *Lighfoot* supposes to be the same with *En-gannim*, John xix. 21. and xxi. 9.) was (according to *Reland's Palestine*) situate a mile south of the foot of *Mount Tabor*, and near *Endor*, in the tribe of *Ijjachar*, about twelve miles from *Capernaum*. It was the custom of the Jews to bury their dead without the walls of their cities, and before sun-set; so that perhaps it was about the hour of five in the evening (it being now about the *vernal equinox*, when *Jesus* arrived nigh to the gates of the city, where he met the mourners, near the mouth of the cave, with the music, playing a solemn *dirge*, accompanied with bitter lamentations of friends and town-folks, who came in great numbers, to weep with this worthy widow, who had lost her *only* son; and so all hope of keeping up the name of an honourable family in *Israel* (Jer. xi. 19. Ruth i. 5.): at which instant, in the extreme of their grief, the Saviour approaches, even the widow's God and Judge; who with a look of sympathetic love, and majesty of voice, says, *Weep not*: then stretching forth his hand, toucheth the dead body at the same time, with a quickening voice,—“Young man, *I say* unto thee *arise*.” And lo! instantly, he sat up, and spake to them to loose him; (like as in the case of *Lazarus*, John xi. 44.) which being done, he that was dead first pays grateful homage to his Almighty Redemer, (Job xix. 25, 27. John v. 24, 25. and xi. 24, 25.) who *delivers him, in perfect health and vigour, to his mother*.—Methinks this circumstance sets before us an affecting scene, above the finest painter's pencil, or poet's pen, to describe: what surely must soften the hardest heart, and inspire saving

city called Naim; and many of his disciples 11 Luke
went with him, and much people. Now when 12 vii.
he came nigh to the gate of the city, behold,
there was a dead man carried out, the only son
of his mother, and she was a widow: and much
people of the city was with her. And when 13
the LORD saw her, he had compassion on her,
and said unto her, "Weep not." And he 14
came and touched the bier, (and they that bare
him stood still) and he said, "Young man, I
"say unto thee, Arise." And he that was 15
dead sat up, and began to speak: and he de-
livered him to his mother. And there came 16
(b) fear on all, and they glorified God, saying,
"That a great "prophet is risen up among us,"
and that "God hath visited his people."
And this rumour of him went forth through- 17
out all Judea, and throughout all the region
round about.

*John's Disciples shew their Master these things—he
sends two of them unto Jesus—his Answer.*

AND the disciples of John shewed him of all 18

saving faith and love in the breast of every disciple. O! how
grand, illustrious, and beneficent appears THE SAVIOUR OF
ISRAEL! *Proclaim it then with the voice of thanksgiving, and
tell of all his wonderful works.* (Read Psal. xxvi. 7, 8, 9,
11, 12. and cxi. Prov. viii.)

(b) Job xxxvii. 1, 2, 14, 23, 24. Psal. xxv. 4, 5, 8, 9, 14,
15, 22.] A fear of reverence: they glorified God, [very con-
trary this to the fear that possessed the Gadarenes, Luke viii.
37. Sect. X.] saying, (not a prophet, but THE PROPHET;
which the words import) THE Great Prophet is risen up, &c.
promised, (Deut. xviii. 18, 19.) and now universally expected.
—It appears, Christ had much people in this city whom he
knew: (like as in Sichem, John iv. 35.) and the faith pre-
valent in this city, enkindled like faith in many Jews of other
cities, unto which the fame of this miracle had reached.

these

186 THE EVANGELICAL HISTORY OF

Matt. 2 these things. * Now when John had heard
 xi. 19 in the prison the works of Christ; * *he* call-
 Luke ing unto him two of his disciples, sent them
 vii. unto Jesus, saying, (c) “Art thou he that
 “should come, or look we for another?”
 And

(c) John knew this was the *Messiah*, and gives testimony of it, if we read affirmatively, *Thou art he that should come.*—*Can we then look for another?* Conject. p. 79.—However the Scribes, by their false glosses of the law and the prophets, had so misled the people, that the greater part of the disciples of *John*, and those of *Jesus*, still retained very carnal conceptions about *Messiah*, and were big with expectations of a temporal power and dominion on earth; insomuch, that *John* found it impossible to combat their prejudices, or resolve their scruples; having falsely concluded, that if *Jesus* was *the Christ*, he would not have suffered their master to continue so long in prison; which reasonings tended to tempt *John* himself to unbelief and discontent at his hard fate; like unto *Jonah* (ch. iii. 8, 9.)—Accordingly, some have concluded, that *John* was actually grown fretful, and began to doubt about *Jesus*. It cannot necessarily be inferred from the text, that *John* sent to *Jesus* on his own account, rather than for the sake of his disciples, to confirm them in the truth: which seems to be the sense of the Evangelist, and best agreeth to the judgment of *Christ*, concerning the Baptist. (See John v. 33, 35. Matt. xi. 11.) And it is consistent enough hereto, to suppose *John* might hope, from the answer of *Jesus* to the question, to obtain a resolution of what was above his comprehension, viz. *Jesus*’s seeming neglect of his faithful servant; or the permitting him to continue so long time shut up in prison, and subject to the power of *Herod*. *Jesus*’s answer is direct to such conclusion, and tended to strengthen *John*’s faith, to hope and quietly wait for the salvation of the LORD, Lam. iii. 26, 31, 32, 55, 56.—Observe how fitly every occurrence happens, from the wisdom of Providence; for at the very instant that the messengers approach, they find *Jesus* performing those miraculous cures (or he had cured; had given, &c. ver. 21. read in a parenthesis. Conject. p. 358.) which were peculiarly characteristic of *Messiah*; as foretold by Isa. xxxv. 5, 6. lxi. 1. viii. 14. and liii. 1—13. See Dr. Thomas Jackson, vol. ii. p. 470, & seq. also,

And when the men were come unto him, they 20 Luke
said, "John Baptist hath sent us unto thee, vii.
"saying, Art thou he that should come, or look
"we for another?" And in that same hour 21
he cured many of their infirmities and plagues,
and of evil spirits; and unto many that were
blind he gave sight. Then Jesus answering, 22
said unto them, "Go your way, and tell John
"what things ye have seen and heard; how
"that the blind see, the lame walk, the lepers
"are cleansed, the deaf hear, the dead are
"raised, (d) to the poor the gospel is preached.
"And blessed is he whosoever shall not be of- 23
"fended in me."

Jesus vindicates the Baptist's Character.

AND when the messengers of John were de- 24
parted, he began to speak unto the people con-
cerning John, (e) "What went ye out into the
"wilderness to see? A reed shaken with the
"wind?"

also, Bishop *Atterbury's Posthumous Sermons*, vol. i. p. 41—50. in which many particulars are set in a most beautiful light by his masterly hand.

(d) This character distinguished *Messiah* from all the heathen philosophers and priests: for whereas they concealed the mysteries or depths of their doctrine from the vulgar, and those who were not initiated; he opened his to every one, without distinction; to the poor, as well as to the rich; to the unlearned, as well as to the learned. *Macnight*.—Further, To demonstrate his doctrine was from heaven, and not of men; he chose not the rich and learned, but the poor and unlearned; men most despised of those who were full of the wisdom of this world, to publish the glad tidings of *the gospel of God*; (Rom. i. 1—6.) which, as a fruitful vine, filled the whole earth with its precious fruits. See *Appendix*, No XXI. On *Miracles*, and the divine eloquence of *Paul*, in 1 Cor. chapters i. and ii.

(e) Read, *For what went ye out into the wilderness?* To SEE A REED shaken, &c. *Erasm. Beza*.—Earthly powers are sometimes

188 THE EVANGELICAL HISTORY OF

Luke 25 “wind? But what went ye out for to see?
 vii. “A man cloathed in soft raiment? Behold,
 “they which are gorgeously (*f*) apparelled, and
 26 “live delicately, are in kings courts. But
 “what

sometimes compared in scripture to *reeds*, upon account of their uncertainty and instability. See Isa. xxxvi. 6. Ezek. xxix. 6.—The meaning of our Lord is, that they were not to expect either in *John Baptist*, or the kingdom of *Messiah*, whose forerunner *John* was, any thing like those short-lived, and transitory grandeurs, on which no reliance can be had. His design herein is to undeceive them from the wrong and sensual notions the disciples (both of *John* and of *Jesus*) had framed of the kingdom of the *Messiah*. *Debeausobre & L'Enfant*.

(*f*) *In soft clothes*, made with fine and soft stuff, such as *purple of Tyre*, (Ezek. xxvii. 7, 16. Jer. x. 9. 2 Chron. ii. 7. Judg. viii. 26.) fine linen, or silk; and feasting on dainties, (as Luke xvi. 19. and James v. 5.) common to the nobles and attendants in earthly princes courts, who usurp cruel lordship and dominion over you, keeping you under bondage. (See Luke xxii. 24—30. Mark x. 43—45. 1 Pet. v. 3, 4.)—If these sayings of *Christ*, in the text, be viewed in contrast, or set in opposition to Psalms xlv. and lxxii. in which, under strong images, is described the immortal glory of the spiritual kingdom of heaven, of *Messiah* the *King of Israel*; they will be found to contain a just sarcasm, on all the vain pomp and parade, and earthly grandeur of tyrants, called *benefactors*; and beautifully point out the vast difference and superiority of the heavenly rule, government, and kingdom of *Jesus*, above that sordid, beggarly, temporal, fading power and pre-eminence their foolish hearts were so intent upon. “Behold,” (says the Saviour) “the austerity of my forerunner, *John the Baptist*, who
 “plainly shewed you, that mortification of fleshly lusts and
 “true repentance, and purity of heart, lip, life, and man-
 “ners, through the power of the *Holy Ghost*, (Phil. ii. 12, 13,)
 “were the best and only qualifications by which (John vii. 38, 39. Matt. iii. 11, 12.) “my disciples can, and shall be
 “made fit subjects of *Messiah*’s kingdom; which all may see,
 “but those who are as blind, as are their blind guides, that *my*
 “kingdom is not of this world, (John xviii. 36.) and my true
 “liege subjects will be esteemed and promoted, according as
 “they

“ what went ye out for to see? A prophet?
 “ Yea, I say unto you, and much more than
 “ a prophet. This is he of whom it is writ- 27
 “ ten, Behold, I send (*g*) my messenger before
 “ thy face, which shall prepare thy way before
 “ thee. * Verily * I say unto you, among 28
 “ those that are (*h*) born of women, there is
 “ not a greater prophet than John the Baptist:
 “ but he that is least in the kingdom of God,
 “ is greater than he. * And from the days 12 Matt.
 “ of John the Baptist until now, the kingdom xi.
 “ of

“ they more or less follow my example of patience and meek-
 “ ness under sufferings, and look for a city which hath foun-
 “ dations.” (John xiii. 13—17. 1 Pet. iv. Heb. xi.) See
 some admirable reflections in Sir Richard Steel's *Christian Hero*.

(*g*) Greek, *My angel*. The word ἀγγέλων (Luke vii. 27.
 Matt. xi. 10.) says *L'Enfant*, signifies only a *messenger* or *am-
 bassador*. This name is sometimes given to the prophets; as to
Moses, Numb. xx. 16. Hag. i. 13.; sometimes to the high-
 priest, Mal. ii. 7.; to the bishops of the churches under the
New Testament, ἀγγέλω, Rev. ii. 1, 8, 12, 18.: to all those
 that are sent from God, Judg. ii. 1. 2 Chron. xxxvi. 15, 16.;
 and to the Son of God himself, who is stiled *The Angel of the
 Covenant*, Mal. iii. 1. — What gave John Baptist the pre-emi-
 nence above the rest of the prophets, was, that he was the
messenger, or the fore-runner of *Jesus Christ*, that he saw with
 his own eyes that *salvation* which the others had only foretold;
 and that he immediately prepared the way before him. For
 the like reason, (see ver. 28.) the *least* of the faithful, since the
 exaltation of our blessed Redeemer, is of higher dignity, or
 more blessed, than *John the Baptist*; as being admitted nearer
 to the glorious presence, or manifestation of *Messiah*, since his
 instalment in heaven, after the death of *John*.—*Note*, The
 words at the beginning of this 27th verse, should be put in a
 parenthesis. (*this is he*) because a proof of ver. 26. follows in
 ver. 28. *Conject.* p. 358. R.

(*h*) A Hebrew circumlocution, used instead of the word, *men*.
 See Job xiv. 1. xv. 14. and xxv. 4. But here it may have a
 special significancy, and mark out the greater honour put upon
John,

- Matt. xi. 13 “ of heaven suffereth violence, and (i) the violent take it by force. For all the prophets and the law (k) prophesied until John.
 14 “ And if ye will receive it, this is Elias which
 15 “ was for to come. (l) he that hath ears to
 Luke 29 “ hear, let him hear. * And all the people
 vii. “ that

John, by his having seen *Christ* come in the flesh; which those holy men and *prophets*, born like him, as *Isaac*, *Samuel*, *Sampson*, had beheld only afar off, in faith. See Rom. iv. 19. Gen. xxi. 2. 1 Sam. i. 19. Judg. xiii. 3. Luke i. 13.

(i) Here is an allusion to the Roman centurions, soldiers, and tax-gatherers: all those that followed such employments as might dispose them to violence and extortion; who being wrought upon by the sermons of *John*, had embraced the gospel; so that ver. 12. literally rendered, “ Ever since the time of *John* the Baptist, to this hour, the kingdom of heaven is, as it were, invaded by violence, and none but the violent forcibly seize it.” i. e. They take it away, in a manner, from the Pharisees and doctors of the law, to whom it seemed of right to belong; but through their own idleness and indifference, are shut out: for the soldiers of *Jesus Christ* must strive, and that lawfully, and run well to win the prize: (2 Tim. ii. 3, 4, 5. 1 Cor. ix. 24, 25. Luke xiii. 24.) by which commendable spirit, centurions, publicans, and harlots, (i. e. the unclean Gentiles) were most ready to embrace, and obtained the gospel, who seemed most unworthy of it. See Matt. xxi. 31, 32.)

(k) Until *John* prophesied; but did not shew *Christ* present: *John* hath done it; and sinners of the Gentiles have believed in the *Christ*. Ver. 14. “ Moreover, if you will believe me, he [*John*] “ is the *Elias* who was to come” in person in the time of the *Messiah*; (see Matt. xvi. 14. John i. 21.) for *John* the Baptist came in the spirit and power of *Elias*; i. e. *Elijah*: which is the meaning of Mal. iv. 5. Not as the Scribes expound it of ‘ The person of *Elijah*, the Tishbite.’ Conject. p. 11. Debeausobre & L’Enfant. Bullock’s Vind. Pref. p. 50.

(l) This is a smart and pithy reflection, wherewith our Lord sometimes concludes his discourses, to make his hearers sensible of the importance of what he delivers, and to engage them to dive into the sense of it. [See Matt. xiii. 9. Rev. ii. 29. and iii.

" that heard *him*, and the publicans, justified
 " God ; being baptized with the baptism of
 " John. (m) but the Pharisees and lawyers 30
 " rejected the (n) counsel of God against them-
 " selves, being not baptized of him." And 31
 the LORD said, " Whereunto then shall I liken
 " the men of this generation ? and to what are
 " they like ? (o) They are like unto chil- 32
 " dren sitting in the market-place, and calling
 " one to another, and saying, We have piped
 " unto you, and ye have not danced ; we have
 " mourned unto you, and ye have not wept.
 " For

Luke
 vii.

22. comp. Luke ix. 44. Isa. xxxii. 3. Job xxxiii. 10. Psal. xlv. 4.
 Neh. viii. 3. Matt. viii. 18.] *L'Enfant*.—Dr. Clarke observes,
 They are a strong and general appeal unto the reason and un-
 derstanding of all unprejudiced and impartial men, and an ex-
 hortation to them to use the powers of reason and understand-
 ing which God hath given them. They are highly expressive of
 the authority of the person who speaks of the truth and excel-
 lency of the thing that is spoken, and of the capacity which
 men have, and the obligations they are under, to hearken to
 and obey what is thus delivered to them.

(m) This verse should *not* begin after a *full point*, (as in many
 editions, and our English version) but after a *comma* ; being a
 continuation of the words of *Christ*, describing the different
 reception which *John's* preaching met with before he was cast
 into prison. The common people followed him ; but the
 purer Pharisees and wiser lawyers rejected him. *Grotius*.
Clark.

(n) This affixes the grandest idea to the *gospel*, that can
 possibly be given it. [Comp. Acts ii. 23. and iv. 28. 1 Pet.
 i. 2. Rev. xiv. 6.] *Macnight*.

(o) This is a beautiful allusion. — In Judea it was usual at
 festivals to have music of an airy kind, accompanied with dan-
 ces. (See Exod. xv. 20. Judg. xi. 34. and xxi. 21, 23. 1 Sam.
 xviii. 6, 7. Psal. lxviii. 25. Isa. v. 12. Luke xv. 25. and at
 funerals, mournful airs. Eccl. iii. 4. Lam. v. 14, 15. Jer.
 xlviii. 17, 31, 36, 38. Matt. ix. 23.) Hence the children
 imitating these things in their play, while one band of them
 performed

- Luke 33 " For John the Baptist came neither eating
vii. " bread, nor drinking wine, and ye say, He
34 " hath a devil. The Son of man is come
" eating and drinking, and ye say, Behold, a
" gluttonous man, and a wine-bibber, a friend
35 " of publicans and sinners. (p) But wisdom
Matt. 20 " is justified of all her children." * Then
xi. began

performed the musical part, if the other happening to be froward, would not answer them by dancing, or lamenting, as the game directed, it naturally gave occasion to the complaint: 'We have played on the flute to you, and ye have not danced,' &c. which at length was turned into a proverb. To these froward children, our Lord compares the men of that generation: and under this proverbial speech is couched a just sarcasm on the malicious and hypocritical words and actions of the Scribes and Pharisees; which were a mere mockery of true religion and piety, and themselves most like those froward children unto whom he wisely and fitly compared them. Since neither the severity of *John* the Baptist, nor the austerity of his life; neither the meekness of *Jesus*, nor his condescension in adapting himself to the weakness of men, could prevail on that perverse generation, but served only to harden them: (comp. Prov. xxix. 9.) when the Pharisees saw their own ostentatious mortifications utterly eclipsed by the real austerities and sanctity of that holy prophet *John*, they impudently affirmed, that his living in deserts, his coarse apparel, and abstemious diet, &c. were all the effects of madness or religious melancholy. On the other hand, Because *Jesus* fared like other men, not avoiding even to converse with Heathen proselytes; (whom the Scribes proudly disdained) which heard him gladly; (John viii. 46.) they misrepresented our Lord's sweet disposition, affable conversation, and engaging method of giving instruction, to be downright dissimulation, or that he was a companion of gluttons and drunkards. *Macnight. L'Enfant.*

(p) Matt. xi. 19.—But wisdom, the counsel of God, is approved of, or, acquitted by her children. (Conject. p. 19.) These words seem to be a Jewish proverb. [read Prov. viii.] Wisdom here, implies the method which God followed, in bringing the Jews to Christianity, the austerity of *John the Baptist*, and the meekness

Matt.
xi.

began he to upbraid the cities wherein most of his mighty works were done, because they repented not. (q) "Wo unto thee Chorazin, 21
 "wo unto thee Bethsaida: for if the mighty
 "works which were done in you, had been done
 "in Tyre and Sidon, they would have repented
 "long ago in sackcloth and ashes. But I 22
 "say unto you, it shall be more tolerable for
 "Tyre and Sidon at the day of judgment,

meekness of *Jesus Christ*. It is what St. *Luke* calls *the counsel of God*. (Luke vii. 33.) It hath been owned and acknowledged by those that love and respect it. *The children of wisdom* are the wise; the disciples of wisdom; as the *children of peace* are the *peace-makers*; Luke x. 6. They are the *babes*, mentioned in Matt. xi. 25. *Debeausobre & L'Enfant*.——If His Grace of Canterbury would be pleased to publish the sermon he preached on this last clause of Matt. xi. 19. at St. *Paul's Cathedral*, the public would be favoured with a very beautiful illustration of the words of *Jesus*,—*Wisdom is justified of her children*. Like as was delivered from the same pulpit by Bishop *Atterbury*, on Matt. xi. 5, 6. *And blessed is he whosoever shall not be offended in me*. See the end of note (c).

(q) Two cities of Galilee, standing by the lake of *Genesareth*, *Chorazin* on the western side, and *Bethsaida* on the eastern. Our Lord denounceth woes against them; and declares, it shall be more tolerable *in the day of the final and universal judgment*, for *Tyre* and *Sidon*. [Cities of *Phœnicia*, lying on the sea-shore, whose condition and temporal judgments (the figures of spiritual and future miseries) are represented in Judg. xviii. 7. Isa. xxiii. 1—11. Ezek. xxviii. 2, 5, 17, 22. and Amos i. 9, 10.] And for this melancholy horrid reason: That had the mighty works of *GOD*, *manifested in the flesh*, been done in *Tyre* and *Sidon*, by their real humbling of heart and spirit; (foreknown of *God*) which would have been expressed after the manner of old, (comp. Job xlii. 6. Esth. iv. 1, 3. Isa. lviii. 5. Dan. ix. 3. Jonah iii. 6—8.) they would have remained to this day, lasting monuments of repentance and salvation from the *LORD*.

O

" than

Matt. 23 “ than for you. And thou (r) Capernaum,
 xi. which art exalted unto heaven, shalt be
 ‘ brought down to hell: for if the mighty
 “ works

(r) This great city, the capital of Galilee, was now become very rich and proud, and full of people of different nations, on account of its great trade and commerce; in which respect, and for the light of the gospel, it bore a strong resemblance to London. Capernaum, by our Lord’s becoming an inhabitant of it, (see Matt. xvii. 24, 27.) is called in scripture *his own city*, Matt. ix. 1.; and indeed it was distinguished, above all other cities, by the presence of *Messiah* in it; (read Mal. ii. 2.) even above Jerusalem itself, where *Jesus* taught and did miracles ONLY at the times of the *three great feasts*. But for its ingratitude and unfruitfulness, our Lord denounceth the bitterest woe upon it:— *exalted to heaven*, [Thus doth *Jesus* describe the singular favours which God bestowed on that city; which consisted in our Saviour’s choosing it for the place of his residence, in his preaching the gospel therein, throughout the years of his ministry, and confirming it by the most remarkable miracles. See Matt. iv. 13, &c. viii. 5, 14. ix. 2, 20, 25, 27, 32, 35.] *shalt be brought down to hell*. This, according to the prophetic language, is a scripture-phrase, used to denote an *utter destruction*. See Isa. xiv. 12—15. and lvii. 9. —This prophecy hath been so exactly fulfilled in the destruction of *Capernaum*, that, according to the relation of travellers, there are not now above eight cottages where it stood. Thus its *total overthrow* is expressed by a word answering to the Hebrew word *babu*, (translated *the pit, the grave, hell*; read Isa. xxxviii. 10, 18. Job xvii. 13, 16. Jonah ii. 2. Prov. vii. 27. and i. 12. Psal. lxxxviii. 4, 11. xvi. 10. and viii. 17. Hof. xiii. 14. see *Bampf. Gram. Heb.* p. 14, &c.) the figure of the place, and end of the damned. — O may every true believer be led to remember the works of the LORD of old; and at beholding the lamentable corruption of doctrine and manners prevailing throughout England; which is very nearly described in Deut. xxxii. 5, 6, 13—15. Ezek. xvi. 48—51. Isa. xlvii. 7, 10, 11. Rev. xviii. 5, 7. Isa. v. 11—24. and xxx. 8—14. 2 Tim. iii. 1—8, 13. and iv. 3, 4. and many more scriptures, turn and weep, as did Israel, at the reading of the law, (Neh. viii. 3, 6, 8, 9.) and repent, and renew their first love

“ works which have been done in thee, had been
 “ done in Sodom, it would have remained until
 “ this day. But I say unto you, that it 24
 “ shall be more tolerable for the land of So-
 “ dom, in the day of judgment, than for thee.”
 At that time Jesus (*f*) answered and said, “ I 25
 “ thank thee, O Father, LORD of heaven and
 “ earth,

Matt.
 xi.

love to *Christ*, before the day of grace is past, and the Church in England be left in the condition of the once Seven famous Churches in Asia! (Rev. i. 11. and ii. 5, 11, 17.) The present troubles and public judgments hanging over our land, are a sign that *God* hath not forsaken his people, but calls them to speedy and timely repentance,—May London follow the example of *Nineveh* (Jonah iii.); then shall the blessing of peace be upon *England*, and it shall flourish as the garden of the LORD. (Deut. xi. 12.) It is good both to hope and quietly wait for the salvation of the LORD. (Lam. iii. 22, 26. Prov. xxvi. 2.) And seeing “ the curse causeless shall not come,” let us search out the cause, and put away the evil, (read 2 Sam. xxi. 1. and xii. 13, 14. Psal. li. 2, 3, 4.) by every man’s confessing the hand he hath had in the public guilt, and turning to the LORD with the whole heart.—The reader is referred to some Observations of interesting consideration, briefly hinted in *Appendix*, N^o XXVI. and N^o XXVII. on Matt. xviii. 2. Sect. XXIII.

(*f*) *Continuing to speak on*, (a *Hebrew* way of speaking; as several learned commentators have observed) *I bless, praise, or give thanks, O Father!* [There are numberless instances of this *Hebrew* expression in the Psalms] *for having concealed, or hid, &c.*—*God* did not conceal the doctrine and miracles of *Jesus* from the *wise and prudent* in *Galilee* (Isa. v. 21. Rom. i. 22. 2 Cor. iv. 3, 4.); since our blessed Saviour wrought more miracles, and preached longer there than anywhere else. They *hid* then the truth from themselves, blinded, as they were, with obstinacy and perverseness, (Exod. ix. 34. 1 Sam. vi. 6. Psal. xcv. 8.) with prejudice, and the false notions they had entertained concerning the person and kingdom of the *Messiah*, and with the sway their passions had on their minds. *God hides the gospel*, in the same sense as our Lord says that *he came to send a sword*,

- Matt.
xi.
26 " earth, because thou hast hid these things
" from the wise and prudent, and hast revealed
27 " them unto babes. Even so, Father, for so
" it seemed good in thy sight. All things are
" delivered unto me of my Father: and no
" man knoweth the Son but the Father: nei-
" ther knoweth any man the Father, save the
" Son, and he to whomsoever the Son will
28 " reveal him. Come unto me, all ye that
" labour, and are heavy laden, and I will give
29 " you rest. Take my yoke upon you, and learn
" of me, for I am meek and lowly in heart:
30 " and ye shall find rest unto your souls. For
" my yoke is easy, and my burden is light."

— *Dines at Simon the Pharisee's house — is
anointed (t) by a Woman of the city,
which was a Sinner.*

- Luke
vii.
36 * AND one of the Pharisees desired him that
he would eat with him. And he went into
the

sword on earth, Matt. x. 34. comp. John ix. 39. Matt. xiii.
11, &c. In general, the *wise* and *prudent* are the *learned*
Scribes, the cunning and politic men of this world; those
puffed up with their own knowledge: see 1 Cor. i. 19,
20, 26. and viii. 1, 2. Rom. xii. 16.) But those for whom
Jesus gives thanks, are *the little ones*, the modest and humble,
(in opposition to the learned, noble, and cunning men of this
world: see Luke i. 52, 53. Psal. xxv. 5, 9, 14. John ix.
30, 33. (Such shall willingly put on *Christ's yoke*, which is
easy (Prov. xiv. 6. 1 Cor. xiv. 10, 11, 12. James iii. 17.)
whereas the ceremonies of the *law*, in the dead letter and
drudgery of it, as enjoined according to the traditions of the
Pharisees, were a galling yoke of bondage. (See Gal. v. 1. Acts
xv. 10. also Deut. xxviii. 47, 48. 1 Kings xii. 11. Isa. x. 27.)
Debeausobre & L'Enfant, Doddr. &c.

(t) The contents, or summaries, prefixed to chapters in our
Bibles, seem to have been annexed to the English translation,
NOW

the Pharisee's house, and sat down to meat. And behold, a woman (*u*) in the city, which was a sinner, when she knew that Jesus sat at meat

Luke
vii.

37

now in use, which was made in the time of King *James* the First: for in all editions of that translation, (so far as I have observed) they are the same, where there are any contents at all. But it is not to be supposed, that they represent the sense of all learned men in general: for in an English Bible, in quarto, printed in the reign of Queen *Elizabeth*, in 1599, by the *Deputies of Christopher Barker*, the summary of the paragraph (Luke vii. 37, &c.) is this: "The Sinful Woman washeth Jesus' feet." In *Pool's English Annotations*, it is this: "Eating at Simon's house, a Woman washeth his feet with tears," &c. and in Dr. *Clarke's Paraphrase*, the same paragraph is briefly expressed in this manner: "Jesus shews, by the similitude of a forgiven debtor, that repenting sinners often exceed other men in zeal and piety." I might refer to others; but these instances are sufficient to shew, that not a few learned men have declined naming the woman there spoken of; and that they have not been satisfied, she was the same with *Mary Magdalen*, nor with *Mary of Bethany*. Dr. *Lardner*.

(*u*) Who lived at *Naim*, or *Capernaum*, and she was a sinner; i. e. a *Gentile woman*, *profelyte*; one of exemplary piety; like as was the *centurion* and *Cornelius*. (See Luke vii. 4—7. and Acts x. 1, 2.) Observe, that *Sinner* and *Gentile* are synonymous terms, throughout the New Testament books (See Matt. ix. 11, 13. xi. 19. and xxvi. 45. Gal. ii. 15.) Amidst the divers opinions maintained, the *most probable* perhaps is, that *Susanna* was the same with this woman, (who together with *Joanna*, and *Mary Magdalen*, had been possessed with devils: or afflicted with incurable diseases) or was one of the same company of pious women. (Luke viii. 3.) By comparing ch. vii. ver. 37, 38. it appears the woman was no stranger at the house of this Pharisee; and that her dress, beautiful and flowing hair, (read 1 Cor. xi. 15.) engaging air, and noble manners and speech, were such as plainly shewed she was no vulgar woman; but of liberal mind, education, and *fortune*: which last is evident by the rich *alabaster*, (perhaps of the value of £. 3. 10 s. of our money, the common price of one of those boxes, made of a kind of *onyx stone*, in a *pyramidical* form) containing very

precious

Luke
viii. meat in the Pharisee's house, brought an alaba-
ster box of ointment, and stood at Jesus' feet

precious oils, or liquid perfume, for anointing persons of distinction, and which she purchased to honour the person of *Jesus*; in a manner most expressive of deepest humility and self-abasement, and intense love and gratitude for his healing her of her plague, and bringing her to the knowledge of *his saving* doctrine, whereby he made her clean, and healed her spiritual deformities, and raised her up unto a meetness for the heavenly inheritance.—How divine must have been *our Lord's table-talk*, to melt her heart, and cause her tears to fall in such abundance! How tender and exalted *the Master's* look and words, upon this! when, in token of his acceptance of her person and affectionate veneration for him, discovered in the most natural expressions of her mind and heart, *Jesus* publicly testifies the same, to convince *Simon*, and other Pharisees present, how much this woman excelled them. (A tacit insinuation, that this *spiritual daughter of Abraham* had sometime before this, heard him *gladly*; whereas, notwithstanding this outward shew of *Simon's* respect, by making an entertainment for *Jesus*, there remained in him an *evil heart of unbelief*.)—How beautiful are the words of *Jesus*! who knowing from what spring her tears had flowed, he called it “*a washing of his feet*.” (see on John v. 2. Sect. XV.) which mark of respect, (see John xiii. 5, 14. Luke xxii. 27. Gen. xviii. 4. xliii. 24. and xxiv. 32. Matt. xv. 2.) and also those accompanying it, *viz.* the *anointing* and *kiss* (see Song i. 2, 3. Psal. xxiii. 5. Gen. xxvii. 26. xlv. 15. and l. 1. 1 Sam. x. 1. and xx. 41. 2 Sam. xv. 5. Rom. xvi. 16. 1 Cor. xvi. 19, 20. 1 Pet. v. 13, 14.) *Simon* had omitted. (Some have conjectured from a very bad motive, condemned Prov. xxix. 25. John xii. 42, 43.)—Mr. *Macnigh* runs the comparison between *her* behaviour towards him in the other instances, and *Simon's*. He did not so much complain of the latter, for failing in point of civility, as insinuate that the woman had outdone him. At the same time, that nobody might put a wrong construction upon her behaviour, he declared, that her regard for him proceeded purely from a sense of gratitude, for the favours he had conferred on her.—To conclude; Our Lord did not make the application

Luke
vii.

feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, "This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner." And Jesus answering, said unto him, "Simon, I have somewhat to say unto thee." And he saith (x) "Master, say on." "There was a certain creditor which had two debtors: the

application of his parable (ver. 41, 42.) more directly, but left *Simon* to do it, because he could not but see, that if love invites love and merits a return, *Jesus* would have been ungenerous had he treated this woman with rude insolence. Having expressed greater love to him, she deserved higher returns from him than even *Simon*.—And he bid her *go in peace*. (John xiv. 27. Phil. iv. 7. Col. iii. 15.) It is a good observation I have met with:—An unprejudiced mind could not disallow our Lord's ability to discern her real temper, and to pronounce a right sentence, after he had shewn to the Pharisee himself, that he knew his inmost thoughts. In all this, our blessed Lord acted agreeably to his great design, to bring sinful men to repentance; and he faithfully discharged the important commission that had been given him; which was, *to seek and to save that which was lost*, Matt. xviii. 11. Luke xix. 10.—As the scripture is silent about *Simon*, it affords ground for the application of these sayings, in John x. 25. and v. 23, 44. Matt. xiii. 14, 15. Mal. i. 6. 1 Sam. ii. 30. last clause; Isa. lviii. 13, and xxix. 13, 14, 18, 19. Prov. xiv. 14. Jer. ii. 19. 2 Sam. xii. 12.

(x) Or, O Teacher. Thus, under the mask of humility and submission, he would appear to honour *Jesus*, in order to obtain popular applause and admiration of the multitude, which followed *Jesus* wherever he went.

Luke
vii.

- “ one owed him five hundred (y) pence, and the
 42 “ other fifty. And when they had nothing
 “ to pay, he frankly forgave them both. Tell
 “ me therefore, which of them will love him
 43 “ most?” Simon answered and said, “ I sup-
 “ pose, that he to whom he forgave most.”
 And he said unto him, “ Thou hast rightly
 44 “ judged.” And he turned to the woman,
 and said unto Simon, “ Seest thou this wo-
 “ man? I entered into thine house; thou
 “ gavest me no water for my feet: but she hath
 “ washed my feet with tears, and wiped them
 45 “ with the hair of her head. Thou gavest
 “ me no kifs; but this woman, since the time
 “ (z) I came in, hath not ceased to kifs my
 46 “ feet. Mine head with oil thou didst not
 “ anoint: but this woman hath anointed my
 47 “ feet with ointment. Wherefore I say unto
 “ thee, Her sins, which are many, are forgiven;

(y) Or, *Denarii*; i. e. Roman coin. A *denarius* [see Matt. xx. 2. xxii. 19. xviii. 28. and xvii. 24. Sect. XXIII.] was about Sevenpence-halfpenny of our money; so that five hundred of them were nearly equivalent to *fifteen* of our Guineas; and *fifty*, to One Guinea and a Half:—by which parable, our Lord pointed out how much the favour was enhanced, by remitting so great a debt, in comparison of the very small one; and left *Simon* to make the application of it to himself; which must, upon reflection, naturally fill him with remorse and fearful apprehensions of an unregenerate and hardened spirit, (like as *Judas Iscariot*) at perceiving how despicable he must appear in the eyes of the LORD, puffed up with pride and self-conceit of his own Pharisaical righteousness, to imagine he owed *God* very little; and therefore loved he the less. Comp. the beautiful parable, Luke xviii. 11, 13, 14. Sect. XXX.

(z) Read the middle clause of ver. 45. *From the time she came in*, undoubtedly so, according to a few MSS.; for she came in after *Christ*, (ver. 37.) as *Grotius* observes. *Conject.* p. 80. R.

“ for

“(a) for she loved much: but to whom little
 “is forgiven, the same loveth little.” And 48
 he said unto her, “Thy sins are forgiven.”
 And they that sat at meat with him, began to 49
 say within themselves, “Who is this that for-
 “giveth sins also?” And he said to the 50
 woman, “Thy faith hath saved thee, (b) go in
 “peace.”

Luke
vii.

*Jesus teaches in the towns as he journeyed to
 Jerusalem to keep the Passover—is accompanied
 by the Twelve, and certain honourable Women.*

AND it came to pass afterward, that he went I
 throughout every city and village preaching, and
 shewing the glad tidings of the kingdom of
 God: and the twelve were with him. And 2
 certain which had been healed of evil spirits
 and infirmities; (c) Mary called Magdalene,

Luke
viii.

(a) Or, *Therefore* she loved much. The *connection* evidently
 shews, this is the sense of the Greek particle; and so the *Hebrew*
 particle that answers to it, is used in Hosea ix. 15. *therefore*
there, &c. Our Lord by this answer, plainly shewed his know-
 ledge, both of *their thoughts* and of *her character*. Doddr.

(b) Acts xxvi. 18. Rom. v. 1, 2. xv. 33. and xvi. 20.
 Phil. iv. 9. 2 Pet. iii. 14.

(c) *Mary*, who was called the *Magdalene*, or *Magdalite*, (like
 as Matt. ii. 23.) probably from *Magdala*, the place of her
 nativity, a town in *Galilee*, beyond *Jordan*; situate beside the
 Lake of *Gennesaret*. (Matt. xv. 39.) The disciples, and also
 the *Evangelists*, called her *Mary the Magdalene*, to distinguish
 her from the other *Marys*, of special note likewise, *viz.*
Mary of Bethany, the sister of *Lazarus*; *Mary Salome*, the mother
 of *James*; and *Mary*, the mother of *Jesus*. (Read John xii. 3.
 and xi. 2. [not the same woman, as Mark xiv. 3.] Luke xxiv.
 10. John xix. 25.)—This *Mary* (out of whom *Jesus* cast seven
 devils) was a woman of quality and opulent fortune, and of
 higher rank than *Joanna*, the wife of *Chuza*, a nobleman, and
Herod's steward. Besides, the *Evangelists*, when they have oc-
 casion

Luke 3 out of whom went seven devils, and Joanna
viii. the

caſion to ſpeak of our Lord's female friends, commonly aſſign the firſt place to *Mary Magdalene*. (See Matt. xxvii. 56, 61. and xxviii. 1. Mark xv. 40, 47. Luke xxiv. 10.) Indeed the precedence may have been partly owing to her age, or rather on account of her rank and ſtation, as ſhe is ſeveral times placed *firſt of all the honourable women of unblemiſhed character*: among whom was our Lord's mother. And undoubtedly an exact decorum was obſerved, according to the *Jeruſalem cuſtom*. Nor were they idle, as *Jerome* ſays; for they provided for our Lord's accommodation in his food and garments: and probably *Mary Magdalene* preſided in the direction of the affairs which were under their care. *Grotius* thinks, it was at her expence chiefly, the ſpices were prepared for embalming the body of *Jeſus*. It is certain then, ſhe was a lady of diſtinction; of a great and noble mind, and of chaſte life and converſation. Her gratitude to *Jeſus* for her miraculous cure, was ſo remarkable, that her ſtory is related with the greateſt honour; and ſhe will ever ſtand fair in the records of fame, and her character and memory be held ſacred, and in eſteem, by all who pay regard to the *word of truth*, rather than to *Jeruſalem fables*.—The *Talmud* ſpeaks of a lewd woman, called *Mary Magadella*, or *the plaiter* [of hair]: An epithet given to all prostitutes in thoſe times, on account of their nicety in point of dreſs: but this has no relation to the name of *Magdalene*: yet this is the great authority of the Church of Rome for prostituting ſo exalted a character in the Gospels, as *Mary Magdalene*, and repreſenting her as an harlot. From that corrupt fountain, then, ſprang up this groſs error, and obtained credit in the darkeſt ages of Popery, almoſt univerſally, and hath continued a popular opinion, to this day; and hath been made ſubſervient to purpoſes, contrary to the doctrine which is according to godlineſs, in fact of Antinomian complexion, however diſguiſed by artful głoſſes and falſe colourings. Wherefore, may all true Proteſtants turn away their eyes and hearts from all ſuch ſpiritual harlotry, perverting the *gospel of God*! forasmuch as there can be no ſolid foundation on which to build the groſs opinions current in Rome papal; what is moſt improbable, nay abſurd to ſuppoſe, viz. that our Lord would have ſuffered a moſt notorious impudent ſtrumpet to be of the company and ſociety of

the wife of Chuza, Herod's steward, and
Sufanna,

Luke
viii.

of honourable women, of known piety and virtue, and of unblemished character, who attended upon his person, and accompanied him in his journeyings.—It is very strange, what hath been reported by some, of her sudden transformation from a *devil* to an *angel* or *saint*; (an idea *not* to be found throughout the Old and New Testament. Read Psalms xv. xxxvii. xliii. and xlv. Eph. iv. 12—32. 1 Pet. ii. 2, 3. 2 Pet. iii. 14—18. and i. 3—10. 1 Tim. vi. 3—5, 11, 12. Phil. iv. 4—9, and it is altogether incredible to suppose that *Jesus* would have suffered her to attend him in his journies, in the company of honourable women, and to administer to him jointly with others of her substance, had her conduct been unreputable in the former part of her life: for though he received such an one as a penitent, and assured her of the forgiveness of her sins, it could not be easily reconciled with the rules of prudence, to admit such a person to a *stated attendance*.—This argument has affected the minds of many learned men. Nor can it be imagined, that any women of distinction and good credit, would admit into their company one who had been under the reproach of a disorderly life. [See Mr. *Jam. Macnight's Harm.* § xliii. p. 134. *Jerome, Grot. ad Luc.* viii. 1. in Matt. xxviii. 1. *Lampe in Joann. Evang.* cap. xix. T. 3. p. 608. *vid. et Basnag. Ann.* 31. Num. xlii.] Permit me briefly to cite a few striking anecdotes of Dr. *Lardner*, from a learned and judicious letter, written by himself, A. D. 1758, to *Jonas Hanway, Esq.*—“*Mary of Magdala* was a woman of distinction. For a while she laboured under some bodily indisposition, which our Lord miraculously healed: for which benefit she was ever after very thankful. So far as we know, her conduct was always regular, and free from censure; and we may reasonably believe, that after her acquaintance with our Saviour, it was edifying and exemplary. I conceive of her, as a woman of a fine understanding, and known virtue and discretion, with a dignity of behaviour becoming her age, her wisdom, and her high station.” [*A pillar of salt*, witnessing against the infamous slander (Matt. xi. 19.) propagated by the Scribes, &c. of that adulterous generation.] “She followed her *divine* Master and Benefactor; she shewed our Lord the greatest respect in his life, at his death, and after it; and she was the first disciple to whom *Jesus* shewed himself after
his

Luke
viii.

Sufanna, and many others which ministered unto him of their substance.

“his resurrection.” Matt. xvi. 9. John xx. 14, 15, 16.—He next gives divers proofs why she could not be *Mary of Bethany*, (John xi. 1.) nor any one of the other women, named in Luke xxiv. 10. and vii. 37, 38.—*Tillement* (ch. of St. *Marie Madeleine*, Mem. Tom. ii.) says, “The most illustrious churches of France, and almost all the learned men of our times, have declared for the distinction of these three persons.” p. 24.—Now I leave it you [*J. Hanway*] to consider, whether they have not some good reason for their judgment, who dislike the inscription, *A Magdalene-house for penitent Prostitutes*. It appears to me, a great abuse of the name of a truly honourable and excellent woman, not deficient in point of chastity, as is vulgarly understood. Her gratitude for her miraculous cure, was so remarkable, that her story is related with the greatest honour; and she will ever stand fair in the records of Fame. But if *Mary’s* shame had been manifest, and upon record, she could not have been worse stigmatized. The title of “The Magdalene Hospital,” carries in it an implication, that she once laboured under the like bad habits with the women placed under the roof of the house, dedicated to *Mary Magdalene*, as the patroness of penitents: which houses with this title, will uphold the popular opinion against the best arguments. These houses so named, will be now monuments erected in a Protestant country, to the dishonour of virtuous women, added to all others of the like kind, which there are already in Popish countries; in which ignorance and superstition prevail to a great degree. Let this house be called *A Charity-House for penitent Women*. *Lardner’s Letters*.

SECT. XV. *At the Feast of Passover, (the second during Christ’s Ministry) Jesus heals an infirm Man at Bethesda, and Sequel.—The Jews Rulers seek to kill Jesus—his Discourse before the Council.—Jesus walks through the Corn Fields—the Pharisees offended at his Disciples rubbing ears of corn on the Sabbath-day.*

At

At the Feast of Passover (the second during Christ's Ministry) Jesus heals an infirm Man at Bethesda, and sequel.

AFTER this, there was (a) a feast of the 1 John v.
Jews, and Jesus went up to Jerusalem.
Now there is at Jerusalem, by the sheep-market, 2
(b) a pool, which is called in the Hebrew
tongue *Bethesda*, having five porches. In 3
these lay a great multitude of impotent folk, of
blind, halt, withered, waiting for the moving
of the waters. For (c) an angel went down 4
at a certain season into the pool, and (d) trou-
bled the water: whosoever then first, after the
troubling

(a) Or, *the Feast of Passover*, called, by way of eminency, *the feast*. See Luke xxiii. 17. Matt. xxvii. 15. Mark xv. 16. John xviii. 39. also, see on Luke vi. 1. below; where it is said, the disciples rubbed the ears of the barley which was ready for reaping at the time of the Passover.

(b) Or, *Reservoir*, or basin of water, named *The House of Mercy* (in Hebrew, *Bethesda*); which had five portico's, piazza's, or covered walks, of a pentagonal form; the cloysters being, probably, built around it. Three of these porches remain to this day, according to *Maundrell's Travels*, p. 108.—It was common, in the East, spacious public baths, and in the cities of the Jews, especially at *Jericho*. [*Joseph. Antiq. lib. xv. cap. 3. § 3. says, in one of them Aristobulus was drowned by Herod's order, as he was swimming.*] See *Lightfoot's Harm. Macnight*, &c.

(c) Or, *Messenger*. (See Heb. i. 14. Acts xii. 11. comp. Psal. xxxiv. 7. and xli. 11. Dan. iii. 28. and vi. 22. John xii. 29.) For the spiritual improvement, read James i. 17. Psal. xli. 3, 4. Matt. xxv. 13. *Cann.*

(d) Dr. *Hammond*, and after him Dr. *Arthur Young*, &c. ascribe this ebullition or emotion of the pool, to natural causes. 'That the daily washing of the entrails of the sacrifices, especially at their great feasts, when so many thousands of them were offered, the congelations of the blood, and what was washed

John
v. troubling of the water, stepped in, was made
5 whole of whatsoever disease he had. And a certain
certain

washed off from the carcases sinking to the bottom, moved
 or troubled the waters, and communicated to them a sanative
 virtue; as it is known the cures which have been performed
 by the application of the warm vital parts of beasts.'—Other
 learned men have supposed this *pool* was remarkable for some
mineral virtues: and *Jerome* tells us, the water was of a very high
 colour. But it is very evident, from the Evangelist's account,
 that both cause and effects, were wholly supernatural; the con-
 trary opinions are full of inconsistency; and the above hy-
 pothesis cannot be true, since the *natural sanatory* qualities
 ascribed to them, could not possibly cure all manner of diseases.
 Occult qualities, said to constitute an universal panacea, are
 downright quackery, and contrary to a sober judgment, to
 common sense, and daily observation. Also many Old Testament
 scriptures might be urged, but are omitted for brevity. Besides,
 it is known, the efficacy of medicine, or mineral waters, is not
 restrained to one particular day or hour only, nor to the first
 person dipped, &c. Wherefore, *St. John* foreseeing, by the
 spirit of prophecy, the corruptions and false glosses of after-
 ages, expresses his meaning so very plainly, that only so-
 phisters, and men void of judgment, can wrest them. (*Jude*,
 ver. 18, 19. 2 *Pet.* iii. 16, 17.) — Ver. 4. At a *certain season*,
 or fixed stated time, he tells us, the water was troubled by some
 invisible agent; which appears to have been ONLY at the first
 and second feasts of Passover, during our Lord's ministry; or,
 the space of some few Sabbaths before, and during *this second*
Passover. This miraculous healing of the water, or *bath of*
Bethesda, had reference to *Numb.* ix. 6, 7. and announced the
 approaching presence of *Messiah*. It was intended to point out
 to the people, that *Ezekiel's* vision (*ch.* xlvii. 9.) of the waters
 issuing out of the sanctuary, was about to be fulfilled: in which
 view is contained a very grand and instructive lesson to spiri-
 tual discerners to look for, and behold with their eyes the King in
 his beauty. (Read *Isa.* xxxiii. 16, 17. and *xc.* 15—17. *Psal.*
xxvii. 4, 11. *xvii.* 4, 5. and *cxiv.* 2, 3, 5, 7. which imagery
 is divine.) It having now answered the design, *viz.* to mani-
 fest the grace, power, and faithfulness of *Jehovah*, and for the
 base ingratitude and unbelief of the great sanhedrim, perhaps,

certain man was there, which had (e) an infirmity thirty and eight years. When Jesus 6
 saw him lie, and knew that he had been now
 a long time in that case, he saith unto him,
 "Wilt thou be made whole?" The impo- 7
 tent man answered him, "Sir, I have no man

John
v.

from this time, *Bethesda* differed nothing from other common baths, but remained a *pillar of salt* (see on Gen. xix. 26. Numb. xviii. 19. 2 Chron. xiii. 5. *Tab. Chron.* Luke xvii. 32. Sect. XXX.) to all generations: and this accounts for the silence of *Josephus* about it; a circumstance that would otherwise have reflected so much honour on the Jews. The curious reader is referred to the reasonings suggested, and well illustrated in *Calvin's* Notes on this story, and *Macnight's Harm.*

(e) The *palsy*, or other incurable disease, of thirty-eight years standing, so that he was helpless to himself, and withal become very poor and friendless: a spectacle of extreme misery! whom but *Christ*, the LORD, the Physician, could cure, (see Jer. viii. 22. 2 Chron. xvi. 12. and xxx. 19, 20. Exod. xv. 26. Psal. ciii. 3. and cxlvii. 3. Matt. iv. 12.) or heal the sore maladies of his body and soul. He beheld this sinner afar off, and comes, without his first seeking to him, and gives him *perfect health*: like as the apostles write, 1 John iv. 19. Eph. ii. 1, 8, 10. Rom. xi. 29, 32, 35, 36.) By the sequel, ver. 14. we are warned by his example, not to indulge our bosom-sins, lest we be left to ourselves, and so filled with the fruits of our own doings, and suffer the natural effects, as this man did, of his former drunkenness or lusts, for so long a season, under the bondage of a perverse and crooked temper, and heart's lust, without the power of gratification. But may we attend to the voice of *God*, in his providences and ordinances, calling us to repentance and holiness of heart and life, that our hearts, like his, being melted by the word of *Christ*, (read Psal. xxix. 4, 11. cvii. 11, 12, 13, 17—20.) we likewise may experience his salvation! But if we continue blind and deaf, and blaspheme, as did the Scribes, we shall be left to perish in our sins, as they were. O may every reader improve to the utmost, the beautiful and blessed instruction this matchless history contains, unto their temporal and eternal salvation!

John
v. “ when the water is troubled, to put me into
8 “ the pool : but while I am coming, another
9 “ steppeth down before me.” Jesus saith
unto him, “ Rise, take up thy bed, and walk.”
9 And immediately the man was made whole, and
took up his bed and walked : and on the same
10 day was the (f) Sabbath. The Jews there-
fore said unto him that was cured, “ It is the
“ Sabbath-day ; it is (g) not lawful for thee
11 “ to carry thy bed.” He answered them,
“ He

(f) See on Luke vi. 1. below. This was on the morning of the same Sabbath-day on which the disciples went through the corn-fields, after the time of evening-prayer.

(g) It seems as if the man, in the joy of his heart, went home in triumph, chusing to walk through the most public streets, that he might tell every one who took notice of his carrying his couch on that high Sabbath, what had happened to him. He had not gone far, before the Jews, (by which is here meant, some members of the *Great Sanhedrim*.) who were going towards *Bethesda*, to observe the multitudes collected together, on account of the blind, the lame, paralytic, and diseased, laid down, waiting for the moving of the water, perhaps before the times of morning and evening-prayer, during the whole Passover-week, when Jerusalem was full of people, from all parts, and could not fail to attract the most public notice, and beget an enquiry, what was the meaning of so uncommon and marvellous a thing. These Jews' rulers stopt the man, and with authority began to rebuke him for breaking the Sabbath by *servile work*, (see Jer. xvii. 20, 21. Neh. xiii. 14—22.) which the law made death, (Exod. xxxi. 14.) but, without discovering any signs of guilt or shame at what he had done, he boldly justified the action ; thinking the word of the Prophet, who could make him whole, a sufficient warrant for carrying his couch. (Comp. John ix. 16, 17, 25, 30—33.) This matter seems to have alarmed the ruler, and those with him, who left the man to go his way, bidding him to tell the Sanhedrim, so soon as he could learn, who it was that so spake to him. Accordingly, when he had carried home his couch,

“ He that made me whole, the same said unto
 “ me, Take up thy bed and walk.” Then 12
 asked they him, “ What man is that which
 “ said unto thee, Take up thy bed and walk.”
 And he that was healed, wist not who it was: 13
 for Jesus had conveyed himself away, a multi-
 tude being in that place. Afterwards Jesus 14
 findeth him in the temple, and said unto him,
 “ Behold, thou art made whole: sin no more,
 “ lest a worse thing come unto thee.”

John
v.

*The Jews Rulers seek to kill Jesus—his Discourse
 before the Council.*

THE man departed, and told the Jews that 15
 it was Jesus which had made him whole.

couch, and made him ready, he went into the temple before morning-sacrifice, there to praise God for his mercies. And behold, as he was coming out of the temple after the morning-sacrifice, Jesus came up to him, (read ver. 14.) who must be known by the multitudes that followed Jesus wherever he went; so that, without being told, he was certified, HE, and none else, was his almighty Benefactor; and perhaps ran with eagerness, to tell the good news, and inform the Sanhedrim Jesus had made him whole. But instead of inciting the like pious emotions in the rulers, it enkindled their envy and fears so far, as captiously and diabolically to pass over the miracle, and seek to put Jesus to death, for teaching others to violate the Sabbath. To this intent they caused him to be brought before them into the council-chamber, to interrogate him: but his reasonings were so powerful and inimitable, they could not take hold of his words: moreover, they feared the people, and had no power over him, because his hour was not yet come.—That Jesus was examined before their most solemn council, for the cure he had wrought on the Sabbath-day, seems confirmed by ver. 33.: and there appears a great deal of propriety and beauty in the *Discourse* (recorded verses 17—46.) considered in this view. See *Fleming's Christology*, vol. ii. p. 296.

John
v.

- 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done
 17 these things on the Sabbath-day. But Jesus answered them, "My Father worketh hitherto,
 18 "and I work." Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his (*h*) Father, making himself equal with
 19 God. Then answered Jesus, and said unto them, "Verily verily, I say unto you, the Son
 "can do nothing of himself, but what he seeth
 "the Father do: for what things soever he
 "doth, these also doth the Son likewise.
 20 "For the Father loveth the Son, and sheweth
 "him all things that himself doth: and he
 "will shew him greater works than these, that
 21 "ye may marvel. For as the Father raiseth
 "up the dead, and quickeneth them, even so

(*h*) *His own father.* This is the plain and literal sense of the original; and imported, that he was truly *Messiah*. In any other sense, it could not be blasphemy, since the *Jews* themselves accounted God *their* Father; (John viii. 41. comp. Hos. i. 10. 1 John iii. 2.) and therefore surely he who was Lord of the Sabbath, had a right to dispense with his own injunction. The force of our Lord's reasoning will appear, by considering his words (ver. 17.) by which he pointed out to them the fulfilment of the prophecy of *Isaiab*, (xl. 9, 10, 11.) And they felt the application, but had not the honesty nor virtue to acknowledge this just claim of *Messiah*. They now acted from the same principle, as in John xi. 47, 48. But our Lord, who knew their thoughts, obliged them to change their ground of accusation, 'his being a false prophet. (See Deut. xiii. 1-5.) The remainder of this discourse then is *Jesus's* witnessing a good confession; as he did afterwards before *Pontius Pilate*, John xviii. 37. 1 Tim. vi. 13. The leading idea of this sublime and interesting discourse to every true believer, will appear very plain to the meanest capacity, if *the Christ* is viewed in the light of *Jehovah tabernacling in the flesh*, as explained in the notes, on John i. 1. and *Appendix*, N^o XX.

" the

" the Son quickeneth whom he will. For 22 John
 " the Father judgeth no man ; but hath com- v.
 " mitted all judgment unto the Son, that 23
 " all men should honour the Son, even as they
 " honour the Father. He that honoureth not
 " the Son, honoureth not the Father which
 " hath sent him. Verily verily I say unto 24
 " you, he that heareth my word, and believeth
 " on him that sent me, hath everlasting life,
 " and shall not come into condemnation, but is
 " passed from death unto life. Verily veri- 25
 " ly, I say unto you, the hour is coming, and
 " now is, when the (i) dead shall hear the
 " voice of the Son of God, and they that hear
 " shall live. For as the Father hath life in 26
 " himself, so hath he given to the Son to have
 " life in himself : and hath given him 27
 " authority to execute judgment also, because
 " he is the Son of man (k). Marvel not 28
 " at this, for the hour is coming in the which
 " all that are in the graves shall hear his voice,
 " and shall come forth : they that have done 29
 " good, unto the resurrection of life, and they
 " that have done evil, unto the resurrection of
 " damnation. I can of mine own self do 30
 " nothing : as I hear, I judge ; and my judg-
 " ment is just, because I seek not mine own
 " will, but the will of the Father, which hath

(i) This may have a two-fold application : *First*, Meta-
 phorically to those dead in sins, who should by his grace be
 quickened and made spiritually alive. (Eph. ii. 1. and v. 14.
 Rom. vi. 13, and context. Jude, ver. 12.) *Secondly*, Literally
 to the dead in *Christ*, 1 Cor. xv. 44, 50. 2 Thess. iv. 15, 16.
 v. 29. 2 Tim. ii. 18.

(k) Connect ver. 27, 28.—to execute judgment also. Because
 he is the Son of man, let not this excite your wonder : for the hour is
 coming, &c. So Chrysostom, Theophylact, Simon, &c.

John
v.

- 31 “ sent me. If I bear witness of myself,
 32 “ (l) my witness is not true. There is another that beareth witness of me, and I
 “ know that the witness which he witnesseth
 33 “ of me is true. Ye sent unto John, and he
 34 “ bare witness unto the truth. But I receive
 “ not testimony from man: but these things I
 35 “ say, that ye might be saved. He was a
 “ burning and a shining light: and ye were
 “ willing for a season to rejoice in his light.
 36 But I have greater witness than that of John:
 “ for the works which the Father hath given
 “ me to finish, the same works that I do, bear
 “ witness of me, that the Father hath sent me.
 37 “ And the Father himself which hath sent me,
 “ hath borne witness of me: (m) ye have nei-
 “ ther heard his voice at any time, nor seen his
 38 “ shape. (n) And ye have not his word
 “ abiding in you: for whom he hath sent, him
 39 “ ye believe not. (o) Search the scriptures,
 “ for in them ye think ye have eternal life,
 40 “ and they are they which testify of me.
 “ And

(l) John viii. 13. Deut. xix. 15, 18, 19. Numb. xxxv. 30. Matt. iii. 17. John i. 29—34.—*Christ* had a heap of witnesses: all the Law and the Prophets—*John* the Baptist—the Spirit—the Miracles he wrought, &c.

(m) *Have ye never at any time heard his voice, or seen his similitude?* read interrogatively.—Comp. Exod. xix. 19. Deut. iv. 12. Heb. xii. 19, 21. Exod. xxxiii. 11, 22, 23. and xxxiv. 35. 2 Cor. iii. 13. *Macnight*.

(n) Read interrogatively, *Do you not regard the declaration he then delivered, that ye believe not him whom he hath sent?* and after this verse, insert ver. 42. *Conject.* p. 105.

(o) Perhaps interrogatively, upbraiding them: *Do you search the scriptures?*—Ver. 40. and yet will not come to me? *Conject.* p. 106. but see *Macnight*. This scripture may be very applicable to the men of this age, (*Athenians* in principle and practice; Acts xvii. 21.) and to many not unlike the *Sadducees* and

“ And ye will not come to me, that ye might 40 John
 “ have life. I receive not honour from men. 41 v.
 “ But I know you, that ye have not the love of 42
 “ God in you. I am come in my Father’s 43
 “ name: and ye receive me not: if another
 “ shall come in his own name, him ye will re-
 “ ceive. How can ye believe, which receive 44
 “ honour one of another, and seek not the
 “ honour that *cometh* from God only? (p) Do 45
 “ not think that I will accuse you to the

and *Essenes*, rich and learned men, at that time, when refined *criticisms* on the *sacred Writings* made the most fashionable branch of learning among the Jews. (See *Joseph. Antiq. Jud.* lib. xx. cap. ult. § ult. and Mr. *Biscoe’s Serm. at Boyle’s Lecture*, p. 89, 90.) They discerned not the truth and simplicity of the word of faith, the gospel of God, (Rom. i. 1, 2. 1 Cor. i. 23—31. ii. 6, 7, 11, 13, 14.) because they were under a false bias and impure heart and mind, (see on John viii. 15. Sect. XXV.) which is the root of unbelief in the men of the present age of light and knowledge.—It is recommended to unlearned Christian readers, destitute of books, who have strong natural parts, capable of improvement, and would understand the arguments for, and discern the grandeur, beauty, and simplicity of true Christian Religion against all the sophistry in the world, to read *Gratius’ Truth of Christian Religion, with Le Clerc’s Notes*, done into English, by *John Clarke*, 1711.: a valuable little book.

(p) Better with the Syriac, interrogatively, *Do you think?* (see *Conject.* p. 106.)—*That Moses, in whom you trust, is your accuser.* This is one of the most expressive passages that can be imagined: in which *Moses*, their great law-giver, is represented as looking down with *indignation* on those *elders*, who gloried in being the most distinguished of *his disciples*; and seeing how injuriously they treated *JESUS, the Great Prophet*, turning himself to God with a severe *accusation* against them, and urging *his own predictions* as an aggravation of their inexcusable infidelity. *Christ* might perhaps refer to what *Moses* had written. (Gen iii. 15. xxii. 18. and xlix. 10. Deut. xviii. 18, 19.) *Doddr. Fam. Exp.* § 48. p. 319.

John v. 46 " Father : there is one that accuseth you,
 " even Moses in whom ye trust. For had
 " ye believed (*q*) Moses, ye would have be-
 " lieved me : for he wrote of me. But if ye
 " believe not his writings, how shall ye be-
 " lieve my words ?"

*Jesus walks through the Corn Fields—the Phari-
 sees offended at his Disciples rubbing the Ears
 of Corn on the Sabbath-day.*

Luke vi. I * AND it came to pass on the second Sabbath
 after the first, (*r*) that he went through the corn-
 fields : and his disciples plucked the ears of
 corn, and did eat, rubbing them in their hands :
 Matt. xii. I * For his disciples were an hungred. * And
 Luke vi. 2 certain of the Pharisees said unto them, " Why
 " do ye that which is not lawful to do on the
 Matt. xii. 2 " Sabbath-days ?" * Likewise, when the Pha-
 Mark ii. 24 risees saw it, they said unto him, * " Be-
 25 " hold, (*s*) why do they on the Sabbath-day
 " that which is not lawful ?" And he said
 unto

(*q*) *i. e.* The Writings of *Moses*, which are daily read in
 your synagogues, you would have believed me ; for these
 writings describe me, not by types and figures only, but by
 particular and direct prophecies. (See Gen. iii. 15. and xlix. 10.
 Deut. xviii. 18, 19.) Hence, in the latter clause he signifies,
 if they gave no credit to, or overlooked all these notices, they
 neither could nor would see and believe in the promised
Messiah present amongst them, but should be cut off, as withered
 branches. (John xv. 5, 6. Matt. xxi. 19, 20. and xxiii. 32, 39.
 Acts xiii. 41, 46.) See *Macnight's Harm.*

(*r*) Or, *The first second-day Sabbath* ; *i. e.* the ordinary Sab-
 bath happening in the Passover-week ; probably the very Sab-
 bath that was honoured with the cure of the paralytic, at
Bethesda. *Macnight.*

(*s*) It being the Sabbath-day, in the evening *Jesus* retired to
 lodge at some village, at the distance of a Sabbath-day's jour-
 ney

unto them, "Have ye never read what David
 "did when he had need, and was an hungered;
 "he, and they that were with him? How he 26
 "went into the house of God, in the days of
 "Abiathar the high-priest, and did eat the
 "shew-bread which is not lawful to eat, but
 "for the priests, and gave also to them which
 "were with him? * Or have ye not read 5 Matt.
 "in the law (t), how that on the Sabbath-days xii.
 "the priests in the temple profane the Sabbath,
 "and are blameless? But I say unto you, 6
 "that

ney only from Jerusalem, with his disciples, and attended, as usual, with a train of followers; among whom were Pharisees who followed him from place to place, as malicious spies, on all his discourses and actions. They were offended at the disciples rubbing in their hands the husks of the barley, to break off the beards and husks, in order to eat the grain; being very hungry with fasting all the day, having attended on their master, (so intent was he about the work he came to do.) For notwithstanding it was lawful to eat of the standing corn, (see Deut. xxiii. 25:) yet they perversely judged the *rubbing* the barley a kind of *reaping* and *dress*ing the grain, which was forbidden on the *Sabbath*. For this action they reprove the disciples; who take no notice of what they said, being intent to eat a little; or near enough for *Jesus*, to see them, and hear the charge against them, yet forbade them not: upon which contemptuous silence, they address *Jesus*, saying angrily, *Wilt thou permit thy disciples to do that which is unlawful, without reproof?* *Jesus's* answer exposed the incorrigible wickedness of their hearts: (like as the wise man says, Prov. xxvi. 5.) he urges the example of *David*, (1 Sam. xxi. 6.) in the days of *Abiathar*, (who was afterwards the *high-priest*, and then officiated as *sagan* for his father *Abimelech*) whose necessity was judged a sufficient excuse for dispensing with such a ceremonial institution. (See Lev. xxiv. 5—9.) *Macnight. Dodd.*

(t) Or, *Have ye not, in reading the law, observed, [that is the meaning; for these words are not found in the law] how that, &c.—and for all that, are guiltless?* (See Numb. xxviii. 9, 10.)

"If therefore, as yourselves allow the servile work that necessarily attended the priest's office on the Sabbath, is justifiable,
 "how

216 THE EVANGELICAL HISTORY OF

- Matt.
xii. “ that in this place is one greater than the
7 “ temple. But if ye had known what this
“ meaneth, I will have mercy and not sacrifice,
“ ye would not have condemned the guiltless.”
- Mark
ii. 27 * And he said unto them, “ The Sabbath was
“ made for man, and not man for the Sabbath :
- Matt.
xii. 8 “ therefore the Son of man is LORD * even
“ of the Sabbath-day.”

“ how much more then that of my disciples rubbing in their
“ hands a few ears of barley to eat, to support life, while they
“ are engaged in a much more important work, in attending
“ upon the *Son of man* in his ministry? For, in this place, is
“ *ONE greater than the temple*,” [pointing to his body, (as John
ii. 21.) the inhabitation of the Divinity]: or, as some copies
read, *He that is here, is greater than the temple*. Or, it may be
understood of the work of the gospel: according to which in-
terpretation, the reading *a greater work* instead of *a greater per-
son*, (which is authorized by so many manuscripts) will have a
peculiar elegance. There is a much more noble work carrying
on; more important and necessary than any thing that is done
in the temple-service and observance of the ceremonial law,
the curing diseases, and instructing of mankind in the doc-
trine of the kingdom. “ But if ye had known the meaning of that
“ saying of *Hosea*, (ch. vi. 6.) *I will have mercy and not sacri-
“ fice ONLY. — I delight in mercy more than in sacrifice* ;” for this
is the Hebrew form of comparison. (See Matt. xxiii. 23. &c.)
— The two following texts (Mark ii. 27. and Matt. xii. 8.)
stand in connection, and contain an exalted improvement of
what he had been saying: That the Sabbath of rest, instituted
in the law, was typical, and looked unto the Sabbath of rest:
in faith of which, the holy patriarchs, and holy seed, lived and
died (read Heb. xi.) of which *sabbatizing*, the SON OF MAN was
the LORD, the *Light and Glory*. (See Matt. xiii. 43. Rev. xxi.
3, 10, 22, 23.) See *Macnight's Harm.* p. 145, &c.—*Doddr.*
Fam. Exp. § xlix. p. 324.

SECT. XVI. *Jesus, after teaching in the Synagogue on the Sabbath-day, cures a man, whose right-hand was withered. —The Pharisees privately take council with the Herodians to destroy Jesus—he withdraws to the Sea—he cures a man blind and dumb.—The Pharisees and the Scribes say, he casteth out Devils by Beelzebub.—Certain Scribes and Pharisees demand a Sign.—Jesus's Mother and Brethren wait without to speak to him—his Answer, upon one telling him of it.*

Jesus, after teaching in the Synagogue on the Sabbath-day, cures a man, whose right-hand was withered.

AND when he was departed thence, * it 9
 came to pass also on another Sabbath, 6
 (a) that he entered into the synagogue and
 taught; and there was a man, whose right hand
 was withered. And the Scribes and Phari- 7
 fees watched him, whether he would heal on
 the Sabbath-day, that they might find an ac-
 cusation against him. But he knew their 8
 thoughts, and said to the man which had the
 withered hand, “ Rise up, (b) and stand forth
 “ in the midst.” And he arose, and stood forth.
 * And

Matt.
 xii.
 Luke
 vi.

(a) As he journeyed from Jerusalem, after the passover, to-
 wards Capernaum, in some town on the road, he went into
 their synagogue, (Matt. xii. 9.) and taught, as was his custom;
 and after that, by a word speaking, wrought a notable miracle.
 —Here again, the Scribes and Pharisees watched him, whether
 he would heal on the Sabbath-day; as they did after this.
 John ix. 14. Sect. XXVI. and Luke xiii. 24. and xiv. 1.
 Sect. XXIX.

(b) *Jesus* would have this man shew himself to the whole
 congregation, that at beholding his withered *right* hand, borne
 up by the other, it might, as it naturally did, excite pity and
 compassion. This defeated the malice and hypocrisy of the
 priests,

218 THE EVANGELICAL HISTORY OF

- Matt. xii. Luke vi. 10 * And they asked him, saying, "Is it lawful
9 "to heal on the Sabbath-days?" * Then
said Jesus unto them, "I will ask you one
"thing, Is it lawful on the Sabbath-days to
"do good or to do evil? to save life, or to
Mark iii. 4 "destroy it?" * But they held their peace.
Mat t. xii. 11 * And he said unto them, "What man shall
"there be among you, that shall have one
"sheep, and if it fall into a pit on the
"Sabbath-day, will he not lay hold on it,
12 "and lift it out? How much then is a man
"better than a sheep? wherefore it is lawful
Mark iii. 5 "to do well on the Sabbath-days." * And
when he had looked round about on them all,
(c) with anger, being grieved for the hardness
of their hearts, he said unto the man, "Stretch
"forth thine hand." And he stretched it out,
and his hand was restored whole as the other.
Luke vi. 11 * And they were filled with madness, and

priests, whom Jesus knew were intent to raise an outcry of the people against him, for *pretended* profanation of the Sabbath, while themselves were grossly prophaning it by an action which would have polluted any day; in seeking an opportunity to murder him. (See Psal. lvi. 5, 6.) When they saw him going to perform the cure, they question him, *What, is it lawful?* in order to entrap him; so that, if he declared it lawful, in opposition to the definition of the doctors, he might appear odious in the eyes of the people; or, if he gave no answer, his silence, as it implied an affirmation of its unlawfulness, would render him inexcusable, and give the better colour to their accusation.

(c) Like as Jesus knew the faith of the woman in the crowd, (Mark v. 32.) he knew likewise the workings of the heart of every one present; and looking at one distinctly, who secretly imagined evil against him, he made them their own self-accusers, and marked them out to the audience: which cut them to the heart. (See Acts vii. 54, 57.)

communed

communed one with another what they might do to Jesus.

Luke
vi.

The Pharisees privately take counsel with the Herodians to destroy Jesus—he withdraws to the Sea.

* AND the Pharisees went forth, and straightway took council with the (d) Herodians against him, how they might destroy him. * But when Jesus knew it, he withdrew himself from thence * with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. * And he healed them all, and charged them that they should not make

6 Mark iii.
15 Matt. xii.
7 Mark iii.
8
15 Matt. xii.
16

(d) *The domestics, or courtiers of Herod, (see on Matt. xxii. 16. Sect. XXIV.) who, from their high regard for Herod, would naturally be zealous for the authority of the Romans; by whose means Herod was made, and continued King: and it is probable, as Dr. Prideaux conjectures, (Connect. vol. ii. part 2. 60. 5 ad fin.) that they might incline to conform to them in some particulars, which the law would not allow of; and particularly in the admission of images, though not in the religious, or rather idolatrous use of them. Herod's attempt to set up a golden eagle over the east gate of the temple, is well known. (See Joseph. Antiq. lib. xvii. cap. 6. [al. 8.] § 1—3.) These sycophants would, no doubt, defend it; and the same temper might discover itself in other instances. On all these accounts, they were most diametrically opposite to the Pharisees; so that both zealously uniting in a conspiracy to destroy Jesus by a public prosecution, or by a private assassination, is a very memorable proof of the keenness of that malice, which would thus cause them to forget so deep a quarrel with each other. — L'Enfant, Dodd. &c.*

him

220 THE EVANGELICAL HISTORY OF

- Matt. xii. 17 him known : that it might be fulfilled which was spoken by Esaias the prophet, saying,
 18 “ (e) Behold, my servant whom I have chosen;
 “ my beloved in whom my soul is well pleased :
 “ I will put my Spirit upon him, and he shall
 19 “ shew judgment to the Gentiles. He shall
 “ not strive, nor cry, neither shall any man
 20 “ hear his voice in the streets. A bruised
 “ reed shall he not break, and smoking flax
 “ shall he not quench, till he send forth judg-
 21 “ ment unto (f) victory. And in his name
 Mark iii. 9 “ shall the Gentiles trust.” * And he spake
 to his disciples, that a small ship should wait
 on him, because of the multitude, lest they
 10 should throng him. For he had healed many,
 insomuch, that they pressed upon him for to
 11 touch him, as many as had plagues. And un-
 clean spirits, when they saw him, fell down
 before him, and cried, saying, “ Thou art the
 12 “ Son of God.” And he straightway charged
 them, that they should not make him known.

*He cures a man blind and dumb—the Pharisees
 and the Scribes say, he casteth out Devils
 by Beelzebub.*

- Matt. xii. 22 THEN was brought unto him one possessed
 with a devil, blind and dumb : and he healed
 him ; insomuch that the blind and dumb both
 23 spake and saw. And all the people were
 amazed, and said, “ Is this the son of David ? ”
 24 But when the Pharisees heard it, they said,

(e) Isa. xlii. 1—4. which proves the meekness and patience
 of Jesus, and his design not to set up his kingdom by the force
 of his arm, but by the power of his arguments. *A Friend.*

(f) The glorious victory of truth, in the establishment of his
 kingdom, and the dissolution of the Jewish state.—See *Appendix*
 on the *Chronology*. *L'Enfant, Doddr. &c.*

OUR SAVIOUR JESUS CHRIST.

221.

" This fellow doth not cast out devils, but by
 " Beelzebub the prince of the devils." * And 22 Matt.
 the Scribes which came down from Jerusalem, xii.
 said, " He hath Beelzebub, and by the prince Mark
 " of the devils, casteth he out devils." And 23 iii.
 he called them unto him, and said unto them in
 parables, (* For Jesus knew their thoughts) 25 Matt.
 and said unto them, " Every kingdom divided xii.
 " against itself, is brought to desolation: and
 " every city or house divided against itself, shall
 " not stand. And if Satan cast out Satan, he 26
 " is divided against himself; how shall then his
 " kingdom stand? And if I by Beelzebub 27
 " cast out devils, by whom do (*g*) your children
 " cast them out? therefore they shall be your
 " judges. But if I cast out devils by the 28
 " Spirit of God, then the kingdom of God is
 " come unto you. Or else, how can one en- 29
 " ter into a (*b*) strong man's house, and spoil
 " his goods, except he first bind the strong
 " man? and then he will spoil his house.
 " He that is not with me, (*i*) is against me; 30
 " and he that gathereth not with me, scattereth
 " abroad. * Verily I say unto you, all * *man-* 28 Mark
 " *ner of* * sins shall be forgiven unto the sons of iii.
 " men, and blasphemies wherewithsoever they

(*g*) *i. e.* The disciples of the Pharisees, or their country-
 men in general: (see Acts ix. 13.) such kind of exorcists prac-
 tising the customs of the Heathen, had been in Israel ever since
 their captivities; from whence they became addicted to magic,
 and the black arts.—The reprehension of *Christ* contains the
 justest sarcasm and abhorrence of their pride: which appears
 from his appeal to themselves.

(*b*) The house of the strong man, is every unrenewed heart,
 exercising the lusts of the flesh, and of the mind. *Macnight.*

(*i*) *Christ* and *Belial* divide all the world.

" shall

- Matt. 31 " shall blaspheme : * but the blasphemy (*k*)
 xii. " against the Holy Ghost shall not be forgiven
 32 " unto men. And whosoever speaketh a
 " word against the Son of man, it shall be
 " forgiven him : but whosoever speaketh against
 " the Holy Ghost, it shall not be forgiven him,
 " neither in this world, neither in the world to
 Mark 30 " come." * Because they said, " He hath
 iii. 33 " an unclean spirit." " Either make the
 Matt. 34 " tree good, and his fruit good, or else make
 xii. " the tree corrupt, and his fruit corrupt : for
 34 " the tree is known by his fruit. O gene-
 " ration of (*l*) vipers, how can ye, being evil,
 " speak good things ? for out of the abundance
 35 " of the heart the mouth speaketh. A good
 " man, out of the good treasure of his heart,
 " bringeth forth good things : and an evil man,
 " out of the evil treasure, bringeth forth evil
 36 " things. But I say unto you, that every
 " (*m*) idle word that men shall speak, they
 " shall give account thereof in the day of
 37 " judgment. For by thy words thou shalt
 " be justified, and by thy words thou shalt be
 " condemned."

Certain Scribes and Pharisees demand a Sign.

38 THEN certain of the Scribes and of the Pha-

(*k*) Maliciously speaking evil of our Saviour's miracles, against the convictions of their own consciences : or, as a Friend observes, The sin of *Peter* and *Paul* united ; one loved *Jesus* though he denied him ; the other hated him, but did not know him.—See *Appendix*, N^o XXVII.

(*l*) *i. e.* You spawn of the old Serpent.

(*m*) If of every vain word, much more every reproachful word.

risees

risees answered, saying, (*n*) "Master, we would
 " see a sign from thee." But he answered 39
 and said to them, "An evil and (*o*) adulterous
 " generation seeketh after a sign, and there
 " shall no sign be given to it, but the sign of
 " the prophet Jonas. For as Jonas was 40
 " three days and three nights in the whale's
 " belly; so shall the Son of man be three days
 " and three nights in the heart of the earth.
 " The men of (*p*) Nineveh shall rise in judg- 41
 " ment with this generation, and shall condemn
 " it, because they repented at the preaching of
 " Jonas; and behold a greater than Jonas is
 " here. The queen of the south shall rise up 42
 " in the judgment with this generation, and
 " shall condemn it: for she came from the
 " uttermost parts of the earth to hear the wis-
 " dom of Solomon, and behold a greater than
 " Solomon is here. When (*q*) the unclean 43
 " spirit is gone out of a man, he walketh
 " through dry places, seeking rest, and findeth
 " none.

Matt.
xii.

(*n*) Perhaps, tauntingly; as John i. 25. See note (*n*) p. 59.
 and note (*o*) p. 73. on John ii. 18.

(*o*) Isa. lvii. 3. Psal. cxliv. 7. On my death and resurrection,
 it shall be manifested. (Rev. xviii. 2. Mark xiii. 19.)—
 See *Joseph. Dodd.* § 63.

(*p*) Ezek. xvi. 51, 52. Heb. xi. 7.

(*q*) Luke xi. 24. *q. d.* It shall happen to this nation, for
 their impenitence and unbelief, as to a man, out of whom the
 devil was once cast, but returns again with many companions:
 for the devil was, in some sort, cast out from among them by the
 preaching of the gospel, and driven to seek his habitation
 among the Gentiles; where yet he'll find no rest, whenever the
 gospel comes to be preached to them.—Ver. 44. But now, by
 the just judgment of God for their unbelief, he shall be permit-
 ted to return to the Jews again, and take up his residence
 among them. Finding that *Christ* has gotten little or no ad-
 mission among them, but that they were filled with wickedness,
 and thereby fitted for the entertainment of the unclean spirit,
 who

Matt.
xii.

- 44 “ none. Then he saith, I will return into
 “ my house from whence I came out; and
 “ when he is come, he findeth it empty, swept,
 45 “ and garnished. Then goeth he, and taketh
 “ with himself seven other spirits more wicked
 “ than himself, and they enter in and dwell
 “ there: and the last state of that man is worse
 “ than the first. Even so shall it be also unto
 “ this wicked generation.”

who delights in such furniture, as swine do in mire. *Clark.*—
 To conclude: In allusion to the occasion of the dispute, our
 Lord finished his defence, with the parable of the possessed
 person; who, after having had the devil expelled out of him,
 received him back again, and thereby was brought into a worse
 condition than ever. Ver. 43. When convictions are raised in
 the minds of a sinner, whether by God's word, or by the chas-
 tisements of his providence, the devil is vowed out of him, and
 the man forms many strong resolutions against his sins. The
 evil spirit thus expelled, walks to and fro in desert places, seek-
 ing to seduce Christ's subjects from their allegiance: but
 meeting with little opportunity of gratifying his malicious dis-
 positions in these solitudes, he leaves them, in hopes of getting
 access into his former habitation. Ver. 44. When, notwith-
 standing the man had so peremptorily resolved against his sins,
 the devil findeth him void of all his former convictions, good
 thoughts, and resolutions; but at the same time, completely
 furnished with his lusts and passions, and every thing that can
 make him a commodious habitation for an evil spirit. Ver. 45.
 Then taketh he a great many, &c. They get easy access, and
 take a sevenfold stronger possession of him than they had before:
Even so shall it be also to this wicked generation, who resist the
convictions which my doctrine and miracles have raised in them.
 This parable therefore is designed to teach men in every age
 the danger of resisting their convictions, and of breaking
 through their resolutions; the effect being commonly to ren-
 der them much more obdurate and abandoned than before.
 (2 Pet. ii. 20, &c.) *Macnight.*

Jesus's

Jesus's Mother and Brethren wait without to speak to him — his Answer, upon one telling him of it.

WHILE he yet talked to the people, behold, 46 Matt. xii.
his mother and his brethren stood without, desiring to speak with him. Then one said 47
unto him, "Behold, thy mother and thy brethren stand without, desiring to speak with 48
thee." But he answered and said unto 49
him that told him, (r) "Who is my mother? and who are my brethren?"
And he stretched forth his hand towards his disciples, and said, "Behold my mother, and
my brethren. For whosoever shall do the will of my Father which is in heaven, the
same is my brother, and sister, and mother."

(r) Mr. Macnight observes, that this short speech, related by the Evangelist with great simplicity, is, without his seeming to have designed it, one of the finest encomiums imaginable; nor could the most elaborate panegyric have done *Jesus Christ* and his religion half the honour which this divine sentiment hath done them, *Whosoever shall do the will of my Father, &c.*

SECT. XVII. *Christ teaching by the sea-side, enters into a ship — delivers the Parable of the Sower. — The lighted Lamp. — The Good Seed of the Field — and Tares sown among the Wheat. — The Seed that sprang up imperceptibly. The Grain of Mustard-Seed — Leaven. — Jesus privately expounds the Parables to the Disciples. — The Gospel like unto Hid Treasure — One Pearl — A Net — A Scribe.*

*Christ, teaching by the sea-side, enters into a ship—
delivers the Parable of the Sower.*

Matt. xiii.	1	T HE same day went Jesus out of the house,	
Mark iv.	1	and sat by the sea-side.	* And he began
Luke viii.	4	again to teach: and there was gathered unto him a great multitude;	* and much people
		out of every city, (a) * so that he entered into a ship, and sat in the sea, and the whole multi-	
Mark iv.	2	tude was by the sea on the land.	And he

(a) The learned Author of *Conject. on N. T.* proposes this reading of the following clause in Mark, ver. 1. *So that he entered into the vessel on the sea, and sat down.* Conject. p. 353. R. —There is a very easy solution of a seeming difference of Matt. xiii. 1. from Mark iv. 1. by supposing (what seems to be the truth) viz. That when Jesus first went down to the sea-side to teach the multitude, which followed him wherever he went, he sat on the sea-shore, (as Matthew writes) so as to be seen and heard of all the people: but during the time that he made a pause in his discourse, to give his hearers time to digest what he had spoken, before that he proceeded farther, (as was our Lord's custom) a very great croud of people were gathered about him, by the arrival of many from different parts, having heard where Jesus was teaching; upon which, as it was now *ebb-tide*, (a sea-term for the falling off of the salt water) Jesus arose, and walked on the hard and dry sea-sand, and went up into a fishing-vessel, and there sat and began again to teach the multitudes, now increased to an incredible number.—How very grand and affecting a sight this! to behold so prodigious an auditory hanging upon Jesus's words; and beautifully arranged, that every one might see and hear the LORD; the sea-shore being (as Mr. Macnight conjectures) in a circular form, after the manner of an amphitheatre. This is an ingenious and most probable conjecture: that as our Lord so frequently taught by the sea-side, so he would choose some such convenient haven to be found in the sea of Galilee, where the adjoining mountains broke off the violence of the wind, and made a smoother sea.

OUR SAVIOUR JESUS CHRIST.

227

taught them many things by parables, and said unto them in his doctrine, "Hearken, behold, 3 Mark iv.
 "there went out a sower to sow *his seed: 5 Luke viii.
 "and as he sowed, some fell by the way-side,
 "and it was trodden down, and the fowls of
 "the air devoured it. * Some fell upon 5 Matt. xiii.
 "(b) stony places, where they had not much
 "earth: and forthwith they sprung up, be-
 "cause they had no deepness of earth: and 6
 "when the sun was up, they were scorched;
 "and because they had not root, * and 6 Luke viii.
 "lacked moisture, they withered away. And 7
 "some fell among thorns, and the thorns
 "sprang up with them, and choaked them,
 "And they yielded no fruit. And others fell 7 Mark iv.
 "on good ground, and did yield fruit that 8
 "sprang up and increased, and brought forth
 "some thirty, and some sixty, and some an
 "hundred." * And when he had said these 8 Luke viii.
 things, he cried, "He that hath ears to hear,
 "let him hear." * And when he was alone, 10 Mark iv.

(b) Or, *A rock* (Luke viii. 6.) whence the roots received no benefit from the rain, nor having depth of earth to retard the blade, it hastily appeared above ground, and the heat of the sun caused both to perish. So likewise the thorns and briars (Heb. vi. 8.) not only took away all the nourishment of the earth, but shaded it from the prolific influences of the light and dew of heaven, &c. the secret causes of vegetation. (Deut. xxxij. 2, 24, 32. and xxxiii. 13—16. Gen. xlix. 22.) — There is far more learning in these scriptures, than many are aware of; as is hinted in *Appendix*, XXVII.—If the grand and interesting spiritualities, held forth in the divine similitudes, were duly attended to; as also, what the title of Dr. *Andrew Wilson's* excellent little book imports, viz. *The Creation the Ground-work of Revelation, and Revelation the Language of Nature*,—the parabolic language of holy writ would be found to contain treasures of wisdom and learning far above all human wit or devices.

Q2

they

Matt.
xiii.

- they that were about him with the twelve, asked
 10 of him, * "Why speakest thou unto them
 11 "in parables?" He answered and said unto
 them, "Because it is given unto you to know
 "the mysteries of the kingdom of heaven, but
 12 "unto them it is not given. For whoso-
 "ever hath, to him shall be given, and he shall
 "have more abundance: but whosoever hath
 "not, from him shall be taken away, even that
 13 "he hath. Therefore speak I to them that
 "are without, in parables; because they see-
 "ing, see not; and hearing, they hear not,
 14 "neither do they understand. And in them
 "is fulfilled the prophecy of Esaias, which
 "saith, (c) By hearing ye shall hear, and shall
 "not understand; and seeing, ye shall see,
 15 "and shall not perceive. For this people's
 "heart is waxed gross, and their ears are dull
 "of hearing, and their eyes they have closed;
 "lest at any time they should see with their
 "eyes, and hear with their ears, and should
 "understand with their heart, and should be
 16 "converted, and I should heal them. But
 "blessed are your eyes, for they see; and your
 17 "ears, for they hear. For verily I say unto
 "you, that many prophets and righteous men
 "(d) have desired to see those things which ye
 "see, and have not seen them: and to hear
 "those things which ye hear, and have not
 9 "heard them." * And his disciples asked him,
 saying, "What might this parable be?"
 * And he said unto them, "Know ye not this
 "parable? (e) and how then will ye know all

Luke
viii.

(c) Isa. vi. 9, 10. Deut. xxxii. 15.

(d) Exod. xxxiii. 18. John viii. 56. Psal. cxix. 174. 1 Pet.
i. 10-12. Luke ii. 25, 30, 32.

(e) Jer. iv. 3. Hos. x. 12.

"parables?"

- “ parables ? * Hear ye therefore the parable 18 Matt.
 “ of the sower. * Now the parable is this : 11 xiii.
 “ The seed is the word of God. Those by 12 Luke
 “ the way-side, are they that hear : then viii.
 “ cometh the (f) devil *immediately*, and taketh
 “ away the word out of their hearts, lest they
 “ should believe and be saved. They on the 13
 “ rock, are they which when they hear, receive
 “ the word with joy ; and these have no root,
 “ which for a while believe, and in the time of
 “ temptation fall away : * for ^d when affliction 17 Mark
 “ or persecution (g) ariseth for the word’s iv.
 “ sake, immediately they are offended. They 18
 “ which

(f) Comp. Matt. xiii. 19, Mark iv. 15. The *wicked one*,
Satan, or the adversary ; [the spiritual adulterers in *Eden*, in
 Genesis and Proverbs] who is properly said to come and catch
 away the word from this sort of hearers ; not because he has
 power to rob men of their knowledge or religious impressions
 by any immediate act, but because they expose themselves
 through carelessness to the whole force of the temptations he
 lays in the way of their ruling lusts and passions, (James iv.
 7, 8. i. 14, 15. 1 Pet. v. 6—11.) which, like so many hungry
 fowls, fly to, and quickly eat up the good seed sown. Such is
 the tumult of unhallowed passions, as to render them inatten-
 tive, or disturbed in hearing, or fascinated, or so hard of heart,
 to believe and repent, that every good impression vanishes, and
 leaves no abiding tincture of the graces and virtues of the Spi-
 rit, the saving fruits of faith. *Macnight, &c.*

^d Matt. xiii. 21. Luke viii. 13.

(g) “ It hath been observed, that Persecution is as insepa-
 “ rable from the word, and professors of it, as beams from the
 “ sun, and heat from the fire, (Matt. xvi. 24. 2 Tim. iii. 12.)
 “ where the word ALL (in *Tim.*) admits of no exception, no
 “ exemption. And why ? because, *First*, *Christ* hath foretold
 “ it ; (see Matt. x. 22. John xvi. 33.) so did his apostles,
 “ (1 Theff. iii. 4.) *Secondly*, *Christ* and his cross are insepa-
 “ rable, in respect of God’s glory : for now he is glorified,
 “ 1. In his Power and Care, supporting, strengthening, and
 “ comforting his children ; and in greatest trials, giving the
 “ greatest

230 THE EVANGELICAL HISTORY OF

- Mark iv. 19 “ which are sown among thorns, *are* such as
 “ hear the word, and the cares of this
 “ world, *and* the deceitfulness of riches (*b*),
 “ and the lusts of other things entering in,
 “ choke the word, and it becometh unfruitful.
 Luke viii. 15 “ * But *they* on the good ground, are they
 “ which in an honest and good heart, having
 “ heard the word, keep it, and bring forth fruit
 Mark iv. 20 “ with patience, * some thirty fold, some
 “ sixty, and some (*i*) an hundred.”

The lighted Lamp.

(*k*) AND he said unto them, “ Is a candle
 “ brought

“ greatest victories. *2dly*, In his Wisdom ; which bringeth
 “ good out of evil, and light out of darkness. Out of the
 “ eater he brings meat : as a skilful physician tempers poison
 “ to a remedy. Out of the evil wills of men, he brings forth
 “ his own righteous will, and much good to his afflicted ser-
 “ vants, who are kept on work, and walking on : who, if they
 “ were evil still, would, as still bodies, fill with bad humours,
 “ and grow as full of lusts, as untilled grounds of weeds, or
 “ standing waters of mud. They must be stirred out of the
 “ *dead sea* of prosperity, in which, commonly no grace liveth,
 “ to keep life and motion in their faith, fear, prayer, love, &c.
 “ *4thly*, He is glorified in his Truth ; for persecution draws out
 “ confession, and publishing of his truth : as *Paul's* bonds
 “ *were famous* in all the judgment-halls ; and the persecution
 “ raised at *Jerusalem* against the disciples, dispersed them, and
 “ the truth by them.” Acts viii. 1, 2.—The Parable of the
 Sower hath been beautifully illustrated and improved by
 Dr. Thomas Taylor, on Luke viii. 4—8. 3d edit. in 4to.

(*b*) See Matt. xiii. 22. and Luke viii. 14. comp. Ezek.
 xxxiii. 31, 32. 1 Tim. vi. 9, 10. 2 Tim. iv. 10. and ii. 4.
 Prov. xi. 28—30.

(*i*) Gen. xxyi. 12. Mark x. 30.

(*k*) See Luke viii. 16. as a direct *negation* ; whereas *Mark*
 expresses it as a *question* : as a commentator hath observed, and
 proposes, “ Whether in some of these instances, *Christ* might
 “ not

OUR SAVIOUR JESUS CHRIST.

231

“brought to be put under a bushel, or under a
 “bed (1)? and not to be set on a candlestick?
 “* For nothing is secret that shall not be 17
 “made manifest: neither any thing hid, that
 “shall not be known, and come abroad.
 “* If any man have ears to hear, let him 23
 “hear.” (m) And he said unto them, 24
 “Take heed what you hear: with what mea-
 “sure ye mete, it shall be measured to you:
 “and unto you that hear, shall more be given.

Mark
iv.

Luke
viii.

Mark
iv.

“not immediately repeat the thought a second time, in nearly
 “the same words, (or with some difference) in order to fix
 “some very memorable passage on the minds of his hearers;
 “who, to be sure needed *line upon line*, &c. (Isa. xxviii. 9 to
 “13.) In this view, he will appear like a *Father* instructing
 “his children; and perhaps if more of this familiar and con-
 “descending method was practised in *our sermons*, the souls of
 “the people might be more edified; and consequently the
 “end of *Christian ordinances*, (which are by no means the
 “*applause* of those who administer them) might be more effec-
 “tually answered.” Doddr. Sect. lxvi. p. 424.

(1) When *Jesus* had ended his interpretation of the Parable
 of the Sower, he did not direct his discourse to the people, but
 continued speaking to the disciples, shewing them by the simi-
 litude of the *lighted lamp*, the use they were to make of this,
 and of all the instructions he should give them.—As lamps are
 lighted, (see Matt. v. 14, 15, 16.) so the understandings of
 the disciples should be illuminated, that they might fill the
 world with the delightful light of truth. Farther: Although
 some of the doctrines of the gospel were then concealed from *the*
people, on account of their prejudices, yet they should all, *in due*
time, be preached openly and plainly throughout the world;
 for which reason it became them, to whom *God* had given
 both capacity, and an opportunity of hearing these doctrines,
 to hear them with attention. Luke viii. 17.

(m) Because it was a matter of great importance, that
 those who were chosen to publish *Christ's* doctrine through the
 world, should listen to his sermons with the closest attention,
 he repeated his admonition, (Mark, ver. 23, 24.) *Take heed*

Q 4

WHAT

232 THE EVANGELICAL HISTORY OF

Luke
viii. 18 * Take heed therefore how ye hear: for
“ whosoever hath, to him shall be given;
“ and whosoever hath not, from him shall be
“ taken, even that which he seemeth to
“ have.”

*The good Seed of the Field,—and Tares sown among
the Wheat.*

Matt.
xiii. 24 * ANOTHER parable put he forth unto them,
saying, “ The kingdom of heaven is likened
“ unto a man which sowed good seed in his
25 “ field: but while men slept, his enemy
“ came and sowed (*n*) tares among the wheat,
26 “ and went his way. But when the blade
“ was

WHAT ye hear: with what measure ye mete, it shall be measured to you:—‘ As ye have the charge of preaching the gospel committed unto you, in proportion to the fidelity wherewith you discharge that trust, so shall it fare with you, not only in point of future reward, but even in respect of present privileges.’ And unto you that hear [*aright,*] shall more be given: agreeable to that law of the divine administration, mentioned at the beginning of his discourse. (Matt. xiii. 12.)—It concerned them therefore, if they would understand rightly, and dispense faithfully the *pure word and doctrine* of CHRIST; not partially nor maimedly to observe his word, *Take heed how ye hear*; *i. e.* Judge ye yourselves, and prove the spirit and temper working in you, as the appointed ministers of the gospel. 2 Tim. ii. 21, 26. and iv. 2, 5. Acts xx. 26—35. Col. iv. 17. 1 Cor. ix. 27. 1 Tim. iv. 6—16. and ch. iii.—*Macnight, Erasmus, &c.*

(*n*) By the parable of *the tares*, is intimated, that persons of various characters (Job viii. 11—20. xv. 34. and xxxvi. 13, 14. Isa. ix. 17, 18. and xxxiii. 14.) should come into the gospel-profession; but that there would be a final separation between the good and evil, in the world to come: in the mean time, the wisdom of God permits the children of the wicked one to gain admittance, for a time, into the fold of *Christ*, (*the Church*) by putting on sheep’s cloathing, to the intent they might be the

“ was sprung up, and brought forth fruit,
 “ then appeared the tares also. So the ser- 27
 “ vants of the householder came and said unto
 “ him, Sir, didst not thou sow good seed in
 “ thy field? from whence then hath it tares?
 “ He said unto them, An enemy hath done 28
 “ this. The servants said unto him, Wilt
 “ thou then that we go and gather them up?
 “ But he said, Nay, lest while ye gather up 29
 “ the tares, ye root up also the wheat with
 “ them. Let both grow together until the 30
 “ harvest, and in the time of harvest I will say
 “ to the reapers, Gather ye together first the
 “ tares, and bind them in bundles to burn
 “ them: but gather the wheat into my barn.”

Matt.
 xiii.

The Seed that sprang up imperceptibly.

* AND he said, “ So is the kingdom of 26 Mark
 “ God, (o) as if a man should cast seed into iv.
 “ the ground, and should sleep, and rise 27
 “ night

the better known by their fruits, and afford continually occa-
 sion to make manifest the faith and graces of those who should
 be found *his disciples indeed*, (1 John ii. 19, 20. 1 Cor. iii. 13.
 xi. 19.) untainted with the lusts of hypocrites, and corrupt
doctrine and manners, from all quarters prevailing, to ravage the
 flock, (as church-history for sixteen centuries past hath verified
 what *the Spirit saith unto the churches*. Rev. i, ii, iii.)

(o) These verses, viz. 26, 27, 28, 29. I believe, are to be
 thus distinguished and translated: *As if a man should cast the
 seed upon the land, and go to sleep: and the seed should rise night
 and day, (i. e. continually) and should sprout and be lengthened
 he knows not how (for the earth of itself bringeth forth fruit;
 first a blade, then an ear, then full corn in the ear): but after that
 the ripe fruit hath offered itself, immediately he sends out the
 reaper, &c.* (See *Conject.* p. 353. R.)—This parable teaches
 us the beginning and end of the gospel: the good seed of the
 Word, sown in the garden of the LORD, and gradually ad-
 vancing

234 THE EVANGELICAL HISTORY OF

- Mark iv. “ night and day, and the seed should spring
28 “ and grow up, he knoweth not how. For
“ the earth bringeth forth fruit of herself, first
“ the blade, then the ear; after that, the full
29 “ corn in the ear. But when the fruit is

vancing unto maturity, throughout the ages of the patriarchs, of *Moses*, and the third *perfect* Evangelical dispensation, which took place upon the death of *Christ*; during which season of grace, the full ear continues to ripen against the day of harvest.—How beautifully doth this parable picture to us the care of the *husbandman*, THE SON OF MAN, sowing the good seed in his field, and continually watching over it, and causing it, through the influences of the spiritual light and dew of heaven, to bring forth fruit unto life eternal, without the knowledge or power of man; whose sufficiency is wholly of God, who quickeneth the patient hope of teachers, &c. (James v. 7. 2 Cor. ix. 8.) in the kingdom of truth, peace, and love!—May the peaceable and useful occupations of shepherds and husbandmen, be sought after and become most honourable among the wise and learned Christians of our times, as amongst the Jewish heroes of antiquity, (on holy record) who were almost, all of them, *shepherds* and *husbandmen*!—employments, pregnant with every blessing to a state and kingdom, and abounding with continual occasions of profitable meditation. This parable hath likewise a private personal application; and may point out the latent seeds of the fruits of the *Spirit*, i. e. every grace and virtue sown in God's field; that is, in the hearts, 1st, Of the *Jews*, called the *great* and *just*; 2^{dly}, Of the *Gentiles*, called the *small* and *unjust*, (see Rev. xx. 12. Acts xxiv. 15.) to whom the word is committed; called unto the faith and hope of *Christ*, from small beginnings, making the increase of *God* in the use, and under the secret influences of the *Spirit*, in the right use and improvement of church-ordinances, prayer, holy living, and allotments of an all-governing Providence, suited to every disciple's present wants of instruction, correction, trial, and meetness for the inheritance of the saints in light. (See 2 Pet. ch. i. 1 Thess. v. and Phil. iv. 8.)—*N. B.* The reader may see an elegant illustration of Mark iv. 28. in Dr. *Watts's Philosophical Essays*, No ix. § 2.

“ brought

“ brought forth, immediately he putteth in
 “ the fickle, because the harvest is come.”

Mark
 iv.

The Grain of Mustard-Seed—Leaven.

* ANOTHER parable put he forth unto them, 31 Matt.
 saying, * “ Whereunto shall we liken the 30 xiii.
 “ kingdom of God ? or with what comparison Mark
 “ shall we compare it ? * The kingdom of 31 iv.
 “ heaven is like to a grain of mustard-seed, Matt.
 “ which a man took and sowed in his field : xiii.
 “ which indeed is (p) the least of all seed : but
 “ when

(p) Or, *One of the least*, and so small, that it was *proverbially* used to signify a *very little thing*. (Comp. Matt. xvii. 20.—See *Lightfoote's Hor. Heb. and Tremel Not. in loc.*) This seed in eastern countries yields so lofty and branched a stalk, that people may shelter under its branches.—The *mustard*, for its size and strength, aptly figured the narrow bounds of the *gospel*. At its first publication, how small, unnoticed, and despised ! (See Luke xvii. 20, 21.) and yet its subsequent greatness, how astonishing ! (John xii, 24, 32.) Perhaps our Lord had an eye to Dan. iv. 10—12. which prophesied of the call of the Gentiles, and expressed the nature and advantages of civil government ; which, as its benign influences spread and civilized barbarous nations, should contribute to the spread of the gospel in future ages, by disposing the minds of the nations for the reception of gospel-grace and truth.—And the *unclean sparrows*, or Heathens, came and dwelt securely under the shadow of it. *Macnight*, &c. — A noble Italian writer observes,
 “ In this parable, our Lord shewed his hearers, that notwithstanding the gospel appeared at first contemptible, by reason
 “ of the ignominy arising from the crucifixion of its author, (see
 “ 1 Cor. i. 22—24, 26, 27, ch. ii.) the spirituality of its pre-
 “ cepts, so difficult and mortifying to men of the world, and
 “ contrary to flesh and blood ; *i. e.* to the interests, lusts,
 “ and passions of carnal minds ; the weakness of the instru-
 “ ments, mean illiterate fishermen, by whom it was preached ;
 “ and the small number and mean condition of *most* who re-
 “ ceived it : yet, having in it the strength of God, and his
 “ truth,

236 THE EVANGELICAL HISTORY OF

Matt.
xiii.

- “ when it is grown, it is the greatest among
 “ herbs, and becometh a tree: so that the
 “ birds of the air come and lodge in the
 33 “ branches thereof.” Another parable spake
 he unto them, “ The kingdom of heaven is
 “ like unto leaven, which a woman took and
 “ hid in three measures of meal, till the whole
 34 “ was leavened (*q*).” All these things spake
 Jesus

“ truth, would imperceptibly quicken this divine seed of the
 “ word *sown* (1 Pet. i. 23—15.) and *spread*, as a fruitful
 “ vine (see Psal. cxxviii. 3—36. Isa. xvii. 6, 7, 11. Jer.
 “ xxxi. 5. and ii. 16. Song ii. 13, 15. 2 Chron. xxvi. 5, 10.)
 “ covering the face of the earth, and affording spiritual sus-
 “ tenance to persons of all nations, who should be admitted
 “ into it, *not* in the quality of slaves, as the Jews imagined;
 “ but as free-born subjects (1 Cor. vii. 22. Eph. ii. 19.) of
 “ *Messiah's* kingdom, enjoying therein equal privileges with
 “ the Jews. This parable was well calculated to encourage
 “ the disciples, who, judging of the gospel by its beginning,
 “ might have been apt to fall into despair; when, instead of
 “ seeing it preached by the learned, countenanced by the
 “ great, and instantly received with applause by all, they
 “ found it generally opposed by men in high life, preached
 “ only by illiterate men, and received by few besides the vul-
 “ gar. (James ii. 5, 6.) These, to be sure, were melancholy
 “ discouraging circumstances, and what would give great of-
 “ fence; (see Matt. xvi. 22. Luke xxii. 49, 60, 62.) yet, in
 “ process of time, they became strong confirmations of the
 “ Christian Religion.—The treasure of the gospel was com-
 “ mitted to earthen vessels, that the excellency of the power
 “ might appear to be of God, and not of men.” *De Aut.*
Sanct. Script. See *Appendix*, N^o XXII.

(*q*) See Gen. xviii. 6. and *Observations on divers Passages of*
Scripture, p. 132. which illustrates the similitude of *leaven*:—
 whereas the *grain of mustard* represents the smallness of the
 gospel in its beginning, together with its subsequent greatness.
 The *leaven*, fermenting the whole mass, expresses in a very
 lively manner, both the nature and strength of the operation of
 truth upon the mind: for though the doctrine of the gospel,
 when first proposed, seemed to be lost in that enormous mass of
 passions

Jesus unto the multitude in parables, and without a parable spake he not unto them. (*And with many such parables spake he the word unto them, as they were able to hear it) * That it might be fulfilled (r) which was spoken by the prophets, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

Mark
iv.

33

35

Matt.
xiii.

Jesus privately expounds the Parables to his Disciples.

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, "Declare unto us the parable of the tares of the field." (*for when they were alone, he expounded all things to

Mark
iv.

34

passions and worldly thoughts, with which mens minds were filled; yet did they then most eminently exert their influence, converting mens thoughts and desires into a conformity to truth. The precise difference therefore between the *mustard* and the *leaven*, is, that the former represents the extensive propagation of the gospel from the smallest beginnings; but the latter, the nature of the influence of its doctrines upon the minds of particular persons. (1 Cor. v. 6, 7, 8. 2 Cor. v. 17, 18. Eph. iv. 21—24. Col. iii. 10, 11. Rev. ii. 17. xxi. 2.) *Macnight, &c.*

(r) All things contained in the great *parable of the law*, had their exact fulfilment in *Jesus of Nazareth, THE CHRIST.* (Matt. v. 18.)—The allusion here to Psalm lxxviii. 2. hath a plain connection with the following verses; and might perhaps be a kind of preface to all *Asaph's* Psalms. *Doddr.*—Comp. Psalm. xlix. 1, 2, 3, 4. Prov. i. 6. Eccl. xii. 9, 10, 11.—O how grand and beautiful instructions are hidden under the scripture-similitudes! May every reader search after, and find the kernel of truth, and eat the hidden manna, sustaining the believer, day by day! (Read Exod. xvi. 15, &c. John vi. 27, &c. Deut. xxxii. 1, 2. Hos. xiv. 5, 6, 7.

his

238 THE EVANGELICAL HISTORY OF

Matt.
xiii.

- 37 his disciples.) * He answered and said unto them, "He that soweth the good seed is the
38 "Son of man: The field is the world: the
"good seed are the children of the kingdom:
"but the tares are the children of the wicked
39 "one: the enemy that sowed them, is the
"devil: the harvest is the end of the world:
40 "and the reapers are the angels. As there-
"fore the tares are gathered and burnt in the
"fire; so shall it be in the end of the world.
41 "The Son of man shall send forth his angels,
"and they shall gather out of his kingdom all
"things that offend, and them that do ini-
42 "quity; and shall cast them into a furnace
"of fire: there shall be wailing and gnashing
43 "of teeth. Then shall the righteous shine
"forth as the sun, in the kingdom of their
"Father. Who hath ears to hear, let him
"hear."

*The Gospel like unto Hid Treasure—One Pearl—
A Net—A Scribe.*

- 44 "AGAIN, the kingdom of heaven is like unto
"treasure hid in a field (f): the which, when
"a man hath found, he hideth, and for joy
"thereof goeth and selleth all that he hath,
45 "and buyeth that field. Again, the kingdom
"of heaven is like unto a merchant man (t),
"seeking

(f) Again, it is with the *gospel-state*, as with a treasure hid in a field; a man favoured of heaven, and wise, finds it, and hides the matter in his heart; (Luke ii. 19. Psal. cxix. 10, 11.) parts with all things he hath of value in the sight of men, and buys the truth (Prov. xxiii. 23.) with the price of his faith and obedience, for his own proper inheritance. This is applicable to the Gentile world, *I am found of them that sought me not.* Isa. lxvi., &c.

(t) This parable describes the blessedness of an ingenuous spirit; one without guile, a lover of truth, and diligent searcher after

“ seeking goodly pearls : who, when he had 46 Matt.
 “ found one pearl of great price, he went and xiii.
 “ sold all that he had, and bought it. Again, 47
 “ the kingdom of heaven is like unto a (*u*) net
 “ that was cast into the sea, and gathered of
 “ every kind : which, when it was full, they 48
 “ drew to shore, and sat down, and gathered
 “ the good into vessels, but cast the bad away.
 “ So shall it be at the end of the world : the 49
 “ angels shall come forth, and sever the wicked
 “ from among the just ; and shall cast them 50
 “ into the furnace of fire : there shall be wail-
 “ ing and gnashing of teeth.” Jesus saith 51
 unto them, “ Have ye understood all these
 “ things ?” They say unto him, “ Yea,
 “ LORD.” Then said he unto them, 52
 “ Therefore, (*x*) every Scribe which is in-
 “ structed unto the kingdom of heaven, is like
 “ unto a man that is an householder, which

after it. Prov. viii. 10, 11. and iii. 15. Job xxviii. ver.
 12, 28.) It teaches us the vehement thirst after, in order to
 enjoy the satisfying nature of gospel-light, truth, and peace.

(*u*) See Matt. iv. 19. The *net* differs from the parable of the
 tares in its extent, representing the condemnation all sorts of
 wicked persons ; whereas the tares chiefly point out hypocri-
 tical professors.

(*x*) It is thus, that every Scribe, well-instructed for the king-
 dom of heaven, is like the master of a family, that brings out
 of his store, fruits, both of the present and preceding years, to
 nourish his children and servants, &c. as need requires. By
 this similitude, our Lord shewed his disciples the use they were
 to make of the Old Testament-books ; as they were opened
 and made new, by his expounding and fulfilling all things
 written of him in *Moses*, the Prophets, and Psalms. That faith-
 ful and industrious preachers of the gospel, would wear the
 badge of CHRIST, *the good Householder*.—A bright example of
 such a Teacher, they had beheld in the discourse of this chap-
 ter and parallels. *Macnight, &c.*

“ bringeth

Mark
iv.

“ bringeth forth out of his treasure things
“ new and old.”

SECT. XVIII. *Jesus goeth to Nazareth (see Sect. XVII.) teaches in the Villages.—The Twelve Apostles sent out.—Herod, on his Birth-day, beheadeth John the Baptist.—The Twelve Apostles return, and tell Jesus all what they had done—Herod's guilty Fears.*

Jesus goes to Nazareth — (see Sect. VII.) teaches in the Villages.

Matt.
xiii.
Mark
vi.

53 **A**ND it came to pass, that when he had finished these parables, he departed thence :
1 * And came into his own country, and his
2 disciples follow him. And when the Sabbath-day was come, he began to teach in the synagogue : and many hearing him, were astonished, saying, “ From whence hath this man these
“ things ? (a) and what wisdom is this which
“ is given unto him, that even such mighty

(a) How blind and stupid doth envy and prejudice make an evil heart, that cannot discern right from wrong, (Isa. v. 20, 21.) but leads to false conclusions ! as in the case before us, (see John ix. 29—34.) where, what was a demonstrable proof that Jesus was taught of God, (Isa. liv. 13. and xl. 9.) became the occasion of offence and rejection of the word of the LORD. “ Is not this the son of Joseph ? a poor carpenter ! ” (according to Matthew) and as being still much more the subject of scorn and contempt, (according to Mark) they say, “ See himself also, a poor carpenter, as we all know, one who hath made rakes and yokes. So the Jews tell us, their canons required, that all parents should teach their children some trade ; (see Acts xviii. 3.) and probably the poverty of the family engaged Christ, while he was at home with his parents, to work at his. (See Grotius on Matt. xiii. 55.)

“ works

OUR SAVIOUR JESUS CHRIST.

241

“ works are wrought by his hands? * Is 55 Matt. xiii.
 “ not this the carpenter’s son? is not his mo-
 “ ther called Mary? and his brethren, James,
 “ and Joses, and Simon, and Judas? And 56
 “ his sisters, are they not all with us? whence
 “ then hath this man all these things? * Is 3 Mark vi.
 “ not this the carpenter?” and they were of-
 fended at him. But Jesus said unto them, 4
 “ A prophet is not without honour, but in his
 “ own country, and among his own kin, and
 “ in his own house (b).” And he could do 5
 there no mighty work, * because of their un-
 belief, * save that he laid his hands upon a 58 Matt. xiii.
 few sick folk, and healed them. And he 5 Mark
 marvelled, because of their unbelief. (c) And 6 vi.
 he went round about the villages teaching.

The Twelve Apostles sent out.

* THEN he called his twelve disciples toge- 1 Luke
 ther, * and (d) began to send them forth by 7 ix.
 two and two, * and gave them power and 1 Mark
 authority over all devils, and to cure diseases. vi.
 And Luke ix.

(b) A proverbial saying, which the history of all ages, and daily experience, evinces the truth of, that men of greatest abilities, talents, and endowments, (which justly distinguish them above all others in the church and state) are nowhere less esteemed, or more ill-treated, than in their own country, and among their nearest relations, and even in their own families. —Remember the words of Christ: “ *The servant is not above his lord.*” (See Matt. x. 21—25.)

(c) Jesus left Nazareth; and we do not read in the Gospel-history, that he ever, after this, returned to that city. But for the baseness of its inhabitants, the words of the Prophet (1 Sam. ii. 30.) became applicable.

(d) The apostles were now first sent out upon their mission, agreeable to the former instructions given in Matt. x. (see Sect. XIII. p. 174—180.) and now briefly rehearsed, upon their

- Luke 2 And he sent them to preach the kingdom of
 ix. 8 God, and to heal the sick. * And com-
 Mark vi. 8 manded them, * and said unto them, "Take
 " nothing for your journey, * save a staff only :
 " no scrip, no bread, no money in *your purses* :
 9 " but be shod with sandals : and not put on
 10 " two coats." And he said unto them, " In
 " what place soever, * and house ye enter into,
 " * there abide till ye depart from that place.
 11 " And whosoever shall not receive you, nor
 " hear you, when ye depart thence, shake off
 " the * very * dust from under your feet, for
 " a testimony against them : verily I say unto
 " you, It shall be more tolerable for Sodom and
 " Gomorrah in the day of judgment, than for
 Luke 6 " that city." * And they departed, and went
 ix. through the towns, preaching the gospel,
 Mark vi. 12 * that men should repent ; and they cast out
 13 many devils, and anointed with oil (*e*) many
 that were sick, and healed them, * everywhere.

Herod, on his birth-day, beheadeth John the Baptist.

- 21 AND when a convenient day was come, that
 Herod on his birth-day (*f*) made a supper to
 his lords, high captains, and chief estates of

their setting out to preach and heal, *two and two together* ; probably as *Matthew* has joined them ; (ch. x. 2, 3, 4.) to help and encourage each other in the work. *Macnight.*

(*e*) See James v. 14. Mark xvi. 18. This miraculous healing, with other extraordinary gifts of the Spirit, were peculiar to the times of the apostles, and ceased in the church after the death of the first Christians :—which discovers the imposture of the anointings in use of the church of Rome, unto this day.

(*f*) See Gen. xl. 20. Isa. v. 12.

Galilee :

Galilee : and when the daughter of Herodias 22 Mark
 (g) came in and danced, and pleased Herod, vi.
 and them that sat with him : the king said unto
 the damsel, " Ask of me whatsoever thou wilt,
 " and I will give it thee." and he sware 23
 unto her, " Whatsoever thou shalt ask of me, I
 " will give it thee, unto the half of my
 " kingdom." And she went forth, and said 24
 unto her mother, " What shall I ask ?" and she

(g) By *Philip*, her former husband, a young lady of *celebrated* beauty, air, and address, and skill in music and the dance ; wherein the daughters of *Israel* excelled, and from which people of *God*, the most famous nations of remotest antiquity, first learned the *song*, *music*, and the *dance* ; whose powers are inexhaustible, and answer responsive to every passion of the heart, being of divine original : (see *Exod.* xv. 20. *Judg.* xi. 34. and xxi. 21. *1 Sam.* xviii. 6, 7, and xvi. 23. *Psal.* cxlix. 3. *Jer.* xxxi. 13. *Psal* cxxxvii. 3. *Lam.* v. 14, 15.) which things it may not be improper to note here, in order to observe, that the greatest gifts perverted, become most deadly ; so that what is considered even in its lowest use, as an innocent and healthful exercise, and may be instrumental to noblest purposes ; yet may, as it did, in the abuse, prove the occasion of a most foul deed, and sink a prince into perdition. This short history contains a various and most instructive lesson. In particular, for *Herodias*, we are led to meditate on what *Solomon* says, (*Eccl.* vii. 26. *Prov.* v. 3—6. and vi. 24—26.) and which the *subtle King Herod* experienced, to the loss of his soul. O ! into what a gulph of complicated guilt did it whirl him ! to the private murder, and in a prison, of an holy Prophet and saint of *God* ; and that, after a manner directly contrary to the law of *Moses*, which enjoined that malefactors should be executed publicly ; (*Deut.* xvii. 2, 4, 6. and xxi. 22, 23. *Josh.* viii. 29.) and all this from the fear and shame of violating a wicked oath *hastily* made and repeated ; (comp. *Matt.* xiv. 7. with *Mark* vi. 23.) for, to encourage *Salome* to depend on what he said, *he promised her with the solemnity of an oath*, [and] profanely and foolishly *sware unto her* more than once. This may be very well concluded, because both the Evangelists use the *plural*, *Matt.* xiv 9. *Mark* vi. 26. *Doddr. Macnighi, &c.*

Mark
vi.

- 25 said, "The head of John the Baptist." And she came in straightway with haste (*b*) unto the king, and asked, saying, "I will that thou give
 26 "me by and by in a charger, the head of
 26 "John the Baptist." And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him * at meat, * he
 27 would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went, and beheaded him

(*b*) She came in *immediately*, and *with eagerness*, being before urged to it, by the artifice of her mother.—*Note*, That it was, and is customary with eastern princes, to have the head of a person struck off, brought to them in a charger, (or large dish) to be assured of their death. The whole narration of Mark is very much animated. See *Blackwell's Sacred Classics*, vol. i. p. 383. and *Beza*.—*Josephus* (*Antiq.* lib. xviii. cap. 5, 7.) relates, that *Herod* and *Herodias* died in banishment at *Lyons*, in *Gaul*; and *Nicephorus* (*Hist.* lib. i. cap. 20.) reports, that *Salome* fell into the ice, as she was walking over it; which closing suddenly, cut off her head.—*Doddridge* (§ 77.) makes the following improvement: "Let us preserve a conscience void
 " of offence, that, instead of a torment, it may be to us a con-
 " tinual feast. And take heed to be not excessively transported
 " with the entertainments of life; or rashly enter into engage-
 " ments which may plunge us into guilt, whether they be
 " performed or violated. We see in *Herodias*, what degrees of
 " malice may arise in the heart of a sinner, on being reproved.
 " Instead of owning the obligation to one who would have
 " plucked her as a brand out of the burning, she thirsts for his
 " blood, and rather indulges her cruelty and revenge, than
 " gratify her avarice and ambition. But how mysterious was
 " that Providence, which left the life of so holy a man in such
 " infamous hands, and permitted it to be sacrificed to the ma-
 " lice of an abandoned harlot, to the petulance of a vain girl,
 " and to the rashness of a foolish, and perhaps an intoxicated
 " prince, who made the Prophet's head the reward of a dance!
 " The ways of God are unsearchable! (See *Psal.* cxvi. 15. and
 lviii. 11. *Wisd.* iii. 1—6. and v. 1—5.)

in the prison, and brought his head in a 28 Mark
 charger, and gave it to the damsel, and the vi.
 damsel gave it to her mother. And when his 29
 disciples heard of it, they came and took up his
 corpse, (i) and laid it in a tomb, * and 12 Matt.
 went and told Jesus. xiv.

*The Twelve Apostles return and tell Jesus all what
 they had done—Herod's guilty Fears.*

* AND the apostles, when they were returned, 10 Luke
 * gathered themselves together unto Jesus, and 30 ix.
 told him all things, both what they had done, Mark
 and what they had taught. * At that time 1 vi.
 Herod the tetrarch heard of the fame of Jesus (k), Matt.
 * and of all that was done by him, and he was xiv.
 perplexed, because that it was said of some, that 7 Luke
 John was risen from the dead: and of some, 8 ix.
 that Elias had appeared: and of others, that one 9
 of the old prophets was risen again. And
 Herod said, "John have I beheaded: but who
 "is this of whom I hear such things?" and he
 desired to see him: * and said unto his ser- 2 Matt.
 vants, (l) "This is John the Baptist, he is xiv.
 "risen

(i) Thrown over the prison-walls, without burial; probably
 by order of *Herodias*. *Macnight*.

(k) See Mark vi. 14.] King *Herod* heard of *his name*; for it
 was spread.—*Grotius*. *Conject.* p. 47. and see *L'Enfant on Matt.*
 xiv. 9.—In this district of Galilee only, he was properly a
 King. *Doddr.* § 27.

(l) Perhaps this clause should be read interrogatively, from
 Luke ix. 9. *Is this John the Baptist? Is he risen from the dead?*
Conj. p. 22. R.—*Erasmus* thinks he spoke it with an air of
 irony, ridiculing the popular opinions and notions of the vul-
 gar about this matter; insinuating it could not be *John*, whom
 he knew was dead, having just before beheaded him; although
 his being so desirous to see *Jesus*, manifests the terrors of the
 murderer; who thinks he sees the bloody corpse before him.

Matt.
xiv.

“risen from the dead, and therefore mighty
“works do shew forth themselves in him.”

And notwithstanding it hath been supposed that *Herod* was a perfect master of dissimulation, yet he could not now hide the rebukes of conscience from his courtiers about him, who had endeavoured to divert his mind from gloomy thoughts by other solutions of these perplexing reports spread abroad, which engrossed *Herod's* attention, amidst all the noise and bustle, flatteries, and debaucheries of a wicked court.—This history is a proof of the insufficiency of error and evil principles to support the mind in the hour of trial. (Job xviii. 5, 7, 11. xxiv. 14, 17. and xxvii. 19—23. Lev. xxvi. 36.)—*Herod* was of the sect of the Sadducees; (see Mark viii. 15. Luke xx. 27. Acts xxiii. 8.) as were many of the rich and great: (see *Joseph. Antiq.* lib. xviii. cap. 1.) from which it may justly be inferred, that the Scripture-doctrine of *the resurrection*, was an article of faith in the Jewish church, (comp. Acts xxiv. 15, 25. and xxvi. 6, 8. John xi. 24. Job xix. 25. 2 Kings iv. 35. Ezek. xxxvii. 1, 2—10.) and that even the conscience of a *Herod* bore testimony to the truth of *God* herein, engraven in every man's heart, however defaced for a time, by the tumult of fleshly lusts and passions.

SECT. XIX. *Jesus, with the Apostles, crosses the Sea of Galilee.—Five Thousand Men fed with Five Barley-Loaves and Two small Fishes.—Jesus constrains the Twelve to go over the Sea, then dismisses the People, and departs alone into a Mountain to pray.—A Storm on the Lake—Jesus walks on the Sea—Heals the Sick in the Cities and Villages of Gennesareth.—The People who had eat bread, take Shipping, and come to Capernaum, seeking Jesus.—A Discourse in an Assembly of People, at Capernaum.—Many Disciples offended at Jesus's Words—he proves the Faith of his Apostles.*

Jesus

Jesus, with the Apostles, crosses the Sea of Galilee.

WHEN (a) Jesus heard of it, * he 13 Matt.
said unto them, "Come ye yourselves 31 xiv.
"apart into a desert place, and rest a while:" Mark
for there were many coming and going, and vi.
they had no leisure so much as to eat. And 32
they departed by ship privately, * and went I John
over the sea of Galilee, which is *the sea* of Tibe- vi.
rias: * And he took them, and went aside 10 Luke
privately into a desert place, belonging to the ix.
city, called Bethsaida. * And the people saw 33 Mark
them departing, and many knew him (b), and vi.
ran a-foot thither out of all the cities, and out-

(a) When it was told Jesus what Herod had done to John, and how desirous he was to see him, he departed out of Herod's jurisdiction, into that of Philip's, (a meek and peaceable prince.) But when his hour was come, then Herod should see Christ, to imbrue his hands in his blood, as he had before in John the Baptist's; until which season, our Lord avoided all occasions unto the exercise of his cruelty. (See Luke xiii. 31, 32. and xxiii. 8, 12.)

(b) The Greek word αὐτὸν ought to have been translated, not him, but IT, namely the place. And they departed into a desert PLACE, by ship privately; and the people saw them departing: and many knew (or remembered) IT, and ran on foot thither, and came together to IT, not to him: for he was not yet arrived when they came thither, as appears by the next verse, and from this: so Heb. xii. 17. sought IT, viz. the blessing. James ii. 11. THAT [law] which saith: not HE that saith. Conject. p. 381. R. — It seems the people, who continually watched all opportunities to see and hear Jesus, observing him to embark, ran with eagerness into the desert of Bethsaida, where he had frequently taught them, and got there by land much sooner than the ship could, in coasting it northward, with a contrary wind; which may be inferred from all the circumstances collected.

248 THE EVANGELICAL HISTORY OF

- Mark vi. 34 went them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd (c) : and he began to teach them many things. * And other people, when they knew it followed him, and he received them, and he spake unto them of the kingdom of God, and healed them that had need of healing.
- Luke ix. 11
- John vi. 2 * And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

Five Thousand Men fed with Five Barley-Loaves and Two small Fishes.

- Matt. xiv. 3 AND Jesus went up into a mountain (d), and there he sat with his disciples. * And when it was evening (e), * then came the twelve, * saying, " This is a desert place, and the time is now past ; * send the multitude away, " that they may go into the towns and country " round about, and lodge, and get victuals ;
- Luke ix. 12

(c) Ezek. xxxiv. 2, 6. Isa. lvi. 1, 3, 7, 8, 10.

(d) As the people, in travelling through that desert country, usually took two or three days provisions in a scrip ; which the Evangelists say was all now spent ; the best commentators suppose this was on the third day of their being in the wilderness ; which is far more probable than that they would go wholly unprovided into that barren desert, where they could get no provisions : for it was common for multitudes to lay out whole nights in the fields, following Jesus wherever he went, until they felt that kind of faintness and weakness, caused by hunger and weariness ; and were obliged to lay down like a flock of sheep. (Matt. ix. 36. and see Mark iii. 7, 8. Matt. xv. 32.) The images are strong and beautiful, and convey an instruction far above human teachings.

(e) Past three o'clock, in the afternoon.

* " for

“ * for they have nothing to eat.” * But 36 Mark
 Jesus said unto them, “ They need not depart, 16 vi.
 “ give ye them to eat.” * And they say 37 Matt.
 unto him, “ Shall we go and buy two hun- xiv.
 “ dred penny-worth of bread, and give Mark
 “ them to eat?” He saith unto them, 38 vi.
 “ How many loaves have ye? go and see.”
 (* And the passover, a feast of the Jews, was 4 John
 nigh (f).) When Jesus then lift up his eyes, 5 vi.
 and saw a great company come unto him, he
 saith unto Philip, “ Whence shall we buy bread,
 “ that these may eat?” (And this he said to 6
 prove him: for he himself knew what he
 would do.) Philip answered him, “ Two 7
 “ hundred pennyworth of bread is not sufficient
 “ for them, that every one of them may take
 “ a little (g).” * And they said, “ We have 13 Luke
 ix.

(f) There is a special meaning in *this* notation of *John*. It points out to the disciples, to take special heed to understand the spirituality of the divine institution of the passover: unto which the *history*, and subsequent *discourse* he is about to record, doth so directly lead the spiritual discerners. And lest any should ignorantly or perversely mistake the occasion and meaning, the Evangelist hath (John vi. 10. and Mark vi. 39.) related this circumstance, *viz.* of *much grass in the place*, and *green grass*; for so there was in Palestine, about the vernal equinox, or before the passover; but presently after, withered: —which is confirmed by Matt. xv. 35. Mark viii. 6.) when the four thousand men sat *on the ground*. The expression is emphatical: for although it was then not long after the passover, there was little grass, and that burnt with the sun.

(g) *Philip* now repeats the words, just before spoken by another apostle, and adds, that the quantity of bread, to the amount of two hundred pence, (or about £.6. 5 s. English money) would scarcely afford a morsel to every one, reckoning the women and children; which, together with the men, according to some, are supposed to amount to *twelve thousand*; and by others, *fifteen thousand souls*.

“ no

250 THE EVANGELICAL HISTORY OF

Luke ix.		“ no more but five loaves and two fishes : ex-
		cept we should go and buy meat for all this
John vi.	8	“ people.” * One of his disciples, Andrew, Simon Peter’s brother, saith unto him,
	9	“ There is a lad here, which hath five barley-
Matt. xiv.		“ loaves, and two small fishes : but what are they
Luke ix.	18	“ among so many (<i>b</i>) ?” He said, “ Bring
	14	“ them hither to me.” * And he said to his
John vi.	10	disciples, “ Make the men sit down * by
Luke ix.	15	“ fifties in a company (<i>i</i>).” And they did so, and

(*b*) *Andrew*, in a modest manner, expresseth *hope* of *Jesus’s* working a miracle ; which he durst not too directly ask or mention. The words so considered, are pleasing, and contain a sublime and beautiful meaning.

(*i*) How grand the *wisdom* and *knowledge* of *CHRIST* ! (Col. ii. 3, 9.) shining forth in his command, to place the guests at his table. (See Psal. cxlvii. 4.) Marshalled like unto soldiers in the field, THE HEAD CAPTAIN (see on John i. 1.) directs them to be drawn up, fifty men in a company, in a straight line, right up and down, on the declivity of the mountain ; the first and second ranks lay along, reclining on the elbow, (according to the custom of the East) face to face ; the whole number forming *fifty* such double ranks of men, resembling a garden-plot, consisting of fifty double borders of flowers, answering to each other, with a path between ; so as the apostles might readily go up and down the ranks, to gather the fragments ; none of which must be lost, nor trodden under foot. (1 Sam. iii. 19. 2 Kings x. 10. Prov. xxx. 5. Heb. x. 29.) But in the same line extending across the mountain, there were exactly one hundred in every rank. Thus Mark vi. 40. and Luke ix. 4. do sweetly accord ; whom some have vainly made to write contrary the one to the other.—The manner of serving them, is likewise readily suggested. *Jesus* first blessed, or gave thanks, then gave each of the twelve apostles of the barley-bread and dried fish, which they distributed to the men at the end of the ranks, at the foot of the mountain, or on the lowest ground, near *Jesus* ; who brake a piece of bread, and of fish, and then handed it to those next them, and so on to the end of the rank on the higher ground, whereby every one must see the bread

and made them all sit down * by companies 39 Mark
upon the green grass. (* Now there was 10 vi.
much grass in the place) * And they sat 40 John
down in ranks, by hundreds, and by fifties. vi.
* So the men sat down, in number about five 10 Mark
thousand. * And when he had taken the five 41 vi.
loaves and the two fishes, he looked up to hea- John
ven, and blessed, * and when he had given 11 Mark
thanks, he * brake the loaves, * and distributed vi.
to the disciples, and the disciples to them that John
were set down, and likewise of the fishes, as vi.
much as they would. * And they did all eat.
* When they were all filled, (k) he said unto 12
his disciples, "Gather up the fragments that
"remain, that nothing be lost." Therefore 13
they

bread swell in his own hand, and in the hand of his neighbour, until they were filled; at which instant it staid, (like unto the widow's oil.) (See 1 Kings iv. 6. Exod. xvi. 17, 18.)—It was the custom in Israel, at every public numbering of the people, to take the sum of the men ONLY. (See Exod. xii. 37. Numb. i. 18—46. and xxvi. 4, 51, 64. 2 Sam. xxiv. 9.) which may be the reason why the Evangelists make no mention of the number of women and children, who were placed apart from the men, and arranged according to their number, to be served with like ease and expedition, and under the eye of *the Master CHRIST*. O! how glorious a spectacle this to the true believer! nearly fifteen thousand persons eating the new-created bread of *God*! Though they sat on the green grass, under no canopy but the sky, and had only *barley-bread* and *dried fishes* to eat, yet, as Mr. *Henry* truly and beautifully observes, (on Matt. xiv. 19.) "There was more real grandeur displayed by the
"master of this feast, than by *Abasuerus*, in that royal feast
"which was intended to shew the riches of his glorious king-
"dom, and the honour of his excellent Majesty." Esth. i. 4—7. See *Peirce's 5th Dissert. on Mark vi. 39, 40.* page 58. 2d edit. *Macnight's Harm. in loc. &c.*

(k) Prov. xiii. 25. Eccl. ix. 7, 8. Psal. iv. 7. and xxiii.]
The Christian pilgrim, when walking on in the dry and barren wilderness, full of fleshly thorns and briars, outwardly, destitute
of

252 THE EVANGELICAL HISTORY OF

John vi. they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, * and of the fishes, * which remained over and above, unto them that had eaten; * about five thousand men, beside women and children. * Then those men, when they had seen the miracle that Jesus did, said, (1) " This is, of a truth, that prophet " that should come into the world."

Jesus

of bread, and unarmed when beset with wild beasts, (Deut. viii. 2, 3, 4, 15, 16. 2 Cor. vii. 5. and xii. 9, 10.) oft finds the true bread from heaven secretly strengthening his heart, amidst the greatest danger and necessity, so as to become more than conqueror, and to triumph even in death. (Rom. viii. 35—39. 1 Cor. xv. 57, 58.)—The Evangelists, indeed, give very short accounts of our Lord's miracles. Nevertheless, the nature of those miracles, and the few circumstances which they have mentioned, oftentimes suggest many astonishing ideas, which vulgar and unattentive minds altogether overlook. *Macnigh.*

(1) There is a peculiar emphasis in this expression. It could be no illusion of their senses; (Luke xxiv. 38, 39. John xx. 25, 27.) for they saw with their eyes the miracle; that after it came out of the hands of *Jesus*, the meat extended its dimensions in the hand of every person present, until he had enough; so no one could entertain doubts, or form objections. And a greater ocular proof of the reality and substance of the meat, could not be, than the twelve baskets of (the twelve apostles, used in travelling) filled with what remained over and above of that which was eaten. The conviction was so strong, that in transports of joy, they cried out, *This is the Prophet* whom *Moses* wrote of, (Deut. xviii. 18, 19.—1 Macc. xiv. 41.) and might bring to mind, that this work was foreshewed in the history of *Elisba*, feeding an hundred men with twenty loaves of barley: (2 Kings iv. 42—44. and see 1 Kings xvii. 12, 16.) hereupon, being blown up with carnal conceits, from the *Scribes'* false glosses of the law, and big with expectations of a temporal Saviour, they began to form a resolution to take *Jesus* by constraint, and proclaim him *King of Israel*. The apostles agreed with them so much in sentiment, that they would gladly have joined

*Jesus constrains the Twelve to go over the Sea,
then dismisses the people, and departs alone
into a Mountain, to pray.*

WHEN Jesus therefore perceived that they 15 John
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himself alone. * And straightway he con- 45 Mark
strained his disciples to get into the ship, and vi.
to go to the other side, before, unto Bethsaida,
while he sent away the people. And when 46
he had sent them away, he departed into a
mountain to pray. * And when even was 16 John
now come, his disciples went down unto the vi.
sea, (m) and entered into the ship, and went 17

joined the multitude; but *Jesus* knowing their thoughts, constrained them *suddenly* to go on ship-board; and himself withdrew into the wilderness, whereby he disconcerted the designs of the multitude; which were quite contrary to the nature of *Christ's* kingdom, and the design of his coming. (John xviii. 36, 37. 1 John iii. 8.)

(m) It was now past six o'clock; or, in the Jewish stile, *the second evening* was begun, and the apostles out at sea; *Jesus* having, after their departure, sent the multitude away, and himself retired into a mountain to pray, and employ the evening in meditation.—Read John vi. 17. *And having entered into the ship, they were going to the other side of the sea, towards Capernaum.* This exactly expresses the original, says Dr. Doddridge, and is an argument, that Bethsaida lay on the *east side* of the sea of Tiberias, (though most of our maps have placed it differently) since Capernaum is allowed by all, to have been situated on the *western shore*; and is here represented as lying on the opposite side to Bethsaida, from which they were driven *over the sea* to Capernaum.—See *Joseph. Bell.* (l. ii. c. 9.) who calls Bethsaida by the name of *Julias*: and *Pliny* (*Nat. Hist.* l. v. c. 15.) and *Lightfoot* (*Cent. Chorog. in Matt.* cap. 93.) speak of it, as on the *eastern side* of the Lake of Genesareth.

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252 THE EVANGELICAL HISTORY OF

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254 THE EVANGELICAL HISTORY OF

John
vi. over the sea, towards Capernaum: and it was now dark, and Jesus was not come to them.

A Storm on the Lake—Jesus walks on the Sea.

18 AND the sea arose, by reason of a great wind
Mark
vi. 47 that blew. (n) * and the ship was in the
Matt. 24 midst of the sea, * tossed with waves, (* and
xiv. Jesus alone on the land) And he saw them toiling in rowing, (for the wind was contrary.)
John 19 * So when they had rowed about five-and-
vi.

(n) Psal. cvii. 25, 26. Acts xxvii. 14, 15.] A storm and contrary wind arose, and the sea so tempestuous, as required utmost skill and labour to keep the vessel from driving over to Capernaum, or splitting on the rocky shore. Amidst these dangers, they kept turning to windward, combating the wind and tide, by any means to reach *Bethsaida*; but which they could not do; notwithstanding it was not more than one or two leagues distant from whence they came,—northward, and stood just where the *Jordan* runs into the *Lake of Genesaret*. In this distressful situation were they about three o'clock in the morning, at the distance of ONLY one league (or *three miles*) from the desert mountain, toiling in rowing, and at their wits end, when Jesus stood on the land, and saw them, (in like manner as the disciples saw him, in passing near the ship, by that light which the reflection of the moon on the water afforded, now in the *last quarter*; it being, as is supposed, about three weeks before the passover; and it is well known, that it is never *entirely dark on the water*.)—Hence, it may, once for all, be inferred, that all the seeming difficulties in *this history* (the only one recorded by all the four Evangelists), and some circumstances and expressions in other histories in the Gospels, were intended to exercise the talents and faith of the disciples, to make diligent search, both as to the word of God, and their own spirit. (Psal. lxxvii. 6. 12, 13. John vi. 27.)—The master wills they shall labour for the meat that endureth unto everlasting life:—in doing which, the lies and deceits of scoffers shall be made manifest. (See Job viii. 13, 14, 15. and xii. 24, 25. Psal. lxiv. and xiv. Prov. xiv. 5—8.)

twenty, or thirty furlongs, * about the fourth 48 Mark
 watch of the night, he cometh unto them, vi.
 walking upon the sea, and would have passed
 by them. * They see Jesus walking on the 19 John
 sea, (o) and drawing nigh unto the ship, vi.
 * and the disciples were troubled, saying, "It is 26 Matt.
 "a spirit;" and they cried out for fear. xiv.
 * (For they all saw him, and were troubled) 50 Mark
 And immediately he talked with them, and faith vi.
 unto them, "Be of good cheer, it is I; be not
 "afraid." * And Peter answered him, and 28 Matt.
 said, "Lord, if it be thou, bid me come unto xiv.
 "thee on the water (p)." And he said, 29
 "Come." And when Peter was come down

(o) See Job ix. 8. where this action is ascribed to God: he treadeth upon the waves of the sea.—O my soul, do thou, in faith, worship and bless that omnipotence, omniscience, and redeeming love, ever present to save; and cause to triumph the people of *Jehovah*. (Jonah ii. Psal. cvii. 28—31. and cxiv.)—Come, thou Shepherd of Israel, and lead us unto the waters of comfort! (Psal. xxiii. and cxxxix. 12—18.)

(p) Or, LORD, *seeing it is thou, command me to come, &c.*] There was no height of obedience to which *Peter* could not soar. His warm and forward temper was so struck at the sight of *Jesus*, walking on the waves, that he conceived a mighty desire of being enabled to do the like.—*Jesus* permitted *Peter* to come to him, in order to convince him, that the pinions of his faith had not strength to bear him up. — A most instructive example of the extreme folly of self-conceit and presumption, of a voluntary embarking in dangers above our strength, without a previous divine call; as had *Moses*, &c. (Heb. xi.—Behold, *Peter*, conscious of his error and sin, and struck with fear and terror, (Rom. xi. 20. Job iv. 14, 18, 19.) cries out, *Lord, save me*: when his almighty arm is stretched out to save him.—Let the tender compassion of our Lord, work in us circumspection and carefulness: (2 Cor. vii. 10, 11.) *not* to tempt God, by moving out of our sphere, and rushing into the battle without a call, or proceeding further than we are called, lest we perish in our sin and unbelief.

out

256 THE EVANGELICAL HISTORY OF

- Matt. xiv. 30 out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, 31 he cried, saying, "Lord, save me." And immediately Jesus stretched forth his hand, and caught him, and said unto him, "O thou of little 21 " faith, wherefore didst thou doubt?" * Then 32 they willingly received him. And when they were come into the ship, (q) the wind ceased: 51 * and they were sore amazed in themselves beyond measure, and wondered. (For they considered not *the miracle* of the loaves, for their 21 heart was hardened) * And immediately the ship was at the land whither they went. 33 * Then they that were in the ship came and worshipped him, saying, "Of a truth, thou art " the Son of God."

—Heals the Sick in the Cities and Villages of Gennefareth.

- Mark vi. 53 * AND when they had passed over, they came into the land of Gennefareth, and drew to the 54 shore. And when they were come out of the 55 ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were 56 sick, where they heard he was. And whithersoever he entered, into villages, or cities, or

(q) Or, *little vessel* (see John vi. 22, 23.): into which Jesus had no sooner entered, than the wind ceased (Psal. cvii. 29, 30.); and notwithstanding the calm, (whilst they were wondering at what was done) behold, the bark was on the shore, ready for them to disembark, (near Capernaum.) This miracle seems to have affected them (like as did the draught of fishes: Luke v. 9. Sect. X. p. 137. note (d).) more than that stupendous miracle of Christ's creating power of furnishing bread in the desert,

country,

country; they laid the sick in the streets, and besought him, that they might touch, if it were but the border of his garment (*r*): and as many as touched him, were made whole.

John
vi.

The People who had eat Bread, take shipping, and come to Capernaum, seeking Jesus.

* THE day following, when the people 22 which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone: (Howbeit, there came other boats 23

(*r*) From this text; also Matt. ix. 21. Acts v. 15. 2 Kings iv. 34. Jam. v. 14, 15. the church of Rome pretends Scripture-authority for their adoration of shrines and relics; which hath proved nearly as gainful a doctrine to enrich the church-treasury, as the sale of pardons, indulgences, and prayers for the dead. Scripture is its own best interpreter. It suffices here, to observe, that the gifts of discernment of spirits, and of healing, &c. were effusions of the Holy Ghost, the Spirit of *Christ*, resting upon the apostles, at certain times only; and not at their pleasure and disposal; much less to make a trade of. (Acts viii. 20—23.) The very reason why miraculous virtue issued from the body, and even garments, of *holy Jesus*, and from that of his apostles, after the anointing of the *Holy Ghost*, absolutely forbids and renders the like impossible to any succeeding teachers, elders, deacons, &c. in the church, in all after-ages. If there was any inherent virtue in the garments, even which *Christ* himself wore, (merely as such) how comes it to pass, the Roman soldiers, who parted them amongst them, never pretended to, nor had they, any power to work miracles? This (and others that might be urged) is a short, but good argument against the Popish imposture, of the holiness of vestments and places, since the abolishment of the *Mosaic Ritual*; which all looked to *Christ*, in type and figure only.

258 THE EVANGELICAL HISTORY OF

John
vi.

from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

A Discourse in an Assembly of People, at Capernaum.

25 AND when they had found him on the other
side of the sea, they said unto him, " Rabbi,
26 " when camest thou hither?" Jesus answered them, and said, " Verily verily I say
" unto you, Ye seek me, not because ye saw
" the miracles, but because ye did eat of the
27 " loaves, and were filled. Labour not for
" the meat which perisheth, but for that meat
" which endureth unto everlasting life (f), which
" the Son of man shall give unto you: for him
28 " hath God the Father sealed." Then said they unto him, " What shall we do that we
29 " might work the works of God?" Jesus answered, and said unto them, " This is the
" work of God, that ye believe on him whom
30 " he hath sent (t)." They said therefore unto

(f) Labour not *only* for the meat that perishes, but *also* for that which endureth, &c. (See Luke xii. 31. 2 Pet. i. 10. Prov. ix. 1—6. Isa. lv. 2, 3. Col. iii. 1—5.)

(t) They understood *Christ's* meaning, but did not relish his heavenly doctrine; which by no means favoured their carnal desires of setting up an earthly dominion, that all the world might become the vassals, or slaves, of the Jews. The sign of which temporal kingdom they now demanded, after the example of their father the Devil. (See note (g) on Matt. iv. 5. Sect. IV. p. 51.) —They were all ready to support his pretensions to the throne of Israel; and would have him to shew himself openly; as they imagined he intended to do, by feeding them in the wilderness.

unto him, "What sign shewest thou then, that
"we may see, and believe thee? what doest
"thou work? Our fathers did eat manna 31
"in the desert, as it is written, He gave them
"bread from heaven to eat." Then Jesus 32
said unto them, "Verily, verily I say unto you,
"Moses gave you not that bread from heaven,
"but my Father giveth you the true bread
"from heaven. For the bread of God is he 33
"which cometh down from heaven, and giveth
"life unto the world." Then said they (u) 34
unto him, "Lord, evermore give us this bread."
And Jesus said unto them, "I am the bread of 35
"life: he that cometh to me, shall never
"hunger; and he that believeth on me, shall
"never thirst. But I said unto you, that ye 36
"also have seen me, and believe not (x). All 37
"that the Father giveth me, shall come to me;

But finding themselves deceived, in mad disappointment they now speak scornfully of that miracle; insinuating, *Jesus* had fed them *only one* day, whereas they were fed for forty years with manna, (under *Moses*) in the wilderness: upon which, *Jesus*, for the sake of others, then standing by, of better temper and spirit, rightly expounds the Scriptures to which they alluded: (as Psal. lxxviii. 24, 25.) upon which some other men present were so struck with the force of *Christ's* reasonings, as to cry out in rapture, (ver. 34.) "Lord, give us this bread:" which gave occasion to his discourse in the following verses.

(u) Some other persons; not those perverse malicious persons in ver. 31, 32. nor in ver. 36, 41, 66.

(x) In ver. 32, *Jesus* had made use of the word *ἄρτος* (*bread*) emphatically: *Moses* did not give to you;—but my Father giveth to you, &c. in opposition to their fathers or ancestors: by which he hinteth the great advantage they have above their predecessors, who had only the manna, the typical bread. To that word *ἄρτος*, he seems to allude in this 36th verse, and gives the reason why he laid stress upon it there. But said to you, (in ver. 32.) because ye have even seen me, and yet do not believe. Conject. p. 363. R.

260 THE EVANGELICAL HISTORY OF

John
vi.

- “ and him that cometh to me, I will in no-
38 “ wise cast out (*y*). For I came down from
“ heaven, not to do mine own will, but the
39 “ will of him that sent me. And this is the
“ Father’s will, which hath sent me, that of all
“ which he hath given me, I should lose nothing,
“ but should raise it up again at the last day.
40 “ And this is the will of him that sent me, that
“ every one which seeth the Son, and believeth
“ on him, may have everlasting life : and I will
41 “ raise him up at the last day.” The Jews
then murmured at him, because he said, “ I am
“ the bread which came down from heaven.”
42 And they said, “ Is not this Jesus the son of
“ Joseph, whose father and mother we know ?
“ how is it then that he saith, I came down
43 “ from heaven ?” Jesus therefore answered,
and said unto them, “ Murmur not among
44 “ yourselves. No man can come unto me,
“ except the Father which hath sent me, draw
“ him, and I will raise him up at the last day.
45 “ It is written in the Prophets, and they shall
“ be all taught of God (*z*). Every man there-
“ fore, that hath heard, and hath learned of the
46 “ Father, cometh unto me. Not that any
“ man hath seen the Father, save he which is

(*x*) The expression in the original *Greek*, is extremely beautiful and emphatical. It represents an humble suppliant, as coming into the house of some prince, or other great person, to cast himself at his feet, and commit himself to his protection and care. He might fear his petition might be rejected, and he *thrust out of doors* : but our Lord assures him to the contrary. (Isa. lvi. 2.) His house and heart are large enough to receive, shelter, and supply, all the indigent and distressed. God only knows how many thousand souls have been sensibly supported by these gracious words.

(*z*) Isa. liv. 13. and xl. 8—11. Jer. xxxi. 34.] By the manifestation of JEHOVAH *in the flesh*.

" of God, he hath seen the Father. Verily, 47
 " verily I say unto you, He that believeth on
 " me, hath everlasting life. I am the bread 48
 " of life. Your fathers did eat manna in the 49
 " wilderness, and are dead. This is the 50
 " bread which cometh down from heaven,
 " that a man may eat thereof, and not die.
 " I am the living bread which came down from 51
 " heaven: if any man eat of this bread, he shall
 " live for ever: and the bread that I will give,
 " is my flesh, which I will give for the life of
 " the world." The Jews therefore strove 52
 amongst themselves, saying, " How can this
 " man give us his flesh to eat?" Then 53
 Jesus said unto them, " Verily, verily I say
 " unto you, Except ye eat the flesh of the Son
 " of man, and drink his blood, ye have no life
 " in you. Whoso eateth my flesh, and 54
 " drinketh my blood, hath eternal life, and I
 " will raise him up at the last day (a). For 55
 " my flesh is meat indeed, and my blood is
 " drink indeed. He that eateth my flesh, 56
 " and drinketh my blood, dwelleth in me, and
 " I in him. As the living Father hath 57
 " sent me, and I live by the Father; so, he
 " that eateth me, even he shall live by me.

(a) Comp. John xv. 5. and see whether or not this 54th
 verse of John vi. and context, do not beautifully expound and
 illustrate each other: and see Ezek. xxxiv. 29. Matt. xv. 13.
 The grand and saving truth, pointed out in this (*hard speech* to
 unbelievers and reprobates) *is* what all the law and the pro-
 phets pointed unto the certain fulfilment (Isa. xlii. 21. Matt. v.
 17, 18. Luke xvi. 7, 8.) of the whole counsel of God, in the
 eternal and immutable purpose and grace of redemption, through
 the blood of CHRIST, *come in the flesh*. (1 John iv. 2. and v.
 20, 21. Eph. i. 9—23. ii. Col. i. 9—20. and ii. 2—10. and see
Treatise of Consang. and Affin. betw. Christ and his Church,
 p. 27—29, 51, 79, 98.

262 THE EVANGELICAL HISTORY OF

John
vi.

- 58 " This is that bread which came down from
" heaven : not as your fathers did eat manna
" and are dead : he that eateth of this bread
59 " shall live for ever." These things said he
in the synagogue, as he taught in Capernaum.

*Many Disciples offended at Jesus' Words—he
proves the Faith of his Apostles.*

- 60 MANY therefore of his disciples, when they
had heard this, said, " This is an hard saying ;
61 " who can hear it ?" When Jesus knew
in himself that his disciples murmured at it,
he said unto them, " Doth this offend you ?
62 " *What* and if ye shall see the Son of man
63 " ascend up where he was before ? It is
" the Spirit that quickeneth ; the flesh profit-
" eth nothing : the words that I speak unto
64 " you, they are spirit, and they are life. But
" there are some of you that believe not."
For Jesus knew from the beginning, who they
were that believed not, and who should betray
65 him. And he said, " Therefore said I unto
" you, that no man can come unto me, except
" it were given unto him of my Father."
66 From that time many of his disciples went back,
67 and walked no more with him. Then said
Jesus unto the twelve, " Will ye also go
68 " away ?" Then Simon Peter answered him,
" Lord, to whom shall we go ? Thou hast the
69 " words of eternal life : And we believe,
" and are sure that thou art that Christ, the Son
70 " of the living God." Jesus answered them,
" Have not I chosen you twelve, and one of
71 " you is a devil ?" He spake of Judas Isca-
riot, *the son* of Simon : for he it was that should
betray him, being one of the twelve.

SECT. XX. *Jesus walks in Galilee—reproves the Pharisees who sought to kill him.—A Woman of Canaan's young Daughter healed, at the Borders of Tyre and Sidon.—A Man deaf, and having an Impediment in his Speech, cured, by the Sea of Galilee.*

Jesus walks in Galilee—reproves the Pharisees who sought to kill him.

AFTER these things, Jesus walked in I Galilee: for he would not walk in Jewry, because the Jews sought to kill him. * Then I came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem. And when they saw some of his disciples eat bread 2 with defiled (that is to say with unwashen) hands, they found fault. (For the Pharisees, and all 3 the Jews, except they wash their hands oft (a), eat

John
vii.
Mark
vii.

(a) Or, *unless they washed up to the elbow.* Theophylact. For when they washed, they held up their hands, and contracting their fingers, received the water that was poured on them by their servants; (who had it for their office. 2 Kings iii. 11.) till it run down their arms; which they washed up to their elbows. This was washing with great care. (See Macnight, Doddr. &c.)—Hence it may be remarked, that the punctilious observance of the Levitical purifications, separate from the spirit of true symbolical worship, degenerated into the dead letter of the ceremonial law, to become a burdensome drudgery by the additions of inventive superstitions of the elders: which has ever been the unhappy fate of ritual religion, calculated to attract the vulgar, by the outward pomp of worship; as in Rome papal, paganishly copying after the nations, whose priests themselves kept the key of knowledge; but in process of time, through inattention to the original meaning, the sublime sense of the symbolical writing was lost by the ignorance and cupidity of the priests. This was true of ancient Egypt, Greece, Rome,

Mark
vii.

eat not, holding the tradition of the elders (*b*).
 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen
 5 vessels, and of tables.) Then the Pharisees

Matt.
xv.

2 and Scribes (*c*) asked him, saying, * “ Why
 “ do thy disciples transgress the tradition of
 “ the elders (*d*) ? for they wash not their
 “ hands

Rome, &c. which adopted the most senseless idolatry; as hath been judiciously treated by the learned *Abbè Pluche*, in his *Hist. Heavens*.

(*b*) A learned author observes, that if this ver. 3. be not thus read: *For the Pharisees, and all the Jews, who hold the traditions of the elders; except they wash their hands oft, (or with great care) eat not;* the Evangelist will differ entirely from *Josephus*, (*Antiq. Jud. xiii. 10. p. 588. ed. Hudson*) who says, that the Sadducees did *not* receive traditions from the Fathers, as the Pharisees did; and that they regarded only those things which were *written* in the law of *Moses*. It is well known, that *St. Mark* so often puts sentences out of their proper place, that it is possible there may be no difference between him and *Josephus*. It is not likely that *Josephus* should (*St. Mark*, we know could not) be mistaken in such a notorious matter as this. *Conject. p. 354. R.*

(*c*) Who dwelt in Galilee, now returned home from the feast of *passover*; and perhaps with them, the disciples who were offended at *Jesus's* discourse in the assembly of Capernaum, (see Sect. XIX.) whom they had incensed so far, as to hope they might, by their means, so enrage the Galilean mob as to destroy *Jesus*: for, having lately failed in some attempt of the kind, not recorded, during the feast at Jerusalem, they do now, with unrelenting malice and envy, follow him from place to place, thirsting for his blood, because he had dishonoured them in the sight of the people. In vain had they flattered *Christ*, that he might honour them before the people; as *Saul* entreated *Samuel*. (1 Sam. xv. 30. See John v. 44. and xii. 43.)

(*d*) This may seem a trivial matter; but it was artfully
 calculated

“hands when they eat bread.” But he 3 Matt.
xv.
 answered, and said unto them, * Why do you
 “also transgress the commandment of God by
 “your tradition? for God commanded, say- 4
 “ing, Honour thy father and mother: and he
 “that curseth father or mother, let him die the
 “death (e). But ye say, Whosoever shall 5
 “say

calculated to incense the populace, who had imbibed notions consonant to these blasphemous maxims to be found in the Jewish writings: *The words of the Scribes are more lovely than the words of the law; and the words of the ancients are more weighty than those of the prophets.* Besides, they held the persons of the Scribes and elders in profoundest veneration. See *L'Enfant*, &c.

(e). Exod. xx. 12. and xxi. 17. Levit. xx. 9. and xix. 3. comp. Deut. xxvii. 16. and xxi. 18. Prov. xx. 20. and xxiii. 22. Eph. vi. 2. Ecclus, iii. 8, 12, &c. Thus God hath commanded children to honour their parents; *i. e.* among other things to *maintain them* (thus the word *honour* signifies *maintenance*. 1 Tim. v. 17. and see ver. 3, 4. also Gen. xxxi. 1. Numb. xxii. 17, 18.) Nevertheless, ye presumptuously making light of it; affirm that it is a more sacred duty to enrich the temple, than to nourish parents, though they be in the utmost necessity, pretending, that what is offered to the great Parent, is better bestowed than that which is given for the support of our parents upon earth; as if the interest of God was different from that of his creatures: besides, God wants no offerings (see Isa. i. 11, 12. Micah vi. 7, 8.); they are of no value in his sight, but as expressions of our homage; and he hath, in this respect, commanded the support of aged decayed parents, as the best expression of duty and gratitude from a child, as flowing from true love without dissimulation: [whereas the casting into the treasury, after the manner our Lord condemns, in their practice, might be done through fear of the proud covetous priests, or out of ostentation, pride, vanity, and affectation of Pharisaical righteousness; a commuting for sins, a robbery for burnt-offering. (Isa. lxi. 8. Ezek. xxii. 29.)] Nay, ye impiously teach, that a man may lawfully suffer his parents to starve, if he can say to them, “It is *Corban*,” (*i. e.*
 a con-

Matt. " say to his father or his mother, It is a gift
 xv. " by whatsoever thou mightest be profited by me,
 " and

a consecrated gift, put into *Corbanan*, the temple-treasury. 2 Kings xii. 10. Mark xii. 41.) " all the relief you might receive from me; he shall be free." The meaning is, that in such case, " It is no less unlawful to give unto you, than if " it was a thing consecrated to God."—The superstitious regard the *Jews* had to such rash and unnatural vows, (so to bequeath their estates after their death, which might, in a thousand instances, be made a cloak for *avarice* and *cruelty*) as well as the ridiculous ways they sometimes took to evade their vows, hath been largely shewn by *Lud. Capellus*, in Matt. xv. 5.—What a true, but horrid picture of the church of Rome, in the dark ages of Popery, doth this history present to our view! What are their immense riches heaped up in the endowments of abbeys, monasteries, &c. but public monuments of the great tyranny and avarice of a Popish clergy; and of the credulity of an ignorant and superstitious laity, receiving plenary pardons from the Pope, for all manner of sins, indulgences, and licences, for all manner of crimes, at the price of their substance and consciences?—Further, it leads us to reflect on the history of past ages, up to remotest antiquity; by a comparative view of which, it will plainly appear that the root and fountain-head of all error, schism, heresy, grossest idolatries, and evil from the beginning of the world, has been proportionable to the degree and measure of men's wilful departures from the given law of the Creator, grossly perverting the letter and spirit of the word of inspiration; and that all these ancient idolatries and errors in religion, have sprung out of two grand branches of the (above) *one root*. One branch consists of *symbolical worship*, and pompous rituals of human invention, (see Col. ii. 19. Rom. i. 22, 25.) whose accursed fruits are noted in Rom. i. 26—32. Eph. ii. 1, 2.) The other branch, imbibing like corrupt juices, briefly is comprised in *systematical religion*, or a body of divinity, in subscriptions to human creeds, and articles of faith and church-government, however plain in dress and externals, yet diversified according to the reigning fashion of the sect and party, and of the times. The implicit unreserved submission thereunto, is called the test of orthodoxy, or of saving faith to every member of such and such a church, sect, &c.—Hence, the principles of action condemned in Matt. xxiii. 8—11. Hence the body of

Christ

- “ and honour not his father or his mother, *he* 6 Matt.
 “ *shall be free.* * And ye suffer him no more to 12 xv.
 “ do ought for his father or his mother; Mark
 “ making the word of God of none effect, 13 vii.
 “ through your tradition, which ye have de-
 “ livered: and many such like things ye do.
 “ * Ye hypocrites, well did Esaias prophesy of 7 Matt.
 “ you, saying, This people draweth nigh 8 xv.
 “ unto me with their mouth, and honoureth me
 “ with their lips; but their heart is far from
 “ me (*f*). * Howbeit, in vain do they wor- 7 Mark
 “ ship me, teaching for doctrines the traditions vii.
 “ of men. For laying aside the command- 8

Christ hath been *torn* and *rent* by bitterest persecutions and death. The natural and certain effects of a fiery zeal without knowledge and Christian love, evidenced in the unregenerate temper and behaviour of the *apostles* themselves, before their illumination at the pouring out of the *Holy Ghost*. These things are written for our learning: for like as the wheat and tares shall grow up together until time of harvest, so shall *wolves* be mixed among the *sheep*; but are to be known according to the infallible word of *Christ*. (See Matt. vii. 12, 23. Luke vi. 43—49. James ii. 19—26. iii. 12—18.) A general, wise, faithful, practical improvement of what the above loose hints aim at, would, above all, conciliate brotherly Christian love and charity, and advance the interests of the pure, incorrupt doctrine of the gospel, unto the enlargement of *Christ's* kingdom of righteousness, truth, love, unto eternal glory. (Jer. li. 25, 26. Isa. xi. 9. and lxxv. 25.)

(*f*) Isa. xxix. 13.] Mr. *Macnight* (on Mark vii. 6.) observes, our Lord made this citation from *Isaias*, at the end of his discourse; according to St. *Matthew*. We may therefore suppose that he cited and applied it twice; first, at the beginning (as St. *Mark* tells us); and having proved that it was truly applicable to the Scribes and Pharisees, he applied it again at the conclusion of his argument (as *Matthew* affirms.) We have several examples of the like repetitions in the Gospels. Thus comp. Mark x. 7. with Matt. xix. 5. and xxiv. 5. with ver. 11, 24. Luke xxii. 18. with Matt. xxvi. 29.

“ ment

268 THE EVANGELICAL HISTORY OF

- Mark vii. "ment of God, ye hold the tradition of men,
"as the washing of pots and cups: and many
9 "other such like things ye do." And he said
unto them, "Full well (*g*) ye reject the com-
mandment of God, that ye may keep your
14 "own tradition." And when he had called
all the people unto him, he said unto them,
"Hearken unto me every one of you, and
Matt. II "understand. * Not that which goeth into
xv. "the mouth defileth a man; but that which
"cometh out of the mouth, this defileth a
Mark 16 "man (*h*). * If any man have ears to hear,
vii. 17 "let him hear." And when he was en-
Matt. 12 tered into the house from the people, * then
xv. came his disciples, and said unto him, (*i*)
"Knowest thou that the Pharisees were of-
13 "fended after they heard this saying?" But
he

(*g*) Or, *fairly, wholly*, ye reject (or *frustrate*) the commandment of God, that ye may keep *your own tradition*, emphatically, distinguishing the commandments of men, the corrupt traditions of the Pharisees from the commandments of God; which may also be called traditions. See 1 Cor. xi. 2, 2 Theff. ii. 15.

(*h*) Our Lord did not at all mean to overthrow the distinction which the law established between things clean and unclean in the matter of man's food. That distinction, like all other emblematical institutions by *Moses*, was wisely ordained, being designed to teach the Israelites how carefully the familiar company and conversation of the wicked is to be avoided. He only affirmed, that in itself, no kind of meat can defile *the mind*; which is the man, though by accident it may; for instance,—when taken in quantity or kind, contrary to the commandment of God. *Macnight*.

(*i*) Upon our Lord's return home, perhaps at dinner, they urge this discourse. It seems the Apostles, who would gladly have conciliated the good-will of the Pharisees, thinking it might be of service to their cause, were sorry to find their Master had so highly offended them; and therefore they ask *Jesus*, if he did not take notice of their scornful angry looks, *insinuating*,

he answered, and said, "Every plant which my
 " heavenly Father hath not planted, shall be
 " rooted up. Let them alone: they be blind 14
 " leaders of the blind: and if the blind lead
 " the blind, both shall fall into the ditch."
 Then answered Peter, and said unto him, 15
 " Declare unto us this parable." And Jesus 16
 said, "Are ye also yet without understanding?
 " Do not ye yet understand (*k*), * nor per- 18
 " ceive that whatsoever thing from without en-
 " tereth into the man, it cannot defile him;
 " because, * whatsoever entereth in at the 19
 " mouth, * entereth not into his heart, but 17
 " into the belly, and goeth out into the draught, 19
 " purging all meats? * But those things 18
 " which proceed out of the mouth (*l*), come
 " forth from the heart, and they defile the man.
 * For

Matt.
 xv.

Mark
 vii.

Matt.
 xv.

Mark
 vii.

Matt.
 xv.

insinuating, he was to blame in so provoking them: to which
 our Lord's answer was direct—"Be they as angry as they will,
 'ye need not be afraid of them; for they and their doctrine
 'shall perish together, being neither of them from *God*.'
 ver. 14. *Let them alone*, &c. Teachers who foolishly think to
 lead their disciples to perfection, by the observation of precepts,
 wherein there is not the smallest degree of true piety, and will
 not be convinced of the contrary: for which cause, both the
 guides and the guided, who prefer ignorance to knowledge, and
 superstition to true religion, shall fall into the ditch of eternal
 perdition. *Macnight*.

(*k*) *Peter* speaking for all the rest. — Our Lord marvels at
 their ignorance and stupidity, in not discerning the force of his
 words; which so plainly shewed them, that meats being of a
 corporeal nature, cannot defile the mind, or make the man a
 sinner in the sight of *God*, unless when used immoderately, or
 in opposition to the commandment of *God*: in which case, the
 pollution arises from the man, and not from the meat.

(*l*) This is represented, not so much by way of contrast to
 meats which enter by the mouth into a man, as because some of
 them are committed with the faculty of speech: such as false
 witness

270 THE EVANGELICAL HISTORY OF

- Mark
vii. 21 “ * For from within, out of the heart of men,
“ proceed evil thoughts, adulteries, fornications, murders, * false witness, blasphemies, * thefts (*m*), covetousness, wickedness, deceit, lasciviousness, an evil eye,
Matt.
xv. 22 “ pride, foolishness (*n*) : all these evil things
Mark
vii. 23 “ come from within, and defile the man :
Matt.
xv. 20 “ * but to eat with unwashen hands, defileth
“ not a man.”

A Woman of Canaan's young Daughter healed, at the Borders of Tyre and Sidon.

- Mark
vii. 21 THEN Jesus went from thence, and departed
24 into the coasts of Tyre and Sidon, * and entered into an house, and would have no man

witness and blasphemy ; and others of them are helped forward by its assistance ; namely, *adultery, deceit, &c.* *Macnight.*

(*m*) It is remarkable, that three of the crimes here mentioned as pollutions of the mind, *viz. murder, false-witness, and blasphemy*, were on this very occasion, committed by the very persons who charged our Lord with impiety, because he neglected ceremonials merely of human invention : for whilst they feigned the highest reverence for the divine law, they were making void its most essential precepts : at the very time that they condemned the disciples for so small an offence as eating with unwashen hands,—themselves were murdering the *holy* and *innocent Jesus* by calumnies and false-witnessings.—Thus, our Lord defended his disciples by a beautiful chain of reasoning, wherein he had shewed the true nature of actions, and loaded with perpetual infamy the Jewish teachers and their brood, who in every age and country, may be known by features exactly resembling their parents ; the main strokes of which are, that by their frivolous superstitions they weaken, and sometimes destroy, the immutable obligations and teachings of truth and righteousness. *Macnight.*

(*n*) Foolish ungovernable passion. *Macnight.* — See the admirable Observations on the nature and effects of this evil, in *Clarke's Sermons* on Eph. iv. 26.

know

know it; but he could not be hid. for a 25 Mark
 certain woman * of (o) Canaan came out of 22 vii.
 the same coasts, * (a Greek, a Syrophenician 26 Matt.
 by nation) whose young daughter had an un- xv.
 clean spirit, heard of him, and came and fell at Mark
 his feet, * and cried unto him, saying, 22 vii.
 "Have mercy on me, O Lord, thou son of Matt.
 "David; my daughter is grievously vexed with xv.
 "a devil." But he answered her not a 23
 word. And his disciples came and besought
 him, saying, "Send her away, for she crieth
 "after us (p)." But he answered, and said, "I 24
 "am not sent, but to the lost sheep of the
 "house of Israel (q)." Then came she and 25
 worshipped,

(o) Denotes the woman's occupation, (says *Keuchenius*) and supports his notion by the like use of the word in the Old Testament; or, that she was an inhabitant of Canaan; a *Syro-Phœnician* by nation, because that northern part of the land of Canaan was called *Syro-Phœnicia*. By her manner of address, (Matt. xv. 22.) it seems, she was a *Greek proselyte* to the Jews religion; and from our Lord's words, (Matt. ver. 24.) it seems as if she was of Jewish extraction, by her mother's side: however, she was truly a daughter of *Abraham*, in a spiritual sense, (see note (r), also on Luke xv. 12, &c. Sect. XXIX.) in the eye of *Christ*, who knew the secret workings of her heart, and to be graced, as rendered her worthy of his special regard. Our Lord's seeming neglect, or denial of this pious woman, gave occasion to make her exalted exemplary faith, manifest before all men.

(p) Perhaps the woman, upon *Jesus's* taking no notice of her, drew back a while; and when the Master was engaged in talk, she importuned some of his disciples, who stood next her, at the further end of the room, to solicit him on her behalf. Accordingly, they advance up to *Jesus*, and say, "Master, do, "send her away," or, "grant her request; for she crieth after "us;" or, "will take no denial."

(q) The Gospel was to be published to the *Jews* before it was to the *Gentiles*. This is the reason why *St. Paul* styles him "the Minister of the circumcision." (Rom. xv. 8. See Acts xiii. 46.) — *I am not sent, &c.* But the words will admit of

272 THE EVANGELICAL HISTORY OF

Matt. 27 worshipped, saying, "Lord, help me." * But
 xv. Jesus said unto her, "Let the children first be
 " filled; for it is not meet to take the childrens
 " bread, and to cast it unto the dogs (r)." And

of being read interrogatively: Thus, *Am I sent ONLY to the lost sheep of the house of Israel?* [or, "In danger of being lost for want of a shepherd."] However, the sense of *Jesus's* words seem to have been well understood of this good Canaanitish woman; who, at the same time, observing in *Christ's* countenance a look of love and compassion towards her, with greatest humility and ardour, she renews her request with the importunity of true faith.

(r) Jer. xv. 3. Psal. xxii. 16. Rev. xxii. 15. The Heathens, so named (Dogs), for their idolatry and other pollutions. But so meek and lowly in her own eyes was this woman, that she neither refused the title, nor grudged the *Jews* the honourable title of children. She acknowledged the justice of what *Christ* said, (*Truth*, Lord; or, *Yes*; as *Mark* expresses it, ver. 28. both the Evangelists use the word *va*: it is sometimes a form of assenting, and sometimes of intreating. Comp. Philem. ver. 20. and see *Blackwell's Sacred Classics*, vol. i. p. 143.) and drew an argument from it, evidencing an exalted faith: "Let me have such kindness as the dogs of any family enjoy. From the plenty of miraculous cures which thou bestowest on the Jews, condescend to drop the offal of this one to me, who am a poor distressed Canaanite; for by it they will suffer no greater loss than the children of a family do by the crumbs that are cast to the dogs." — So extraordinary a character, one possessing so just notions of *Christ's* power and goodness, obtained from the hands of *Christ* the miraculous cure of her young daughter; who, perhaps, was a grievous *lunatic*.—"Go thy way home; thou shalt find thy little daughter to have been restored to her right mind, and to have continued ever since in perfect health and soundness of body and mind, even before that I have now pronounced her cure." (See on Matt. viii. 13. Sect. IX.) We are taught from this history, two lessons of great importance: 1st, That *God* is no respecter of persons; but always accepts sincere faith and fervent prayer. 2^{dly}, That it is our duty to continue in prayer with earnestness, although the answer thereof should be long deferred.

* And she saith, " Truth, Lord : yet the dogs 27 Matt.
 " eat of the * childrens * crumbs which fall xv.
 " from their master's table." Then Jesus 28
 answered, and said unto her, " O woman,
 " great is thy faith : be it unto thee even as
 " thou wilt, * for this saying : go thy way, 29 Mark
 " the devil is gone out of thy daughter." vii.
 * And her daughter was made whole from 28 Matt.
 that very hour. * And when she was come 30 xv.
 to her house, she found the devil gone out, Mark
 and her daughter laid upon the bed. vii.

*A Man deaf, and having an Impediment in his
 Speech, cured by the Sea of Galilee.*

AND again, departing from the coasts of 31
 Tyre and Sidon (f), he came unto the sea of
 Galilee,

ferred. *Macnight*, &c. — For the *improvement* of this fine history :—If there be any thing in the whole history of *our Lord*, which might have a tendency to discourage and terrify the humble penitent, it would surely be *his treatment* of this poor *Canaanitish* woman, when she made so humble and so affectionate an application to him : first *keeping silence* ; then intimating in words *a coldness* ; and at last representing her but *as a dog*, in comparison of the *Jews*. Surely, such an *answer* had broke her heart, had it not been supported by *his grace*.—Happy are they that, like her, can *against hope, believe in hope* ! (Rom. iv. 18. Luke xiii. 16.) Who can thus extract *arguments*, even from *discouragements* ! They will finally conquer and triumph, as this pious woman did ; and the honours of her faith will be commemorated even by *Christ* himself.—The pious, moderate, and eloquent Bishop *Hall* has a fine *Contemplation* on this subject.—I have met with no *devotional writings* on the *historical* part of Scripture, which have generally given me so much entertainment as his. *Doddr. Fam. Expos.* § 85. p. 559.

(f) Sidon was a very ancient town, having been built by *Sidon*, the eldest son of *Canaan*, the son of *Ham*, the son of *Noah*. It appears from Josh. xxii. 9. that the whole country,

T

westward

Mark
vii.

Galilee, through the midst of the coasts of
 32 Decapolis. And they bring unto him one
 that was deaf, and had an impediment in
 his speech: and they beseech him to put his
 33 hand upon him. And he took him aside from
 the multitude, and put his fingers into his ears,
 34 and he spit, and touched his tongue. And
 looking up to heaven, he sighed, and saith unto
 35 him, "Ephphatha;" that is, Be opened. And
 straightway his ears were opened, and the string
 of his tongue was loosed, and he spake plain.
 36 And he charged them that they should tell no
 man; but the more he charged them, so much
 37 the more a great deal they published it; And
 were beyond measure astonished, saying, "He
 "hath done all things well: he maketh both
 "the deaf to hear, and the dumb to speak."

westward of Jordan, was called *Canaan*; that on the *east* being
 named *Gilead*. From Josh. xix. 28, 29. we learn, that *Tyre*
 and *Sidon* were cities in the lot of *Asher*; which tribe, having
 never been able wholly to drive out the natives, their posterity
 remained even in our Lord's time: hence, he did not preach
 among this mixed people; and wrought but very few miracles;
 and chose to go himself a while into this remote country, to
 avoid the plots levelled against his reputation and life by the
 Pharisees, highly offended at the liberty he had taken in the
 preceding discourse: for he had plucked off from them the
 mask wherewith they covered their ugliness, and rendered them
 so venerable in the eyes of the vulgar.

SECT. XXI. *Jesus heals the People, and teaches in a desert
 Mountain, nigh unto the Sea of Galilee.—Four Thousand
 Men fed with Seven Loaves, and a few little Fishes.—
 Jesus goes, by Ship, into the Country of Magdala—Phari-
 sees and Sadducees tempt Christ—he departs to the other
 side of the Lake in the Ship—bids the Disciples to beware
 of the Pharisees, and of Herod—cometh to Bethsaida—
 gives Sight to a Blind Man.*

Jesus

Jesus heals the people, and teaches in a desert mountain, nigh unto the Sea of Galilee.

AND Jesus departed from thence, and came 29 Matt.
xv.
nigh unto the sea of Galilee, and went
up into a mountain, and sat down there. And 30
great multitudes came unto him, having with
them those that were lame, blind, dumb,
maimed, and many others, and cast them down
at Jesus' feet, and he healed them: info- 31
much, that the multitude wondered when they
saw the dumb to speak, the maimed (*a*) to be
whole, the lame to walk, and the blind to
see (*b*): and they glorified the God of Israel.

*Four Thousand Men fed with Seven Loaves and
a few little Fishes.*

THEN Jesus called his disciples unto him, 32
and said, "I have compassion on the multitude,
" because they continue with me now three
" days (*c*), and have nothing to eat: and I
" will

(*a*) *Festus* observes, the word rendered *maimed*, signifies one whose *hand* or *arm* has been cut off (see Mark ix. 43.); but it is sometimes applied to those who only were disabled in those parts, or other limbs. No doubt, there were maimed of every kind brought to *Jesus*; *some* lame in their hands, feet, &c. *others*, with the loss of a limb, cut off; if not some born without legs and arms. Some think, hardly any of the *miracles* of *our Lord* were more illustrious, and amazing than the recovery of such. (See *Doddr.* § 86. p. 560.)

(*b*) Every object distinctly and immediately bearing, without any inconvenience, the full force of unaccustomed light. This was universally the case in all the instances which occur in the *Gospels*. (e. g. John ix. 1, &c.) — I could not forbear pointing out so wonderful a circumstance. *Doddr.*

(*c*) They had lodged two nights together in the fields (see Sect. XIX. p. 248. just before the passover); but the spring-

276 THE EVANGELICAL HISTORY OF

Mark
viii. 3 “ will not send them away fasting, lest they
Matt. 33 “ faint in the way :” (* for divers of them
xv. 33 came from far.) * And his disciples said
unto him, “ Whence should we have so much
“ bread in the wilderness, as to fill so great a
34 “ multitude ?” And Jesus said unto them,
“ How many loaves have ye ?” and they said,
35 “ Seven, and a few little fishes.” And he
commanded the multitude to sit down on the
36 ground (*d*). And he took the seven loaves,
and the fishes, and gave thanks, and brake them,
and gave to his disciples, and the disciples to
37 the multitude. And they did all eat, and
were filled : and they took up of the broken
38 meat that was left, seven baskets full. And
they that did eat, were four thousand men,
39 beside women and children. And he sent
away the multitude (*e*).

Jesus

season was now more advanced, and their health more endangered by the large dews which then fell in the night, in those parts. However, this, nor a sense of hunger, could move the multitude to depart from Jesus (so eager were they to hear him); charmed with the divine eloquence of his discourses, who spake as never man spake. But Christ's compassion towards the poor sheep, (who, from the lifeless insipid teachings of the Scribes, were, in a manner, left without a shepherd) would not suffer them to want any good thing (Job xxxviii. 41. Psal. xxxiv. 9, 10. cvii. 5, 9, 35. and cxlvi. 7, 8.) who wait upon the LORD. So again, he feeds them with the natural bread of life, to lead them to hunger and thirst after, and enjoy, the spiritual bread, the word of God, which abideth for ever. (John vi. 27. 1 Pet. i. 25.)

(*d*) That they might be served, as before, in an orderly manner. Probably, here they might sit *an hundred* in rank, and *forty* in file; by which means the four thousand men would be exactly disposed, as the *five thousand* had been. (See Sect. XIX. p. 250. note (*i*).)

(*e*) Joyful and glad of heart, (like as 1 Kings viii. 66. Ezra vi. 22.) blessing and praising him that cometh in the name of the LORD,

*Jesus goes by Ship into the country of Magdala—
Pharisees and Sadducees tempt Christ.*

AND straightway he entered into a ship with 10 Mark
viii.
his disciples, and came into the parts of
Dalman-

LORD, loud acclamations reverberating throughout the mountain, from near twelve thousand voices, saying Amen, Hallelujah! after singing an hymn at the time of evening-prayer; upon which *Jesus* dismissed the people. This is a conjecture, but not an improbable one. No doubt, the heart and tongue of the multitudes first healed, and after, eating of the miraculous bread and fish, were all attuned to praise the Creator and Redeemer of Israel. — Let us then reflect on the expressions of gratitude and praises of the *dumb speaking*, the *maimed made whole*, the *lame walking*, the *deaf hearing*, and the *blind seeing*; that with them *we may glorify the God of Israel*. — But who can describe the sentiments of the happy creatures, in a moment restored beyond all the efforts of nature, and prospects of hope! With what pleasure did the *ear* which had just been opened, listen to the pleasing accents of his instructive tongue! How did the *lame* leap round him for joy! and the *maimed* extend their recovered hands in grateful acknowledgments of his new-creating power, while the voice of the *dumb* sang forth his praises in sounds before unknown! and the eye of the *blind* checked the curiosity which would have prompted it to range over the various and beautiful objects of unveiled nature, to fix its rapturous regards on the gracious countenance of him that had given it the day! — Let us farther reflect, with what correspondent pleasure must *our Lord* survey their grateful homage, while his benevolent heart took its share in the *delights* which he gave! *These trophies of his greatness*, how unlike to *those of the field*, the monuments of desolation and slaughter! *Trophies* for which the *Hero* must have struggled with the *Man*, and might sit down and weep over his own success! Whose heart is so insensible, as not to feel an *humane*, as well as *dewout pleasure*, in the recital of these works of the Lord! So may our transported souls, O *blessed Jesus*, in the consciousness of *health, vigour, and salvation*, behold thee as *our Deliverer*! So mayest thou view us with satisfaction, as the *travail of thy*
soul

278 THE EVANGELICAL HISTORY OF

Matt. 39 Dalmanutha (*f*), * on the coasts of Mag-
 xv. I dala. And the Pharisees also, with the Sad-
 Matt. xvi. II ducees, * came forth, and began to question
 Mark with him (*g*), seeking of him a sign from hea-
 viii. 2 ven, tempting him. * He answered and said
 Matt. xvi. unto

soul in the *mountain of God*; where we hope to offer thee nobler praises, and for ever to consecrate to thy service *those powers* which thou hast recovered from *weakness, dishonour, and ruin!* Doddr.

(*f*) A city and territory within the district of *Magdala*, (which, with several neighbouring cities) stood in the coasts of *Magdala*, not far from *Gadara*, on the eastern shore of the sea of *Galilee*. (See *Reland's Palestine*, p. 884.)

(*g*) Gr. *dispute* and reason with him, after the subtle manner of *Civilians*, purposely to ensnare *Christ* by hard questions, and involving plain speech, to wrest or pervert the obvious meaning of his words, and draw false and dangerous conclusions, hoping thereby to entangle and destroy him. Their arguments and flattering speeches, were well adapted to blow up the pride and vanity of, and discover impostors (such as *Acts* v. 36, 37. *Matt.* xxiv. 23, 24.); and they looked upon *Jesus* as no better, and would provoke him to attempt some proofs of *Messiahship*, suited to the vulgar opinions taken up, from the false glosses of the Scribes (see note (*g*) on *Matt.* iv. 5. *Sect.* IV. p. 51. and note (*k*) on *John* i. 20. p. 58.); wherein failing, he might perish. Hence, what they here demanded, was the very thing which *Josephus* tells us, (*Bell. Jud.* lib. 2. c. 13.) Impostors of those times attempted *signs of liberty*, or miraculous appearances in the heavens, as omens of deliverance from the *Roman yoke*. On these principles they continued their demands in the *apostles'* times (*1 Cor.* i. 22.):—the true signs from heaven at and after *Christ's* crucifixion—appearances of angels, and descent of the *Holy Ghost*. They discerned not these brightest evidences: no, like *Satan*, their master, they were under *thick darkness*, and could not see the light of life. (See *Lard. Credib.* b. i. c. 5. § 2. vol. 1. p. 291.)—Accordingly, our Lord's answer, perhaps, was a *sarcastical* upbraidment of their incredulity; for, as Dr. *Lightfoot* observes, The *Jews* used to value themselves highly on their skill in *prognosticating the weather*: and *Grotius* notes what a variety of *signs* marked out

unto them, "When it is evening, ye say, *It will be fair weather: for the sky is red.*"
 "And in the morning, *It will be foul weather* 3
 "to-day; for the sky is red and lowring.
 "O ye hypocrites, ye can discern the face of
 "the sky, but can ye not discern the signs of
 "the times?" * And he sighed deeply in his 12 Mark
 spirit, and faith, * "Why doth this wicked and viii.
 "adulterous * generation seek after a sign (*h*)?"
 "Verily I say unto you, there shall no sign be 4 Matt.
 "given to this generation, * but the sign xvi.
 "of the prophet Jonas." And he left them, and departed.

He departs to the other Side of the Lake in the Ship—bids the Disciples to beware of the Leaven of the Pharisees, and of Herod.

* AND entering into the ship again, departed 13 Mark
 to the other side. * Then Jesus said unto 6 vii.
 them, "Take heed and beware of the leaven of Matt.
 "the Pharisees, and of the Sadducees (*i*), xvi.
 * of

out that time for the arrival of the *Messiah*.—In the morning, ye say, it will be *tempestuous weather* to-day. So truly, the day proved to these *proud scorers*, (Prov. xiv. 6.) when the ONLY sign to them (that of *Jonas*) came, the *morning of Christ's resurrection*.

(*h*) Better with two interrogatives: *What? Doth this wicked adulterous generation seek a sign?* (Conject. p. 50. R.

(*i*) What *Matthew* here (ver. 6.) calls the leaven of the *Sadducees*, is called by *Mark* (ver. 15.) the leaven of *Herod*. Hence we learn who the *Herodians* were, that are mentioned in the Gospels. It seems *Herod* the Great attempted to overturn the principles of the ancient and true religion, that he might establish a system more agreeable to his tyranny. This was the doctrine of the *Sadducees*, which he zealously espoused, because it set men free from the dread of a future state, and left them at liberty to pursue what they took to be their interest, by any method

280 THE EVANGELICAL HISTORY OF

- Mark
viii. 15 “ * of the leaven of Herod.” (Now the
14 disciples had forgotten to take bread, neither
16 loaf.) And they reasoned among themselves,
saying “ *It is because we have taken no bread.*”
Matt.
xvi. 8 “ Which when Jesus perceived, he said unto
them, “ O ye of little faith, why reason ye
“ among yourselves, because ye have brought
Mark
viii. 17 “ no bread ? * perceive ye not yet, neither
“ understand ? have ye your heart yet hardened ?
18 “ Having eyes, see ye not ? and having ears,
“ hear ye not ? and do ye not remem-
19 “ ber (*k*) ? When I brake the five loaves
“ among five thousand, how many baskets

method they pleased. *Herodian* therefore, was but another name for such sort of Sadducees as maintained the expediency of submitting to the innovations introduced by *Herod* and the *Romans*. For it may easily be thought, that those who favoured *Herod*, and the powers who supported him, were generally of this sect. At the same time, all the Sadducees were not *Herodians* ; some of them shewing little of that complaisance to the reigning powers, for which their brethren were so remarkable. And this accounts sufficiently for the distinction between the *Herodians* and *Sadducees* ; found Matt. xxii. 16, 23.) *Basnage*.—Howbeit, *Fabritius* and others, are of opinion, that the persons called *Herodians*, in the Gospels, were the courtiers, officers, and soldiers of *Herod* the Tetrarch ; and that the name no more denoted a sect of religion, than that of *Cæsarean*, or *Pompeian*. *Carpzov* also, is of opinion, that they were the servants, domestics, and friends of *Herod* ; and that the *leaven of Herod*, which our Lord cautioned his disciples against, was not so much any particular religious opinion, as a neglect and contempt of all religion. (See *Erasmus* and *Macnight* on this history.

(*n*) Continue this last clause of ver. 18. with what follows, viz. *Do ye not remember, when I brake the five loaves, how many baskets full of fragments ye took up ?* as in Matt. xvi. 9. Some MSS. the Coptic version, and R. Steph. ed. 1550. Conject. p. 50.

“ full

“ full of fragments took ye up ?” They said unto him, “ Twelve.” “ And when the seven 20
 “ among four thousand, how many baskets (1)
 “ full of fragments took ye up ?” And they said, “ Seven.” * “ How is it that 11
 “ ye do not understand, that I spake it not to
 “ you concerning bread, that ye should beware
 “ of the leaven of the Pharisees, and of the
 “ Sadducees ?” Then understood they how 12
 that he bade *them* not beware of the leaven
 of bread, but of the doctrine of the Pharisees
 and Sadducees.

Mark
viii.Matt.
xvi.

*Cometh to Bethsaida — gives Sight to a
 Blind Man.*

AND he cometh to Bethsaida, and they bring 22
 a blind man unto him, and besought him to
 touch him. And he took the blind man by 23
 the hand, and led him out of the town (m);
 and when he had spit on his eyes, and put his
 hands upon him, he asked him if he saw
 ought. And he looked up, and said, “ I see 24

Mark
viii.

(1) The learned Dr. Dan. Scott, on Matt. xvi. 10. with his usual accuracy, has observed, that two different words are used in this, and the preceding *verse*, for *baskets*. The former signifies *larger baskets* (as used by bakers); and therefore is translated *paniers* by the *French*. The latter seem to have been *smaller baskets* with handles; such as might easily be carried on the arm. Our Lord does not seem to have in view, to *rise* in the circumstances of the *two miracles*; but mentions them *in order*, being equally demonstrations of Divine Power. (See Doddridge, &c.)

(m) Grotius thinks, it was an intimation of his just displeasure against the inhabitants of *Bethsaida*, for their ingratitude and infidelity, that he would not permit them to be eye-witnesses of this miracle, or even suffer the person who received the cure, to go back thither to proclaim it. (Comp. Matt. xi. 21.)

“ men

Mark viii. 25 “men as trees walking (*n*).” After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, “Neither go into the town, nor tell it to any in the town.”

(*n*) *I see men, as trees, walking.*—See *Conject.* p. 50, 354. See the admirable remarks of *Erasmus*, on the history of this blind man.

SECT. XXII. *Jesus goes into Cæsarea-Philippi—Many Opinions of Christ—Peter’s Confession—Christ’s Charge to him—foretells his Sufferings the first time—Peter offended at it, is rebuked.—Jesus declares, he will judge the World.—Christ taketh Peter, James, and John, into an high Mountain, and is transfigured before them.—Jesus cures a Youth who had an Epilepsy from a Child, and was lunatic, deaf, and dumb.—The Disciples are farther instructed in the House, and after, in Galilee.*

Jesus goes into Cæsarea-Philippi—Many Opinions of Christ—Peter’s Confession—Christ’s Charge to him.

Mark viii. 27 **A**ND Jesus went out, and his disciples, into the towns of Cæsarea-Philippi (*a*): Luke ix. 18 and by the way * it came to pass, as he was alone praying,

(*a*) This province lay north of Bethsaida. The city of *Cæsarea-Philippi*, was rebuilt by *Philip* the tetrarch, in honour of *Tiberius Cæsar*. It is, by the addition of the word *Philippi*, distinguished from another *Cæsarea*, mentioned in Acts viii. 40. ix. 30. x. 1. xii. 19. xxi. 8. xxiii. 23, 33. and xxv. 4, 13. which was a fine port on the Mediterranean Sea, and had been rebuilt by *Herod the Great*, and named in honour of *Augustus Cæsar*.

praying his disciples were with him (*b*): and he asked them, saying, "Whom say the people * that I, the Son of man, am (*c*)?" And 13 they said, "Some say that thou art John the 14 Baptist; some, Elias; and others, Jeremias (*d*); * and others say, That one of 19 "the old prophets is risen again." * He 15 faith unto them, "But whom say ye that I "am?" And Simon Peter answered and 16 said, "Thou art Christ the Son of the living "God." And Jesus answered and said 17 unto him, "Blessed art thou Simon Bar-jona (*e*): for flesh and blood hath not revealed

Luke ix.

Matt. xvi.

Luke ix.

Matt. xvi.

Cæsar.—*Josephus* gives *Philip* so good a character, that some have thought our Lord retired into his territories for security, from the insults of his enemies elsewhere. (See *L'Enfant's* *Introd.* p. 27.

(*b*) To prevent the seeming oddness of the expression, it may perhaps be translated, AFTER he had been praying alone, the disciples were with him:—At least, this seems to be the sense of the place.—If it can be pointed thus, AFTER he had been praying, the disciples alone were with him,—it will be signified, that the apostles only, exclusive of the multitudes which usually followed him, were present. It is expressed, ch. xi. 1. *Conject.* p. 81. R.

(*c*) Divide the sentence (in Matt.) into two questions; *Whom do men say that I am? The Son of man? i. e. 'Do they say, I am that Son of man who was to come?'* (Luke xvii. 22. comp. Ezek. ii. 3.) *Beza Piscat. Mil. Prol.* 1194. *Bengelius* and *Conject.* p. 24.

(*d*) The ancient Jews used to set *Jeremiah* at the head of the prophets, *L'Enfant.*—*Mr. Cradock* (*Harm.* part ii. p. 12.) observes, that the Jews seem to have had a tradition, that *Jeremiah* the prophet would appear among them when the *Messiah* came, to recover the ark of the covenant; which they fancied he had hid (2 Macc. ii. 5.): and *Dr. Whitby* imagines, they might farther encourage themselves in that notion, from *Jer.* i. 5, 10.

(*e*) Or, the son of *Jonas*, whom *Christ* pronounces blessed, i. e.

Matt. “ revealed *it* unto thee, but my Father which
 xvi. 18 “ is in heaven. And I say also unto thee,
 “ that thou art Peter (*f*), and upon this

i. e. high-favoured of heaven, (see Luke i. 28.) on account of this most important truth being *first* revealed to him, in preference to the other apostles, (Rom. xi. 29. and ix. 16.) what could not be searched out by human reason, wit, or learning. (1 Cor. ii. 1—13. and i. 23—29.)—*Flesh and blood.*] This is a Hebraism, which denotes all mankind. The meaning of this then is, ‘That hath not been made known to you by any ‘man.’ (See Gal. i. 6. ii. 12. Eph. vi. 12. Heb. ii. 14.) *L’Enfant.*—Hence, *Peter* confessed what was revealed to him by the Spirit. Not like unto *his own* words, ver. 22.—See note (*m*), page 288.

(*f*) See note (*y*) on John i. 40. Sect. IV. p. 63. *Peter*: in Syriac, *Cephas*; *i. e.* a stone.—Our Lord, perhaps, gave this name, or ascribed this quality to *Simôn*; as *God* had before given *Abram* the name of *Abraham*; *Jacob*, that of *Israel*; and as *Christ* himself surnamed *James* and *John*, *Boanerges*.—There is a propriety and force in the personal application of this epithet given *Peter*, who might be called the first stone of the building, in that the keys of the kingdom of heaven, or *gospel-state*, were first of all committed to *Peter*, as the apostle of the circumcision: (Gal. ii. 7, 8, 9. Acts x. 34—48. and xi. 1—18.) and he was the first that preached to the Gentiles. *L’Enfant.*—There is no less strength and beauty in the metaphor of a stone, which alludes to the custom of building citadels upon a rock. The word *rock* can be attributed ONLY to *Christ* (1 Cor. iii. 11. and x. 4. Deut. xxxii. 4, 31. Psal. cv. 41, 42.) and from him to *Peter*, and the other apostles of *Jesus*, as bearing *his* name. The *twelve* were the living stones of witness, (Exod. xxviii. 10, 12, 21. Josh. iv. 9, 21. 1 Pet. ii. 4, 5. Eph. ii. 20. Rev. xxi. 12.) all alike, brethren, and all servants of one Master; forbidden to assume any such proud title as *Doctor*; which, in its genuine sense and application, signifies *Infallible Teacher*; which is *Christ* ONLY, the ONE Head of the church (Eph. v. 23, 30.): for even the apostles themselves had no other infallibility, but that of the Holy Spirit resting at times upon them, as vessels of honour; and that not of themselves spake they, but as the Spirit gave them utterance, and wrought by them. (Acts v. 12, 15. and

“ rock (g) I will build my church : and the
“ gates

Matt.
xvi.

and xix. 11, 12.) Hence, the power of the keys was committed to all the twelve apostles : (read John xx. 21, 22, 23. Matt. xxviii. 18—20. Acts i. 2—9. and ii. 1—4.) not given unto *Peter* ONLY, in exclusion of the other apostles of *Jesus*, (as the church of Rome discovered ; but unluckily for them, not till some hundred years after *Christ*'s ascension into heaven ; from which time, the Bishops of Rome have proudly annexed to the reigning Pope alone, the usurped title and prerogative of ‘ Supreme and universal infallible Head of the Church.’) However, herein (as of all impostures) they overlooked a circumstance, which plainly discovered the imposition and fraud ; as the first three successors of *Peter*, in the papal calendar, must, in that case, be infallible heads of the church, in exclusion of the holy and beloved apostle, *John*, who was then living. This view hath been given, after a masterly manner, in a late sermon at St. Paul's, by Bishop *Newton*, on John xxi. 22.—These conceits and arrogant pretensions of the church of Rome, grounded on false glosses of plain Scriptures, &c. have been considered and confuted with great strength of argument, in a quarto tract, titled, *A modest Enquiry whether St. Peter was Bishop of Rome ? or ever there ?* &c. ann. 1687.

(g) Matt. vii. 24. 1 Cor. iii. 11. Eph. ii. 20—22. Isa. xxviii. 16—18. 1 Pet. ii. 4—9.] The sense and application of this expression is evident ; and it will be illustrated, by supposing (what perhaps is the truth) that with a particular tone of voice and gesture, *Christ* having said, *thou art Peter*, (alluding not to his person, but confession) he then altered his accent, and in speaking these words, *Upon this rock*, laid his hand on his breast, intimating the confession of *his name*, (in heart and lip) would give the believer a title to eternal life ; and is the only tower of strength and defence against the Adversary, the accuser of the brethren. (1 John v. 5, 10, 11, 12, 20, 21. and iv. 2, 3. Psal. lxi. 3—8. xlv. 4—8. and cxviii. 9, 12, 19—26.) —How weak the arguments are which the Papists draw from this, and other texts, to support the supremacy of *Peter*, and his pretended successors, in their wild sense of it, is sufficiently shewn by Bishop *Burnet*, on the Articles, p. 180. *Calvin Institut.* lib. iv. cap. 6. Dr. *Barrow* on the Creed, Sermon. xxviii.

Bishop

- Matt.
xvi. 19 “ gates of hell (*b*) shall not prevail against it.
“ And I will give unto thee the keys (*i*) of the
“ kingdom of heaven: and whatsoever thou
“ shalt bind on earth, shall be bound in hea-

Bishop Patrick, in his *Sermon on this Text*; Chillingworth, Archbishops Tillotson and Tennison, Jos. Burroughs, and many more.

(*b*) This expression is always used, both in sacred and prophane authors, to denote *death*. (See Job xxxviii. 17. Psal. ix. 3. Isa. xxxviii. 10. Hos. xiii. 14. Hab. ii. 4, 5. 2 Tim. i. 9, 10.) L'Enfant, — Grotius, — Howe's Works, vol. ii. p. 61, 62.

(*i*) From the custom of cofferers and stewards of the Royal Household wearing a golden key, in token of their office, the phrase of giving a person the key, naturally grew into an expression of raising him to great power. (Comp. Isa. xxii. 22. and Rev. iii. 7.) And this seems more natural and certain than Bishop Burnet's supposition, (4th Disco. p. 241.) that Christ refers to the custom of giving a key to the Jewish rabbies when they were admitted into their office, in token of the power given them to expound the Scriptures. (See Grotius on Luke xi. 52.) — Peter's opening the kingdom of heaven, as being the first that preached it, both to the Jews (Acts ii.) and to the Gentiles, (Acts x.) may be considered as an illustration of this promise; but much more so, the power of binding and loosing. When applied to Judges, in criminal cases, it signifies to absolve or condemn; (see Raphel. Annot. ex Herod. p. 169.) and when used of Teachers, especially in the Jewish language, it refers to their explanations of the law; and thus to bind, is to oblige a person to do, or forbear any thing in question, or declare a thing commanded or forbidden: and to loose, is to declare the thing to be indifferent, or the person at liberty, with respect to it. (See Lightfoot Hor. Heb. in loc. Selden de Synod. lib. ii. cap. 7. also, Bishop Hoadley on Church Authority.) — The learned Puffendorf (De Habitu Relig. Christ, &c. § 22—25.) hath taken the words in a greater extent. I shall with pleasure submit to those ecclesiastical rulers, who shall prove, as the holy apostles did, their power to explain the laws of Christ in a decisive way, and their authority efficaciously to absolve or condemn men, according to the sense they give of them. Dodd. Fam. Expos. § 88. p. 575.

“ven : and whatsoever thou shalt loose on
 “earth, shall be loosed in heaven.” Then 20
 charged he his disciples that they should tell
 no man that he was (*k*) Jesus the Christ.

Matt.
xvi.

—Foretells his Sufferings the first time—Peter
 offended at it, is rebuked.

FROM that time forth, began Jesus to shew 21
 unto his disciples how that he must go unto
 Jerusalem, * and to teach them, that the 31 Mark
 Son of man must suffer many things, and be viii.
 rejected of the elders, and of the chief priests,
 and Scribes, and be killed, and ^a after three
 days rise again. And he spake that saying 32
 openly (*l*). * Then Peter took him (*m*), 22 Matt.
 and began to rebuke him, saying, “Be it far xvi.
 “from thee, Lord : this shall not be unto
 “thee.”

(*k*) To tell no man that he was the Christ, or Messiah.] The
 word *Jesus* is utterly superfluous, there being no manner of
 reason why he should charge them not to tell that he was *Jesus*,
 the name by which he was always called, and in which there
 was no secret. He might as well have forbade them to tell
 that he was a *man*, or that he had any name at all. This word
 is wanting in so many MSS. that it might safely, and much
 better, have been left out of the late editions. Conject.
 p. 380. R.

^a Matt. xvi. 21.

(*l*) Plainly and freely. (Comp. John x. 24. and xi. 14.) In
 this sense it is opposed to speaking in *proverbs*. (John xvi.
 25, 29.) Christ had before given obscure hints of this, in John
 ii. 19. iii. 14. and vi. 51. Mark x. 38. and xii. 40. and else-
 where.

(*m*) Took him by the hand. (Comp. Rom. xv. 7.) Doddr.—
 Peter taking him aside, or embracing him with a mixture of tender-
 ness and surprize, would, as it were, have rescued him, saying,
 God forbid! or, as Dr. Scott accurately renders it: *Mercy on*
thee!—far be it from thee! (1 Sam. xiv. 45. 2 Sam. xx. 20.
 1 Kings

Mark
viii.
Matt.
xvi.
33 “thee.” * But when he had turned about,
23 and looked on his disciples, * he said unto
Peter, “Get thee behind me, Satan; thou art
“an offence unto me: for thou favourest not
“the things that be of God, but those that be
“of men.”

Jesus declares he will judge the World.

Mark
viii.
34 * AND when he had called the people unto
him, with his disciples also, he said unto them,
“Whosoever will come after me, let him deny
“himself, and take up his cross, and follow
35 “me. For whosoever will save his life,
“shall lose it; but whosoever shall lose his
“life for my sake and the gospel’s, the same
36 “shall save it. For what shall it profit a
“man, if he shall gain the whole world, and

1 Kings xxi. 3. 1 Chron. xi. 19. 1 Macc. ii. 21.) upon which, Jesus, with a look of anger, *when he had turned about, and looked round him, on his other disciples, whose sentiments he knew to be much the same, said to Peter, “Away from me, Satan, for* “thou artest the part of a devil rather than a friend, and art “an obstacle to me; or would scandalize me by proposing what “would defeat the great end of my mission, viz. the salvation of “man.” [Dr. Young (*Serm.* vol. ii. p. 137.) supposes that our Lord calls *Peter*, SATAN, because he now fell on that advice which *Satan* uses the most successfully of all his artifices to undo men, that of *self-indulgence*; and so makes this Scripture an introduction to his discourse on *self-denial*.] “Thou hast “no relish, or savour, for the things of God, but those of men, “according to thine own self-conceited, gross, and carnal “ideas of *Messiah’s* kingdom, after the Scribes.” (Rom. viii. 5—8. Phil. iii. 19. Col. iii. 2.) This true picture of human nature, but ill agreeth to *Peter’s* perfection and infallibility (according to the Popish legend); yet shews the darkness of man, without the light of revelation. (2 Cor. iv. 4, 6, 7. Psal. xviii. 28.)

“lose

- " lose his own soul ? Or what shall a man 37 Mark
 " give in exchange for his soul (*n*) ? Who- 38 viii.
 " soever therefore shall be ashamed of me, and
 " of my words, in this adulterous and sinful
 " generation, of him also shall the Son of man
 " be ashamed * when he shall come in his 26 Luke
 " own glory, and in his Father's (*o*), and of ix.
 " his holy angels : * and then he shall 27 Matt.
 " reward every man according to his works. xvi.
 " * Verily, I say unto you, that there be some I Mark
 " of them that stand here, which shall not ix.
 " taste of death till they have seen the kingdom
 " of God come with power (*p*).

Christ

(*n*) The parallel text, (Matt. xvi. 26.) read in a parenthesis.
Conject. p. 352. R.

(*o*) Matt. xvi. 27. and Mark viii. 38. compared, the sense is obvious, *viz.* that the essential glory of *Son of man*, is that exceeding glory of the Father, (John i. 14, 18. and xiv. 7. 2 Cor. iv. 6. Col. ii. 2, 9.) which can no otherwise be seen, but in the face of *Jesus Christ* (1 Tim. vi. 14, 15, 16.): which glory shall be reflected on his resplendent train, the highest orders of angels, or intelligences, continually about the throne, his ministers. (Heb. i. Matt. xxv. 31.)

(*p*) I wonder why this verse should, in some copies, begin a new chapter, since it adheres to what goes before ; as the ancient Greek copies seem to have designed ; and as in *Matthew*, and the *Vulg.* *Grotius*. In St. *Matthew's* Gospel, it is, *Till they see the Son of man coming in his kingdom* : if the words, *with power*, be added, which are implied, *Mark* and *Matthew* do both express the same thing in other words, *viz.* *Christ's* coming, *with power*, after he had entered into his kingdom. (Luke xxii. 29. John xviii. 36. and xiv. 28.) *Christ* began, properly speaking, to enter into his kingdom at his resurrection and ascension into heaven. The sending down of the *Holy Ghost* upon his apostles, and especially the terrible judgments he inflicted upon the *Jewish* nation, about thirty-seven years after his crucifixion, ought to be looked upon as consequences and effects of the exercise of this glorious kingdom. Now St. *John* out-lived this last event, to which *Jesus* had special reference ;

Christ taketh Peter, James, and John, into an high Mountain, and is transfigured before them.

Luke ix. Matt. xvii.	28	* AND it came to pass, about an eight (q) 1 days after these sayings, * Jesus taketh * with him * Peter, James, and John his brother, and bringeth them up into an high mountain * apart by themselves * to pray.
Mark ix. Luke ix. Matt. xvii.	28	And as he prayed, the fashion of his countenance was altered (r); * for he was transfigured before them, and his face did shine as the

and perhaps in speaking the words, *there be some standing here, &c.* he turned him, and looked at *John*. (See John xxi. 22.)

(q) Matt. xvii. 1. and Mark ix. 2. *After six days.*—Luke ix. 28. *About eight days*, that is, reckoning the day before and the day after, the six complete days.—The disciples whom *Christ* admitted to the most private transactions of his life, were *Peter*, the most zealous; *James*, the most active; and *John*, the most beloved disciple. (*Macnight.*) These three apostles, *Jesus* taketh with him into an high mountain, not far from *Cæsarea-Philippi*, as appears from Mark ix. 30. *not* mount Tabor, which was in South Galilee. *Macnight.*

(r) Exod. xxxiv. 29, 30. 2 Cor. iii. 11, 18. as foreshewn by *Moses*, the vast glory of *Messiah*, when come in the flesh, in so much, that the face of *Jesus* shone with a brightness above the sun, (comp. Acts xxvi. 13, 15. Rev. xxi. 23. Psal. lxxx. 1, 19. l. 2. Isa. lx. 1—3. Ezek. xliii. 2.) and his garments with a whiteness far above snow, glistering like unto the glancing of the sun-beams, or of lightning; or of the moon shining on the snow, so as to dazzle the eyes.—This glory was reflected on *Moses*, the great law-giver, and *Elias*, the zealous restorer of the law, who appeared talking with *Jesus* of his decease, of his death and resurrection; which should be shortly accomplished, even at the ensuing Passover: unto which grand event, all their ministrations pointed. It is not recorded how, or after what manner, it was revealed to *Peter*, *James*, and *John*, that it was *Moses* and *Elias*, or whether they became known to them by *Jesus*'s calling them by name, or that, by the little discourse, they

OUR SAVIOUR JESUS CHRIST.

291

the sun, and his raiment was white as the light,
 * and glistering, * exceeding white as 29
 snow; so as no fuller on earth can white them. 3
 And there appeared unto them Elias with 4
 Moses; and they were talking with Jesus:
 * who appeared in glory, and spake of his 31
 decease, which he should accomplish at Jeru-
 salem. But Peter, and they that were with 32
 him, were heavy with sleep: and when they
 were awake, they saw his glory, and the two
 men that stood with him. And it came to 33
 pass, as they departed from him, Peter said unto
 Jesus ^b, "Master, it is good for us to be here:
 " * if thou wilt, let us make here three taber- 4
 nacles (*/*); one for thee, and one for Moses,
 " and one for Elias : " * not knowing what 33
 he said: * for he wist not what to say, 6
 for they were sore afraid. * While he yet 5

Luke
ix.

Mark
ix.

Luke
ix.

Matt.
xvii.
Luke
ix.
Mark
ix.
Matt.
xvii.

they were suffered to hear, plainly shewed it could be none other persons; or, perhaps, so much of this important exhibition, as was proper for them to become privy to, was made known to them in a dream (like as *Abraham* was instructed in a *deep sleep*); into which the three disciples suddenly fell, during the time of prayer, (Luke ix. 32, 33.) whereby they saw not this vision with their natural eyes, but a few moments while *Moses* and *Elias* were departing.

^b Matt. xvii. 4. Mark ix. 5.

(*/*) Or tents, or bowers; spoken in *rapturous surprise*, and (as *Luke* says, ver. 33.) *not knowing what they said*, (and *Mark*, ver. 6.) being *sore afraid*. The conjecture of Mr. *Fleming*, (*Christol.* vol. i. p. 46.) as if *Peter* had said, "Lord, let *this* mountain be to *Israel* now, what *Sinai* was to our fathers = " hold, as it were, thy court here, and let the people resort " hither to learn thy will, and pay their homage to thee, attended by these thy glorified servants," seems too great a refinement, and too deep a scheme to have entered into this disciple's head or heart, under so great perturbation of spirits.

^c Luke ix. 34.

- Luke ix. spake, behold, a bright cloud overshadowed
 34 them : * and they feared as they entered into
 35 the cloud (*t*). And there came a voice out
 Matt. xvii. 5 of the cloud, saying, * “ This is my be-
 6 “ loved Son, in whom I am well pleased : hear
 7 “ ye him.” And when the disciples heard
 it, they fell on their face, and were sore afraid.
 7 And Jesus came and touched them, and said,
 8 “ Arise, and be not afraid.” * And suddenly
 Mark ix. 8 when they * had lift up their eyes, * and
 ix. looked round about, they saw no man any more,
 Matt. xvii. 9 save Jesus only with themselves. * And as
 they came down from the mountain, Jesus
 charged them, saying, “ Tell the vision to no
 “ man, until the Son of man be risen again
 Luke ix. 36 “ from the dead.” * And they told no man
 ix. in those days any of those things which they
 Mark ix. 10 had seen : * and they kept that saying (*u*)
 with themselves, questioning one with another
 what the rising from the dead should mean.
 And

(*t*) The *Shekinah*. (Exod. xl. 34, 35. 1 Kings viii. 10, 11.
 2 Peter i. 17, 18.) The glory of which overpowered all their
 senses, so that they lay flat on the ground, without any spirit,
 until the LORD touched them, as he did *Daniel*. (ch. x. 5—11.
 comp. 2 Cor. iii. 12—18.)—For the improvement, read Rom.
 xi. 33—36. Eph. iii. which scriptures do contain choicest
 subject-matter, worthy of our *daily* meditation on the great
 things of GOD, and his *Christ*.—*Hear ye him*, said the voice
 from heaven : plainly alluding to Deut. xviii. 15, 18, 19.

(*u*) Or, *they LAID HOLD on that word*, or saying. “ So I
 “ think, (says *Doddridge*, vol. ii. § 90. p. 5.) the Greek may
 “ most literally be rendered; the *verb* often signifying *to lay*
 “ *hold on*, and in consequence of that *resolutely to retain*; but
 “ never, that I can recollect, *to keep a secret*.” (Comp. Matt.
 ix. 25. and xiv. 3. Mark xii. 12. Rev. xx. 2.)—Connect they
 held discoursing *questioning one with another*, as ver. 16, 33.
 ch. i. 27. Luke xxii. 23. Acts ix. 29. and xv. 2. *Hammond*.
Conj. p. 51.—Divide ver. 10 and 11. by a comma : — *what the*
rising

And they asked him, saying, "Why say the 11 Mark
 "Scribes that Elias must first come?" And 12 ix.
 he answered, and told them, "Elias verily
 "cometh first, and restoreth all things; and
 "how it is written of the Son of man, that he
 "must suffer many things, and be set at
 "nought. But I say unto you, that Elias 13
 "is indeed come * already, and they knew 12 Matt.
 "him not, but have done unto him whatsoever xvii.
 "they listed: likewise shall also the Son of
 "man suffer of them." Then the disciples 13
 understood that he spake unto them of John
 the Baptist.

*Jesus cures a Youth who had an Epilepsy from a
 Child, and was lunatic, deaf, and dumb.*

* AND it came to pass, that on the next day, 37 Luke
 when they were come down from the hill, ix.
 * and when he came to his disciples, he saw a 14 Mark
 great multitude about them, and the Scribes ix.
 questioning with them. And straightway all 15
 the people, when they beheld him, were greatly
 amazed (x), and running to him, saluted him.
 And he asked the Scribes, "What question ye 16
 "with them?" * Then came to him a cer- 14 Matt.
 tain man kneeling down to him, and saying, xvii.
 "LORD, have mercy on my son, for he is

*rising from the dead should mean, they asked him WHY do they say
 (the Scribes) Elias cometh first, and restoreth all things? and he
 added, But how, or, in what sense is it then written of the Son of
 man, that he must suffer many things, and be set at nought? Clark.
 The words seem to belong to the end of ver. 10; — questioning
 what the rising from the dead should be, and how it is written of
 the Son of man, &c. D. Heinsius and Grotius. Conject. p. 51.*

(x) Or, struck with astonishment at beholding Jesus's face to
 shine; like as we read in Exod. xxxiv. 29, 30, also Acts
 vi. 15.) Doddr. § 91.

- Mark ix. 17 "lunatic (*y*), and fore vexed, * hath a
 18 "dumb spirit: and wheresoever he taketh
 "him, he teareth him; and he foameth and
 "gnasheth with his teeth, and pineth away.
- Luke ix. 38 " * Master, I beseech thee, look upon my son,
 39 "for he is mine only child; and lo, a spirit
 "taketh him, and he suddenly crieth out, and
 "it teareth him, that he someth again, and
 "bruising him, hardly departeth from him.
- Matt. xvii. 40 "And I besought thy disciples to cast him
 16 "out, and they could * not cure him."
 17 Then Jesus answered, and said, "O faithless
 "and perverse generation, how long shall I be
 "with you? how long shall I suffer you?"
- Luke ix. 41 " * Bring thy son hither, * unto me." And
 Mark ix. 20 they brought him unto him: and when he saw
 him, straightway the spirit tare him, and he
 fell on the ground, and wallowed, foaming.
- 21 And he asked his father, "How long is it ago
 "since this came unto him?" And he said,
 22 "Of a child (*z*): and oft times it hath cast
 "him into the fire, and into the waters to
 "destroy him: but if thou canst do any
 "thing (*a*), have compassion on us, and help
 23 "us." Jesus said unto him, "If thou canst

(*y*) *Grotius* well observes, that the word (which exactly answers the *etymology* of the *original*) might, with great propriety, be used, though there was something preter-natural in the case; as the *evil spirit* would undoubtedly take advantage of those disorders into which the brain and nerves of this unhappy child were thrown by the changes of the *moon*.

(*z*) *From his childhood*. So the *Original* properly signifies. *Grotius*.

(*a*) Perhaps, observing the *fit* grew more violent on his approach to *Christ*, his faith might begin to fail. This was a very natural manner of speaking, and yet strongly pathetic, and obliquely interesting the honour of *Christ* in the issue of this affair. See *Raphel. ex Xen.* p. 73.

“ believe, all things are possible to him that
 “ believeth (b).” And straightway the father 24
 of the child cried out, and said with tears,
 “ Lord, I believe, help thou mine unbelief (c).”
 When Jesus saw that the people came running 25
 together, he rebuked the foul spirit, saying unto
 him, “ Thou dumb and deaf spirit, I charge (d)
 “ thee come out of him, and enter no more into
 “ him.” And the *spirit* cried, and rent 26
 him fore, and came out of him; and he was as
 one dead, insomuch that many said, “ He is
 “ dead.” But Jesus took him by the hand, 27
 and lifted him up, and he arose; * and the 18
 child was cured from that very hour, * and 42
 he delivered him again to his father.

Mark
ix.

Matt.
xvii.
Luke
ix.

*The Disciples are farther instructed in the house,
 and after, in Galilee.*

* AND when he was come into the house, his 28
 disciples asked him privately, “ Why could
 “ not we cast him out?” * And Jesus said 20
 unto them, “ Because of your unbelief: for
 “ verily I say unto you, if ye have faith as a
 “ grain of mustard-seed (e), ye shall say unto
 “ this

Mark
ix.

Matt.
xvii.

(b) After all the criticisms on the uncommon construction of
 the original, perhaps, it might be understood thus: *Jesus said
 unto him, What dost thou mean by, If thou canst? Canst thou
 believe? Any thing can be done for one who believeth.* See thou to
 the firmness of thy faith, and leave the rest to me. *Conject.*
 p. 52. R. Doddr.

(c) How oft, at the reading this pathetic incident and ex-
 pression, and in writing it, have my tears flowed and wet the
 paper! So inimitable and heart-searching are the teachings of
 God in the books of inspiration! (Psal. cxix. 72, 165,
 169, 174.)

(d) Emphatical: “ You obeyed not my disciples: now I
 MYSELF command you. *Clarke Paraphr. and Conj. p. 53.*

(e) A proverb, to express any thing inconsiderably small;

296 THE EVANGELICAL HISTORY OF

- Matt. xvii. “ this mountain, Remove hence to yonder
 place, and it shall remove, and nothing shall
 21 “ be impossible unto you. Howbeit this kind
 “ goeth not out, but by prayer and fasting.”
- Luke ix. 43 * And they were all amazed at the mighty
 power of God: *and* they wondered every one at
 Mark ix. 30 all things which Jesus did. * And they de-
 parted thence, and passed through Galilee, and
 he would not that any man should know it.
- Matt. xvii. 22 * And while they abode in Galilee, Jesus
 Mark ix. 31 * taught (*f*) his disciples, * “ Let these
 Luke ix. 44 “ sayings sink down deep into your ears: for
 “ the Son of man shall be betrayed into the

that being, as our Lord expresses it, one of *the smallest among seeds*. Thus, the *Rabbies* say, the globe of the earth is but as a grain of mustard seed, when compared with the expanse of the heavens. (See *Drusus in loc.*)—These expressions of our Lord must not be taken literally: they had a figurative and spiritual sense, not comprehended (at least at that time) by the disciples. In the last clause is intimated *a kind of dæmons*, which the disciples were not able to cast out, (for reasons known to Infinite Wisdom. (See *Debeausobre, Doddridge, Macnight, &c.*)

(*f*) For Jesus taught his disciples.] Mark assigns this as the reason why he desired this journey should be private, *viz.* that he might have an opportunity to talk over this subject at large; which shews, that the *continuance*, or *abode in Galilee*, mentioned by Matthew, refers to the *short stay* they made in the places where they *lodged*: and indeed he could not so conveniently speak to all the *twelve*, while they were actually travelling.—Luke ix. 44. *Apply your ears to these sayings*. It intimates the propensity they had to *withdraw* and *turn away their ears* from such declarations as he was now about to make. — What Matthew (ch. xvii. 22.) and Luke (ix. 44.) express in the future tense, (*shall be*) Mark (ix. 31.) has expressed in the present tense, *the Son of man is delivered*, &c. But nothing is more common in the sacred language, than to speak of what should *certainly* and *quickly be*, as if it was *already done*. (Comp. John xii. 31. and xvii. 4, 11, 24. Eph. ii. 5, 6. Heb. xii. 22. and Rev. xviii. 2, 4. The explication of many other scriptures, depends on this obvious remark. *Doddr.*

“ hands

OUR SAVIOUR JESUS CHRIST.

297

“ hands of men : * and they shall kill him, 23 Matt.
 “ and the third day he shall be raised again.” xvii.
 * But they understood not this saying, and it 45 Luke
 was hid from them, that they perceived it not : ix.
 and they feared to ask him of that saying :
 * and were exceeding sorry. 23 Matt.
 xvii.

SECT. XXII. *The Didrachma is paid in Capernaum.—*
The Disciples reproved for contending about the chief Posts
in the kingdom.—Jesus’s Discourse upon John’s saying,
“ We forbade one, casting out devils in thy name.”—
Parable of the Sheep gone astray.—Forgiveness of Injuries
enjoined.—Parable of the Servants Debtors.—Jesus de-
parts out of Galilee into Judea : heals the Multitudes fol-
lowing him on the road for Jerusalem, to keep the Feast of
Tabernacles.

The Didrachma is paid in Capernaum.

AND when they were come to Capernaum, 24 Matt.
 they that received tribute-money came to xvii.
 Peter, and said, “ Doth not your master pay
 “ tribute (a) ?” He saith, “ Yes.” And 25
 when

(a) *The two drachma’s.] Gr. Didrachm. i. e. two drachms,*
 or half a shekel of silver, (which might be worth about fourteen
 pence of our money) paid yearly for the service and reparation
 of the temple (Exod. xxx. 13, 16.) ; and which *Vespasian*
 obliged them to pay to the Capitol of Rome. The value of
 this annual poll-tax, seems to have been lowered in *Nehemiah’s*
 days. (Neh. x. 32.) See *Joseph. Antiq.* l. xviii. c. 9, 12.
Grotius.—There are still some pieces of this coin to be seen in
 the cabinets of the curious, with this inscription, DIDRACHMA.
L’Enfant, &c.—This single piece of money was levied by the
 Romans, after Judea was reduced into the form of a province ;
 (See Matt. xxii. 17.) and which *Agrippa Major*, in the reign of
Claudius, remitted to the Jews. If it was this tribute (as *Beza*
 imagines,

Matt.
xvii.

- when he was come into the house, Jesus prevented him, saying, "What thinkest thou, " Simon? of whom do the kings of the earth " take custom or tribute? of their own chil-
 26 " dren, or of strangers?" Peter saith unto him, "Of strangers." Jesus saith unto him,
 27 "Then are the children free: Notwith-
 " standing, lest we should offend them, go thou
 " to the sea, and cast an hook, and take up the
 " fish that first cometh up: and when thou
 " hast opened his mouth, thou shalt find a
 " piece of money: (b): that take, and give unto
 " them for me and thee."

The

imagines, contrary to the opinion of many) which the collectors demanded of *Peter*, the import of their question was this: "Is your master of the sect of *Judas* of Galilee, whose opinion " is, that taxes should be paid to no foreign power?" — See *Macnigh, Doddridge, &c.*

(b) *A stater*, i. e. half an ounce of silver, in a coin, of the value of about 2s. 4d. or two half-shekels; the money demanded for *Jesus* and *Peter*, as heads of the family and master of the house which *Peter* had hired for our Lord's residence:—hence Capernaum is called, *his city*. It seems as if *Peter* had made a kind of promise to procure this tax, of his own head, and afterwards was afraid to speak of it; but upon *Peter's* entering into the room where *Jesus* sat, (he knowing all that had passed, and what should follow, and to convince *Peter* of it) he prevented him from speaking, by proposing a question directly to the point. *Peter's* reply afforded a proper occasion for the notable miracle that our Lord wrought; in which appears a propriety and beauty not sufficiently attended to. It not only discovered indelible marks of the omniscience and power of *Christ*, in that a silver coin (the exact value required) should be dropt in the sea, and found in that very fish's mouth which *Peter* caught with a line and hook in the lake; but it was also an open declaration of his being *King MESSIAH*, and as exempt and free from any homage and obedience to any power on earth, as the fishes of the sea, whom he would make use of as his servants in this instance, that they might know his dominion

was

The Disciples reproved for contending about the chief Posts in the kingdom.

AT the same time came the disciples unto I Matt. xviii.
 Jesus, saying, "Who is the greatest in the
 "kingdom of heaven (c)?" * And being 33 Mark ix.
 in the house, he asked them, "What was it
 "that ye disputed among yourselves by the
 "way?" But they held their peace; (for 34
 by the way they had disputed among themselves

was not confined to this *earth*, the utmost extent of human jurisprudence, (Psal. viii. 1, 6, 8. lxix. 34. and cxxxv. 6. Rev. v. 13.) And farther, it instructed the disciples in after-ages, from the example of *Christ*, by a prudent and meek haviour, to avoid the giving (unnecessarily) any offence to persons in power, and to comply with unjust or unlawful demands, (in cases authorized hereby) rather than, by stubbornly maintaining their Christian rights and privileges, to disturb the peace of their brethren, or authorize disobedience to the civil magistrate, which a contrary temper might tempt ignorant or perverse professors of Christianity to be guilty of; contrary to the command of God. (1 Tim. ii. 1, 2, 3. Rom. xiii. 1—8. and xiv. 16, 17, 18, 19.)

(c) The sense and construction of this verse seems to be this: *At that time, the disciples disputing among themselves which of them is to be greater than the other in the kingdom of heaven, came to Jesus.* This will make the accounts of the three Evangelists agree. *Conject.* p. 25. R.—It appears from *Mark*, (ix. 33, 34.) that the Twelve did not wish their Master should know any thing of the matter; so that when they were come home, and some of them in the same room with him, he questioned them, as if he had overheard some high words pass on the road. They were silent. Upon which, *Jesus* knowing that they all still entertained the same carnal ideas of his kingdom, as the rest of the *Jews* did; he called the Twelve together and sat down, as usual, to instruct them in the nature of his kingdom of truth, and peace, and love, quite contrary to the earthly kingdom of *Satan*. (See *Appendix*, N^o XXVII.)

who

300 THE EVANGELICAL HISTORY OF

- Mark ix. 35 who *should be* the greatest.) And he sat down, and called the twelve; * and faith unto them, "If any man desire to be first, the same shall be last of all, and servant of all (*d*)."
- Luke ix. 47 * And Jesus perceiving the thought of their heart, * called a little child unto him, and set him in the midst of them, Matt. xviii. 2 * by him, * and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."
- Mark ix. 36 * And when he had taken him in his arms, he 37 said unto them, "Whosoever shall receive one of such children in my name (*e*), receive me; and whosoever shall receive me, " receiveth

(*d*) Matt. xxiii. 11, 12. Mark x. 37, 42—45. Luke xxii. 24—26. John xiii. 12—17.

(*e*) Luke ix. 48. read, *Whosoever shall receive such a child*: (as Matt. xviii. 5. and the Syriac. *Beza, Grotius, Conject.* p. 81.) Thus, according to the prophetic manner of instructing by symbolical actions, as well as words, *e. g.* as *Isaiah* (ch. vii. 3, 16.) was ordered to take a young child in his arms, (see note (*b*), Sect. II. p. 15.) so our Lord, after this captivating and familiar manner, called unto him a little child that stood in the room, the son of one of the disciples, (a lovely babe, remarkable for the beautiful simplicity of his temper and behaviour; free from ambition, pride, envy, or malice, possessing the innocency of the Lamb, and loving spirit of the turtle-dove) and presently took this sweet innocent in his arms, and spoke to this purpose: "Behold ye, my disciples, the picture of what ye ought to be." (See *Psal. cxxxi.*) "Verily, unless your hearts be totally changed, (*John iii. 3. Titus iii. 5. Isa. i. 16.*) so as to become as free from base worldly lusts, ambitious and carnal views and actions, as is the heart and mind of this *little child*, in whom you perceive no signs of stubbornness, or vicious habits and affections, but to be most tractable, modest, meek, teachable, and loving, ye are

" not

"receiveth not me, but him that sent me : Luke
 " * For he that is least among you all, the same 48 ix.
 " shall be great."

*Jesus's Discourse upon John's saying "We forbid
 " one, casting out devils in thy Name."*

AND John answered and said, " Master, 49
 " we saw one casting out devils in thy name,
 " and we forbid him, because he followeth not
 " with us (f). * But Jesus said, Forbid him 39 Mark
 " not : ix.

" not my children, nor shall any such inherit the kingdom
 " prepared, of my Father, in heaven, for those only who
 " become, through my adoption and love, changed in heart
 " and life ; and, in consequence, love and receive others of
 " the brethren of a like divine temper and spirit, (Isa. lxvi. 2.)
 " for the sake of such their relation to me ; all those shall be
 " accounted the greatest ; i. e. shall be raised up to the highest
 " dignity, honour, and felicity, in the celestial mansions."
 (Comp. Matt. xxv. 34—40.)

(f) *Whitby* and *Clark* think this man was one of *John*
Baptist's disciples ; who, though he did not follow *Christ* with
 the rest, had been taught by his master to acknowledge him as
Messiah ; and had so great a veneration for him, that he at-
 tempted to cast out devils in his name, on some extraordinary
 occasion, when the power of the LORD was present with him
 to heal the person ; and which some of the apostles had hap-
 pened to be eye-witnesses of, and, in their zeal, had forbidden
 him to do. Perhaps *John* himself had forbid him, and took
 this occasion to tell *Jesus*, hoping thereby to obtain the appro-
 bation of his Master, and thereby prevent *Jesus* from publicly
 censuring him and *James* his brother, (the two sons of *Zebedee*)
 who had been principals in contending with *James* the Less, *Judas*,
 and *Simon*, our Lord's blood-relations, about precedency ; and that
Jesus, in speaking the words in the last clause of *Luke*, (ix. 48.)
 might have cast his eye on *James* and *John*, especially the
 latter (see *Mark* x. 35.) ; so that both considered themselves as
 directly pointed at : and *John*, in particular, was solicitous to
 divert the discourse, or pass off any blame or shame to himself
 on that account, for the sake of his conduct respecting the tale
 he

- Mark
ix. “ not : for there is no man which shall do a
“ miracle in my name, that can lightly speak
40 “ evil of me. For he that is not against us,
41 “ is on our part. For whosoever shall give
“ you a cup of water to drink in my name, be-
“ cause ye belong to Christ, verily, I say unto
Matt. 6 “ you, he shall not lose his reward. * But
xviii. “ who so shall offend (g) one of these little ones
“ which believe in me, it were better for him
“ that a mill-stone were hanged about his neck,
“ and that he were drowned in the depth of
7 “ the sea. Wo unto the world because of

he introduced, as above : *Master, we saw one, &c.*—However, our Lord made *John's* own words subservient to his just censure ; who himself had acted much more out of character, in that, by a worldly ambition, aspiring after temporal power and riches, who should be high-steward in *Christ's* kingdom, about which they had vainly contended, he had *betrayed* the cause and interests of *Christ's* spiritual power and dominion : whereas the man, he had been so forward to blame, had, in fact, promoted it, to the destruction of the kingdom of *Satan*. This was a mortifying censure of his false zeal and sordid views, and led the beloved apostle, and others with him, to put away their sin, and not to think so highly of themselves, (Rom. xii. 16. Eph. iv. 2, 3. Phil. ii. 3, 4, 5. Matt. xi. 29.) nor to rashly pass unjust and uncharitable censures on others. (James iv. 10, 11, 12. Rom. ii. 1—11.)

(g) Or, *Lay a stumbling-block in his way* ; so that any one who should by a scandalous life lead others to think ill of the Christian profession in general, or should, by persecution, discourage the weak, or by sophistry, bad examples, or otherwise, pervert them from the way of truth and goodness, should fall into a most dreadful and inevitable ruin : *proverbially* expressed by that punishment of condemned persons, used among the ancients, of drowning them in the sea, having a heavy stone tied about their necks. The word translated *mill-stone*, signifies a mill-stone too large to be turned by the hand, but one that was turned by asses, used by the Jews on that occasion. *Erasmus, Grotius, Elser.*

“ offences :

" offences : for it must needs be that offences
 " come : but wo unto that man by whom the
 " offence cometh. Wherefore, if thy hand 8
 " or thy foot offend thee, cut them off, and cast
 " them from thee : it is better for thee to enter
 " into life halt or maimed, rather than having
 " two hands or two feet, to be cast * into 43 Mark
 " hell, into the fire that never shall be ix.
 " quenched. * And if thine eye offend thee, 9 Matt.
 " pluck it out, and cast it from thee : it is bet- xviii.
 " ter for thee to enter into * the kingdom 47 Mark
 " of God with one eye, rather than having ix.
 " two eyes to be cast into hell-fire (b) ;
 " where their worm dieth not, and the fire 48
 " is not quenched. For every one shall be 49
 " salted with fire, and every sacrifice shall be
 " salted with salt (i). Salt is good ; but if 50
 " the

(b) Matt. v. 29, 30. Our Lord did not think it improper or unnecessary to repeat on that occasion what he had said in his sermon on the mount ; and considering the importance of these maxims, and how little many of his hearers were disposed to receive and retain them, it was a valuable instance of his compassion and wisdom. *Doddr.*

(i) Or, *For every one shall be salted with fire, as every sacrifice shall be salted with salt.* (Lev. ii. 13.) This seems to have been spoken to the apostles, (ver. 35.) and in them to all Christians. It may give a reason why they should part with an offending eye, hand, or foot ; because every one of them was to be endued with the *holy Spirit*, and consequently could not be an acceptable sacrifice to God, if they retained any *favourite vice*, signified by the eye, hand, or foot ; such as was the love of money in Judas. *For every one of you, says he, will be seasoned with fire, (i. e. the Holy Ghost, Matt. iii. 11. Acts ii. 3.)* as in the old law the precept was, *every sacrifice shall be seasoned with salt.* Whence we may gather, that the salt with which every sacrifice under the old covenant, was commanded to be salted or seasoned, was an emblem or type of the *holy Spirit* in the Christian sacrifice ; without which Spirit, no sacrifice can be acceptable to God. The sense seems to be, " As every sa-
 " crifice

- Matt. " the salt have lost its saltness, wherewith will
 xviii. " you season it? Have salt in yourselves, and
 10 " peace one with another. * Take heed that
 " ye despise not one of these little ones; for I
 " say unto you, that in heaven their angels do
 " always behold the face of my Father which
 11 " is in heaven. For the Son of man is come
 " to save that which is lost.

" crifice was to be seasoned with *salt*, under the old covenant,
 " so in the new, every Christian shall have a portion of the
 " *holy Spirit*, which will enable him, if he be not wanting
 " to himself (1 Cor. ix. 27. Col. iii. 1—11.) to mor-
 " tify every corrupt appetite and affection, to part with an of-
 " fending *eye, hand, or foot.*" (Psal. li. Rom. viii. 6—11.)
Conject. p. 355. and page 354. See notes on Mark ix. 42, 43,
 45, 47. In all these verses, I believe, a colon is to be placed
 after *and*, to shew that it is the word of the Evangelist *relating*,
 not of *Jesus*. (See on Matt. xi. 6. p. 351. R.)—On occasion
 of salt being mentioned, St. *Mark* goes on to another saying of
 our Saviour, concerning *salt*, though spoken, perhaps, at a dif-
 ferent time, (ver. 50.) *have salt in yourselves*; have peace one
 with another. This in particular, was absolutely a necessary
 injunction to the apostles, " It is fit ye contain in yourselves the
 " spiritual salt of all the graces of the Spirit, and particularly
 " the holy salt of *peace* and *love*, in order that you may be as
 " much as possible free from the rottenness of ambition, pride,
 " contention, and every evil work." But because pride, or
 an high conceit of one's self, with a contempt of others, is often
 the parent of offences, he solemnly cautions his disciples against
 that evil, and shews the unreasonableness of it, by the delight-
 ful argument, that the poorest and weakest person, is an object
 of the special care of *God's* providence. (Psal. xii. 15. xxxiv.
 6, 7. cxii. 41, 43. and cxxxii. 15. Gen. xxxii. 1. Heb.
 i. 14.) *Macnight, &c.*—The Christian reader will find some
 excellent illustrations of Scripture-rules for life and manners,
 in a little book intitled *Three Practical Treatises on Baptism,*
Confirmation, and Repentance, by Dr. *Clark*: it was the first, and
 esteemed to be the best book he ever wrote.

Parable of the Sheep gone astray.

"How think ye? if a man have an hundred 12 Matt.
 "sheep, and one of them be gone astray, doth xviii.
 "he not leave the ninety and nine, and goeth
 "into the mountains, and seeketh that which
 "is gone astray? And if so be that he find 13
 "it, verily I say unto you, he rejoiceth more
 "of that *sheep*, than of the ninety and nine
 "which went not astray (*k*). Even so it is 14
 "not the will of your Father which is in hea-
 "ven, that one of these little ones should
 "perish.

(*k*) This incomparable parable is a complete comment on
 Matt. xviii. 11.—*Doth he not leave the ninety and nine, and GO*
 UPON the mountains, and seek that which is gone astray? (See
 Luke xv. 4.) Our Lord having exemplified the divine graces
 of meekness and humility, in his embracing the *little child*
 that stood near him, now farther opens and illustrates his mean-
 ing, and the application of his words to those *babes in Christ*,
 the Gentiles, in whom was then found an humble, repentant,
 teachable frame and spirit, and preparedness of heart to em-
 brace the truth of *Christ*, (like unto a young child free from all
prejudices or *false biasses*, the bane of all pure truth and godli-
 ness.) Such, for instance, were the Syro-Phœnician woman,
 Zaccheus, &c. (Mark vii. 26. Luke vii. 37, 47. and xix. 5, 9.)
 —Our Saviour, in delivering this parable, perhaps, pointed to
 the mountain (near which he was, at this time) which was in-
 habited by many Gentiles, (despised indeed by the Jews, but
 looked on with tender pity, in the eye of the Good Shepherd
 towards these poor ignorant strayed sheep of his pasture.) John
 x. 14, 16. Thus our Lord disposed the minds, and prepared
 the hearts of his apostles, for the great work they would shortly
 be employed in, 'The gathering of the *Gentiles* together with
 'the *Jews*, as one body in *Christ*.' (Eph. iii. 5, 6. Acts xiii.
 47, 48.)—These very interesting Scriptures will appear in all
 their glory and beauty, by an attentive reading of that in-
 comparable parable. (Luke xv. 11, &c. Sect. XXIX.)

*Forgiveness of Injuries enjoined.*Matt.
xviii.

- 15 " MOREOVER, if thy brother shall trespass
 " against thee, go and tell him his fault be-
 " tween thee and him alone : if he shall hear
 16 " thee, thou hast gained thy brother. But
 " if he will not hear thee, then take with thee
 " one or two more, that in the mouth of two
 " or three witnesses, every word may be esta-
 17 " blished. And if he shall neglect to hear
 " them, tell it to the church (1) : but if he
 " neglect to hear the church, let him be unto

(1) The old *English* editions of 1539 and 1541, (*i. e.* the 30th and 32d years of the reign of *Henry VIII.*) render it, *Tell it to the congregation* :—and, I think, properly enough. The word, *church*, is unhappily grown into a *term of art*, and has, by different persons, a variety of *secondary ideas* annexed to it ; as *Dr. Watts* has beautifully shewn, in his *Essay on Uncharitableness*, p. 7—10. But it signifies in general, an *assembly*, or number of people *called together* on whatever occasion ; as is well known. (Comp. Acts xix. 32, 39.) It is in the *New Testament* generally used, as here, for a *particular assembly* ; (Acts xiv. 23. 1 Cor. iv. 17. xiv. 23. and xvi. 19.) but sometimes it is used for the *whole body of Christians*, because they are now *called but from the world*, and are at last to be *gathered together* in the presence of *Christ*, their head, (2 Thess. ii. 1.) and to dwell for ever with each other, and with him. (1 Thess. iv. 17. comp. Matt. xvi. 18. Eph. i. 22. iii. 10. and v. 24. Col. i. 18, 24.) The most natural and forcible meaning then, of Matt. xviii. 17. is, to tell the case to *the assembly*, (1 Cor. vi. 1.) or to *that assembly* which was under a peculiar obligation to watch over the person in question ; (comp. 1 Cor. v. 12, 13. and 2 Thess. iii. 14, 15.) and *that* whose advices and remonstrances he was peculiarly obliged to hear. And this was likewise conformable to the usage of the *Jews*, who admonished offenders in their synagogues, and to many of their *maxims* ; which commentators mention on that text. (See *Lightfoot* *Hor. Heb.* *Selden*, and *Doddr.* § 94.)

" thee

"thee as a heathen man, and a publican.
 "Verily, I say unto you, Whatsoever ye shall 18
 "bind on earth, shall be bound in heaven: and
 "whatsoever ye shall loose on earth, shall be
 "loosed in heaven. Again, I say unto you, 19
 "that if two of you shall agree on earth (*m*),
 "as touching any thing that they shall ask, it
 "shall be done for them of my Father which
 "is in heaven. For where two or three are 20
 "gathered together in my name, there am I
 "in the midst of them." Then came Peter 21.
 to him, and said, "Lord, how oft shall my
 "brother sin against me, and I forgive him?
 "till seven times?" Jesus saith unto 22
 him, "I say not unto thee, Until seven times:
 "but, until seventy times seven (*n*).

Matt.
 xviii:

Parable of the Servants Debtors.

"THEREFORE is the kingdom of heaven 23
 "likened unto a certain king, which would

(*m*) These words are not to be understood *literally*. The meaning of them is, that *union* is so acceptable to God; especially if made with a design of mutually exciting men to virtue, and reforming one another, that in such a case, there is no favour, but what God is ready to grant; which is asked *in my name*, i. e. as they are Christians, when they meet to discharge the duties of the Christian religion. (*Debeausobre* and *L'Enfant*.) Perhaps, there may be a reference to the notion the Jews had; that it was necessary, at least, *ten* should concur in *social prayer*, if any extraordinary success was expected. (See *Trigland de Secta Karæorum*, cap. x. p. 172. That the words, *it shall be done for them*, may refer to a *miraculous answer of prayer*, may appear from comparing Matt. xxi. 21, 22. Mark xi. 23, 24. John xiv. 13, 14. 1 John iii. 22. v. 14, 15. and James v. 16. (See *Tillotson's Works*, vol. iii. p. 307.)—*Doddr*.

(*n*) "I tell thee, not till seven times, but till seventy times seven." The allusion taken from Gen. iv. 24. (Comp. Lev. xvi. 18, 21, 24, 28.)—*Conject.* p. 25. R.

308 THE EVANGELICAL HISTORY OF

- Matt. 24 “ take account of his servants. And when
xviii. “ he had begun to reckon, one was brought
“ unto him which ought him ten thousand
25 “ talents (*o*): but forasmuch as he had not
“ to pay, his lord commanded him to be sold,
“ and his wife and children, and all that he
26 “ had, and payment to be made. The ser-
“ vant therefore fell down and worshipped him,
“ saying, Lord, have patience with me, and I
27 “ will pay thee all. Then the lord of that
“ servant was moved with compassion, and
28 “ loosed him, and forgave him the debt. But
“ the same servant went out, and found one of
“ his fellow-servants, which ought him an
“ hundred pence (*p*): and he laid hands on
“ him,

(*o*) According to Dr. *Prideaux*, (*Connect.* vol. i. Pref. p. 20. and vol. ii. p. 138.) if these were talents of *gold*, this would amount to *seventy-two millions sterling*;—which seems strange that *Antiochus* the Great should be able to pay it; as *Eutropius* (lib. iv. c. 2.) tells us he did, to purchase a peace with the *Romans*: but by *Livy*’s account, they were *talents of silver*, of which *Antiochus* was to pay 15000; that is, 500 talents down; 2500, when the senate should ratify the peace; and the remaining 12000, in twelve years. (*Liv. Hist.* l. 37. c. 45. and l. 38. c. 38.) And even thus the sum would have amounted to £.6,750,000 sterling.—Our Lord seems to have mentioned so large a sum, on purpose to intimate the *number* and *weight* of our offences against *God*, and our utter incapacity of making him any satisfaction.

(*p*) Three pounds and half-a-crown.—How just and unanswerable the wrath of his Lord, expressed by delivering him to the tormentors! Imprisonment is a much greater punishment in the Eastern parts, than here; *state-criminals* especially, when condemned to it, are not only forced to submit to a very mean and scanty allowance, but are frequently loaded with *clogs* or *yokes* of heavy wood, in which they cannot either lie, or sit at ease; and by frequent *scourgings*, and sometimes by *racking*, are quickly brought to an untimely end. (See *Samedo’s China*, p. 225.) To such Eastern customs, there is probably a refer-
ence

" him, and took *him* by the throat, saying, Pay
 " me that thou owest. And his fellow- 29
 " servant fell down at his feet, and besought
 " him, saying, Have patience with me, and I
 " will pay thee all. And he would not, but 30
 " went and cast him into prison, till he should
 " pay the debt. So when his fellow-servants 31
 " saw what was done, they were very sorry,
 " and came and told unto their lord all that
 " was done. Then his lord, after that he 32
 " had called him, said unto him, O thou
 " wicked servant, I forgave thee all that debt,
 " because thou desiredst me: Shouldest not 33
 " thou also have had compassion on thy fellow-
 " servant, even as I had pity on thee? And 34
 " his lord was wroth, and delivered him to the
 " tormentors (*q*), till he should pay all that was
 " due

ence here. The comparison of our Lord's, is very strong and
 affecting: the tender compassions of an offended God towards
 man; and the insatiable cruelty and revenge of wicked men
 one to another. Prov. xii. 6, 10. xv. 6.

(*q*) He wisely ordered him to be tortured on the rack, to
 make true confession; seeing there now appeared strong cir-
 cumstances to give ground of suspicion that he was not only a
 wretch of the most barbarous disposition, but was extremely
 covetous, and in the management of his lord's affairs, he had
 been more fraudulent than negligent, and had secreted his
 lord's money and goods; especially as nothing appeared in his
 possession. Therefore he was committed to be tortured, to
 make confession with whom they were lodged, and to be kept
 in prison till full payment was made.—In this parable, which
 may be considered as our Lord's explication of the fifth petition
 of his own prayer, there are three things set in opposition;
 namely, the lord to his servant, an immense sum to a trifle, and
 the most extraordinary clemency to the greatest cruelty. The
 application, therefore, is easy, and fit to overturn all the argu-
 ments whereby evil minds can any way possibly justify *revenge*,
 particularly those that are taken from the nature and number of
 the offences committed, or from the dignity of a person against
 whom

310 THE EVANGELICAL HISTORY OF

Matt. 35 “ due unto him. So likewise shall my hea-
xviii. “ venly Father do also unto you, if ye from
“ your hearts forgive not every one his brother
“ their trespasses.”

*Jesus departs out of Galilee into Judea—heals the
Multitudes following him, on the road to Jeru-
salem, to keep the Feast of Tabernacles.*

Matt. I AND it came to pass, that when Jesus had
xix. finished these sayings, he departed from Ga-
lilee; and came into the coasts of Judea,
Mark I * by the farther side of Jordan; and the people
x. * and great multi-
Matt. 2 resort unto him again : tudes followed him, and he healed them there.
xix.
Mark I * And as he was wont, he taught them again.
x.

whom they are committed; or from the benefits conferred on the persons who commit them. For, (1.) What are men, compared to God? (2.) How great the sums do each of us owe him? (3.) How trifling are the offences which our brethren commit against us, perhaps through inadvertency, or in consequence of some provocation received from us! In the punishment of a fraudulent servant, a stronger representation cannot be given of God's wrath against the unmerciful, unforgiving, and revengeful. Ver. 35. so likewise, &c.—*Macnigh and Erasmus.*

SECT. XXIV. *Jesus reproveth his Kinsmen, who found fault with his Conduct—goeth up privately to the Feast of Tabernacles—teaches in the Temple.—Officers sent to apprehend Jesus.*

Jesus reproveth his Kinsmen, who found fault with his Conduct.

John 2 NOW the Jews feast of Tabernacles was at
vii. hand. His brethren therefore said unto
3 him, “ Depart hence, and go into Judea, that thy
“ disciples

"disciples also may see the works that thou
 "doest: For there is no man that doth 4
 "any thing in secret (*a*), and he himself
 "seeketh to be known openly: if thou do
 "these things, shew thyself to the world."
 For neither did his brethren believe in him. 5
 Then Jesus said unto them, "My time is not 6
 "yet come: but your time is always ready.
 "The world cannot hate you (*b*); but me it 7
 "hateth, because I testify of it, that the works
 "thereof are evil. Go ye up unto this feast: 8
 "I go not up yet unto this feast; for my time
 "is not yet full come." When he had said 9
 these words unto them, he abode still in
 Galilee.

Jesus goeth up privately to the Feast of Tabernacles—teaches in the Temple.

BUT when his brethren were gone up, then 10
 went he also up unto the feast, not openly, but

(*a*) No man will choose to act any remarkable thing in secret,
 that is himself desirous, like you, to be publicly known and talked
 of.—A very invidious and groundless insinuation, as if he was
 actuated by *ostentatious views*: the contrary to which, appeared
 so evidently in the whole of his conduct, that nothing but base
 envy, (Prov. xiv. 30. and xxvii. 4.) the strongest bar to faith,
 could have suggested. Accordingly the Evangelist says, "Nei-
 "ther did his brethren believe in him," although they had had
 so frequent opportunities of seeing the glory both of his
 character and miracles; which last they here expressly ac-
 knowledge. Alas! their incurable blindness, perverseness,
 and obstinacy, which would have none but a temporal Saviour,
 or Prince MESSIAH, made them overlook all other proofs, and
 left them in the list of those who perished, (John viii. 21, 24.)
 as thousands now do, by opposing *hypothesis* to *fact*. (See
 Sykes's *Truth of the Christian Religion*, p. 128. Doddr.)

(*b*) John xv. 19. A bitter sarcasm.

312 THE EVANGELICAL HISTORY OF

John
viii.

- 11 as it were in secret (*c*). Then the Jews
fought him at the feast, and said, "Where is
12 "he?" And there was much murmuring
among the people concerning him: for some
said, "He is a good man:" others said, "Nay,
13 "but he deceiveth the people." Howbeit, no
man spake openly of him, for fear of the Jews.
14 Now about the midst of the feast, Jesus went
15 up into the temple and taught. And the
Jews marvelled, saying, "How knoweth this
"man letters (*d*), having never learned?"
16 Jesus answered them, "My doctrine is not
17 "mine, but his that sent me. If any man
"will do his will, he shall know of the doc-
"trine, whether it be of God, or whether I
18 "speak of myself. He that speaketh of him-
"self, seeketh his own glory: but he that
"seeketh his glory that sent him, the same is
"true, and no unrighteousness is in him.
19 "Did not Moses give you the law, and yet
"none of you keepeth the law (*e*)? why go
20 "ye about to kill me?" The people an-
swered and said, "Thou hast a devil. Who
21 "goeth about to kill thee?" Jesus answered
and said unto them, "I have done one work (*f*),
22 "and ye all marvel. Moses therefore gave
"unto

(*c*) He neither preached nor wrought miracles by the way, nor had any croud attending him, staying behind in Galilee, until the feast was begun; when the people from all parts, were already at Jerusalem.

(*d*) Psal. xlv. 1, 2. Isa. l. 4. Mark i. 22. John viii. 28, 38.

(*e*) Let the first part of the sentence be with an interrogation; the latter part with an affirmative: *Did not Moses give you the law? and yet none of you keepeth the law.*—John is fond of asking a question with a negative; as ch. vi. 70. xi. 40. *et alibi*. (*Conject.* p. 110. R.)

(*f*) This seems to have reference to the history, (John v. 5, 16.)

“unto you circumcision, (not because it is of
 “Moses, but of the fathers) and ye on the
 “Sabbath-day circumcise a man. If any 23
 “man on the Sabbath-day receive circumci-
 “sion, that the law of Moses should not be
 “broken, are ye angry at me, because I have
 “made a man every whit whole (g) on the
 “Sabbath-day? Judge not according to 24
 “the appearance, but judge righteous judg-
 “ment.” Then said some of them of Jerusa- 25
 lem, “Is not this he whom they seek to
 “kill? But lo he speaketh boldly, and they 26
 “say nothing unto him! Do the rulers know
 “indeed, that this is the very Christ? How- 27

John
 v.i.

5, 16.) and probably at which they now cavilled; and per-
 haps it was now likewise the Sabbath-day when he spoke these
 words: ver. 21. *I have done one work, and ye all THEREFORE*
marvel; as Mark vi. 6. and xv. 44. Rev. xvii. 7. — Ver. 22.
Moses gave you circumcision, and you THEREFORE circumcise on the
Sabbath-day.—It is thought that *John* wrote only these words.
 The parenthesis is doubted of; because the Jews knew very well
 and did not want to be taught, that *Moses* was not the *insti-*
tuter of circumcision (Gal. iii. 17. See *Doddr. in loc.*); but
 some over-wise or over-fearful person, might add this paren-
 thesis, to save *Jesus's* credit in the Jewish history, as he thought.
 (*Conject.* p. 110, and 363. R.)

(g) *Are ye angry that I have made a MAIMED man sound?*
 p. 110.—“Circumcision (says *Jesus*) is a *painful* thing, and
 “concerns a *part* of the man. I have restored a man to *ease*,
 “and a *whole* man.” p. 363. R. Ver. 23. “*Judge not*
 “therefore superficially or wrongfully (*John* v. 11. and ix. 16,
 25, 30, 33.); *not according to* the rooted prejudices imbibed on
 account of my external poverty, mean apparel and attendants,
 making an appearance contrary to that worldly pride and power
 which you so much idolize; but with true and *equitable judg-*
ment, which my *miracles* and *teachings* so far above all human
 power, wit, or learning, must naturally lead you to discern the
 signs of the times, and the presence of *MESSIAH come*, at the
 before-appointed season to bless his people.

“beit,

John
vii.

- “beit, we know this man whence he is: but
 “when Christ cometh, no man knoweth
 28 “whence he is (*b*).” Then cried Jesus in
 the temple as he taught, saying, (*i*) “Ye
 “know whence I am; and I am not come of
 “myself, but he that sent me is true, whom
 29 “ye know not. But I know him, for I am
 30 “from him, and he hath sent me.” Then
 they sought to take him: but no man laid
 hands on him, because his hour was not yet
 31 come. And many of the people believed on
 him, and said, “When Christ cometh, will he
 “do more miracles than these, which this man
 32 “hath done?” The Pharisees heard that
 the people murmured such things concerning
 him, and the Pharisees and the chief priests sent
 33 officers to take him. Then said Jesus unto
 them, (*k*), “Yet a little while am I with you,

(*b*) The inhabitants of Jerusalem (the bitterest enemies of Jesus) having (in ver. 26.) asked with ironical surprize, if our Lord's boldness, and the silence of the rulers, proceeded from their receiving him as *the Christ*? — spoken with a look and tone of voice that indicated plainly, they meant that these things were a certain proof the rulers knew he was *not* the *Christ*; and then with a malicious vehemency that could not restrain the spiteful workings of their hearts, (at first concealed in covert words) it burst out into this plain language: “*Even we know this man whence he is; a despised Nazarene, a poor carpenter* (Matt. xiii. 55.); whereas no man knoweth from what quarter *Messiah* cometh (alluding to Isa. liii. 8. *Who shall declare his generation?*); to which we reply, in the words of *Isaiah*. (See ch. v. 21, 23, 24.)

(*i*) Ver. 28. read interrogatively, “*Do you know me, and whence I come? YET I come not of myself.*” Grot. Bishop Chandler's Defence, p. 334. Conj. p. 110.—Ver. 29. “*But I know him; for I come from him,*” &c. And so ver. 34. which is confirmed by ch. viii. 21, 26, 29.

(*k*) To the Jews, not to the officers. (See the Criticism of the learned Author of *Conject.* p. 111.)

“and

“and I go unto him that sent me. Ye shall 34
 “seek me, and shall not find me: and where I
 “am, thither ye cannot come.” Then said 35
 the Jews among themselves, “Whither will
 “he go, that we shall not find him? Will he
 “go unto the dispersed among the Gentiles,
 “and teach the Gentiles? What manner of 36
 “saying is this that he said, Ye shall seek me,
 “and shall not find me: and where I am,
 “thither ye cannot come?” In the last day, 37
 that great day of the feast, Jesus stood and cried,
 saying, “If any man thirst, let him come unto
 “me, and drink (1). He that believeth on 38
 “me, as the Scripture hath said, out of his
 “belly shall flow rivers of living water.”
 (But this spake he of the Spirit, which they that 39
 believe on him should receive: for the Holy
 Ghost was not yet *given*, because that Jesus
 was not yet glorified.) Many of the people 40
 therefore, when they heard this saying, said,
 “Of a truth, this is the prophet.” Others 41
 said, “This is the Christ:” but some said,
 “Shall Christ come out of Galilee? Hath 42
 “not the Scripture said, That Christ cometh
 “of the seed of David, and out of the town of
 “Bethlehem, where David was?” So there 43
 was a division among the people, because of
 him. And some of them would have taken 44
 him, but no man laid hands on him.

John
vii.

Officers sent to apprehend Jesus.

THEN came the officers to the chief priests 45
 and Pharisees, and they said unto them, “Why
 “have ye not brought him?” The officers 46

(1) Isa. xlv. 3. and xii. 3. Zach. xiii. 1. Joel ii. 28. (See Tremellius's Note on this Text.)

answered,

316 THE EVANGELICAL HISTORY OF

John
vii. answered, " Never man spake like this
47 " man (*m*). " Then answered them the
48 Pharisees, " Are ye also deceived ? Have any
" of the rulers, or of the Pharisees, believed
49 " on him ? But this people, who knoweth
50 " not the law, are cursed." Nicodemus
saith unto them, (he that came to Jesus by
51 night, being one of them) " Doth our law
" judge any man before it hear him, and know
52 " what he doth ? " They answered and said
unto him, " Art thou also of Galilee ? Search
" and look ; for out of *Galilee* ariseth no pro-
" phet." And every man went unto his own
John
viii. 1 house. Jesus went unto the mount of
Olives.

(*m*) O ! may every professor of Christianity be possessed of the like noble simplicity, frankness, honesty, understanding, and breathings of mind and heart, of these officers of the great Sanhedrim ! Shall the divine eloquence of *Jesus's* words melt their hearts, and ours remain cold and lifeless in reading that *blessed word*, which is able to make us wise unto salvation !—Let not the unbelief and rejection of *Christ*, by the powers of this world, the rich and the great, be any argument for our falling away from the *hope* and *strength* of spiritual Israel.—The body of the people are the LORD's inheritance, however tyrants may affect, after the example of the Jewish Sanhedrim, to call them *vile rabble* (as the *Greek* signifies ; John vii. 49.) ; no better than outcasts and subjects of contempt and ridicule. (See the Observations of *Lightfoot. Hor. Heb. and Vitranga.*—Notwithstanding, good rulers are the praise and glory of the church. Such was *Nicodemus*, whose virtuous and noble apology is left on sacred record, as a pattern for good and upright governors, in ages to come.

SECT. XXV. *Jesus teaches in the Temple—a Woman accused of Adultery, is brought unto him. — A Conversation in the Treasury of the Temple, upon Jesus's saying, "I am the Light of the World."*

Jesus teaches in the Temple — a Woman, accused of Adultery, is brought before him.

AND early in the morning, he came again 2 into the temple, and all the people came
unto him, and he sat down, and taught them. John
And the Scribes and Pharisees brought unto 3 viii.
him a woman taken in adultery (a), and when
they

(a) *As reported by the Scribes and Pharisees; (say they, ver. 4.) taken in the very act.*—And who could have suspected the certainty of this relation, coming so gravely from the mouths of the chief-priests, whose characters were so sacred, and persons so venerated among the people, had not the Master *Christ* (Col. ii. 3, 9.) found them light in the balance of the sanctuary! (Dan. ix. 27. Jer. xvii. 9, 10, 13.) For so bitter was their envy (Prov. xiv. 30. and xxvii. 4.) and persecution of *holy Jesus*, that, finding no other means whereby to glut their malice and revenge, since *Christ* had plucked off their mask, by which they deceived the people, they devise with lying lips, (Psal. cxx. 3, 4. cxl. and lxii. 3, 4. John viii. 44. 1 John iii. 10, 12, 15.) to proclaim a virgin, a daughter of Israel, guilty of a deed, committed in the face of the sun, which any heathen would have blushed at (Prov. xxx. 20.) ; hoping by such false witnessing, (Psal. xxxv. 11, 16. Matt. xxvi. 59, 60.) to find occasion against *Jesus*, and from his own words condemn him. (See Matt. xxii. 16, 18. and xxvi. 4.) But he, who knew their thoughts, and how to disappoint the crafty, (Job v. 11, 16. Isa. xlv. 25.) kept silence; and stooping down, wrote with his finger on the sand, or dust of the marble pavement. On which it may be observed, There was a language in the action itself, either to intimate that these hypocritical Pharisees should be themselves written in the earth (as *Jeremiah* expresses it, ch.

John
viii. 4 they had set her in the midst, they say unto him, "Master, this woman was taken in adultery,"

ch. xvii. 13.) ; or that they were to attend to what was *written* : but nothing can be determined ; and we may say with a *great Critic*, on these words, " To be willing to continue ignorant of what our great Master has thought fit to conceal, is " no inconsiderable part of Christian learning." Hence, the conjectures that the words *Jesus* wrote, were, *viz. Your judgment is written in sand* : or, that the first time *Jesus* wrote Exod. xxiii. 7. or Deut. xvi. 19.—and, afterwards Isa. xlii. 18. or Prov. xxvii. 3. or Matt. xii. 26. are altogether fanciful.—To proceed : This apparent contempt shewn to the Pharisees, made them angry and impatient, so that they ceased not to urge *Jesus* to speak ; upon which, advancing forward, he fastened his eyes on them, (Acts xiii. 9, 10. and iii. 4.) and said, *He that is without sin*, (that is, he that knows in his conscience this woman is guilty, that he hath no guile in his heart, nor bribe in his hands, Psal. cxliv. 11. and xxvi. 9, 10.) *let him first cast a stone at her*. This was spoken with a majesty of voice and countenance, that made them tremble. (See John xviii. 6. Matt. xxviii. 4. Psal. xxix. 4, 5, 8. Heb. iv. 12. Lev. xxvi. 36. Job xxi. 17, 18. Psal. xxxv. 4, 5, 6.) However, *Jesus* knowing the terror of mind and confusion his word would throw them into, he again stooped down, and wrote on the ground, to give them an opportunity (which they gladly embraced) to steal away from his presence : convinced *Jesus* knew their inmost thoughts, who now left them to the upbraidings of conscience and fears of judgments from his hand ; (for *they felt Jesus* was THE CHRIST) lest he should revenge such an impudent lie, and slanderous imputation of guilt, to an innocent betrothed woman. Hence, confounded and dismayed in spirit, they went out one by one, giving precedency to the most honourable, in exact order, down to the most inferior in rank dignity, after a manner that might most conceal their shame and panic from the notice of the people, before whom (like *Saul*, 1 Sam. xv. 30.) they sought to be honoured. When the woman was found alone, *Jesus* lift him up, and beheld her standing in fear, and trembling, (Mark v. 13. Phil. ii. 12, 13.) dissolved in tears at the sense of her own unworthiness, (Luke xviii. 13. and vii. 38, 47.) and of her singular obligations

“ tery, in the very act. Now Moses in the 5 John
 “ law commanded us, that such should be viii.
 “ stoned :

obligations to him, whom she believed to be the *Christ*, having so marvellously delivered her out of the hands of her bloody-minded adversaries. Our Lord perceiving this, and her faith to be healed, (Psal. ciii. 2, 3, 4. Acts xiv. 9. Mark ix. 24.) said, *Woman*, [a term of honour: see note (c) on John ii. 4. Sect. V. p. 68.] *hath no man condemned thee?—neither do I; go, sin no more. i. e.* Depart in peace, thy sins are forgiven thee. (Mark ii. 5, 10.)—The above interpretation, it is presumed, is most easy and natural, and makes the whole of the relation consistent and uniform: according to which, the *character* of this *true daughter* of *Abraham*, shines bright from out of the furnace of Jewish spite and envy, (Matt. x. 24—26.) and is, by the judgment of *Christ*, opposed to that of the Scribes and Pharisees, whose true features and complexion are also so strongly marked by the pencil of the *Holy Ghost*, that they cannot be mistaken; for as the tree is known by its fruit, so they verified the sayings of holy writ, in (Luke xxii. 67, 68. John viii. 44. 1 John iii. 8, 10, 12, 15. Matt. xxiii. 32, 33.) seeing every action of the Priests, in this history, involved in it a complication of guilt that is astonishing. Hence we find, a lying tale is propagated under the mask of a judgment of zeal for the law of justice and piety, with a view to betray and condemn innocent blood; first attempting to kill a lamb of the flock, the better to enable them to kill the *Good Shepherd* himself; and for that very reason, because they knew he was so. (John vii. 28. and x. Psal. lxxviii. 70, 72. Ezek. xxxiv. 22—24.)—How then could *Jesus* escape out of their hands? seeing, if he had said what they wished for; (see ver. 5.) *i. e.* had *Jesus* commanded her to be stoned, the Pharisees would have inflamed the multitude against him for a false prophet, and an ignorant impostor, since, had he been a true prophet, he would have known what manner of woman she was; that is, that she was an innocent woman, and falsely accused, seeing there were no witnesses to be found, as the law required (Deut. xvii. 6.); unless, what seems to be the truth, that themselves best knew that matter; like as in *Susanna*, ver. 20—41. besides, they would have urged his partiality about the man; (see Lev. xx. 10. Deut. xxii. 24.) for which, being condemned by the great

John
viii.

- 6 "stoned: but what sayest thou?" (b) This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though
 7 he heard them not. So when they continued asking him, he lift up himself, and said unto them, "He that is without sin among you, let
 8 "him first cast a stone at her." And again he stooped down and wrote on the ground.
 9 And they which heard it, being convicted by

great Sanhedrim, he would have been put to death by the Roman Governor. — On the other hand, Had *Jesus* (knowing her chastity, and the wickedness of her accusers) forbid her to be stoned, he would have been put to death for a blasphemer of *Moses*, (Lev. xxiv. 15, 16. Exod. xxii. 28.) and encourager of adultery: but *Jesus*, by his wisdom and knowledge, delivered himself from the destroyer. Hence the disciples are taught to look up for succour, (Exod. iv. 11, 12. Luke xxi. 15. Jam. i. 5.) unto the *One perfect Exemplar*; and, in our measure, to behave wise as serpents, and harmless as doves: so shall the arms of his power be stretched out, to deliver us out of the hand of temptation, assured of the victory. (1 Cor. x. 12, 13. 1 John v. 3, 4.) — To conclude: The many false glosses on this story, upon which the commonly received, and vulgar opinions have obtained, have rendered some things hard to be understood, or reconciled (as *Peter* speaks, 2 epist. iii. 16.); on which account, this passage hath been omitted in several manuscripts, and judged to be spurious: yet there appears no solid ground to doubt of the authenticity of the first eleven verses of the eighth chapter of *John's* Gospel. [See *Lardner's Credib.* part 1. vol. 1. ch. 2. p. 77, 78. and *Mill's Proleg. Dodd.* vol. 2. § 10. note (a), p. 64.] And *Augustine* (*De adulterinis Conjugiis*, lib. 2. c. 7.) gives this reason "That it was dropped, for fear the ignorant
 "vulgar might have taken occasion from it, to think lightly of
 "sins against the marriage-bed." (Deut. iv. 2. Prov. xxx. 5, 6. Rev. xxii. 18, 19.)

(b) Ver. 6. contains a piece of private information from the historian; therefore it ought to be put in a parenthesis. — *Conj.*
 p. 363. R.

their own conscience, went out, one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lift 10 up himself, and saw none but the woman, he said unto her, "Woman, where are those thine accusers? Hath no man condemned thee?" She said, "No man, Lord." And Jesus said 11 unto her, "Neither do I condemn thee: go, and sin no more."

John
viii.

A Conversation in the Treasury of the Temple, upon Jesus's saying, "I am the Light of the World."

THEN spake Jesus again unto them, saying, 12
(c) "I am the light of the world: he that fol-
loweth me, shall not walk in darknes, but
shall have the light of life." The Phari- 13
sees therefore said unto him, "Thou bearest
record of thyself; thy record is not true."
Jesus answered, and said unto them, "Though 14

(c) Our Lord having, in the foregoing occurence manifested his *wisdom* in defending himself against the malicious attacks of his inveterate enemies; his knowledge in discovering the invisible state of their minds; and his *power*, in making use of their own secret thoughts and convictions, to disappoint their crafty intentions, (which happened on the last day of the feast of Tabernacles) therefore it was with singular propriety that *Jesus*, on the morrow, going into the temple *early* to teach, before the morning-sacrifice, and of the people's departure to their own home, called himself *the Light of the world* (alluding to Mal. iv. 2. Isa. xlii. 6. 8. and xlix. 6. comp. Luke ii. 32. and i. 78. John i. 4, 9. iii. 19. ix. 5. and xii. 46.); of which *spiritual light* the appointed symbol, the sun (Psal. lxxiv. 16. and xix.) then, perhaps, shined out in a clear serene sky and pure air, and disposed his sheep to rejoice and to be refreshed with his doctrine, dropping as the dew. (See Deut. xxxii. 1, 2.) See Erasmus,—Macnight.

Y

"I bear

John
viii.

- “ I bear record of myself, yet my record is
 “ true (*d*): for I know whence I came, and
 “ whither I go: but ye cannot tell whence I
 15 “ come, and whither I go. (*e*) Ye judge
 16 “ after the flesh; I judge no man. And yet,
 “ if I judge, my judgment is true: for I am
 “ not alone, but I and the Father, that sent
 17 “ me. It is also written in your law, that
 18 “ the testimony of two men is true. I am
 “ one that bear witness of myself, and the
 “ Father that sent me, beareth witness of me.”
 19 Then said they unto him, “ Where is thy Fa-
 “ ther?” Jesus answered, “ Ye neither know
 “ me, nor my Father: if ye had known me,
 “ ye should have known my Father also.”
 20 These words spake Jesus in the treasury (*f*), as
 he taught in the temple; and no man laid
 hands on him; for his hour was not yet come.
 21 Then said Jesus again unto them, “ I go my
 “ way, and ye shall seek me, and shall die in
 “ your sins. Whither I go ye cannot come.”
 22 Then said the Jews, (*g*) “ Will he kill himself?

(*d*) So it should be distinguished, “ *My record is true, that I know whence I came, and whither I am going; but ye know not, &c.* Conject. p. 363. R.

(*e*) Connect ver. 15 and 16. as follows: *You judge according to the flesh only: I judge no one so; (and yet if I judge, my judgment is true) because I am not alone, but I and my Father which sent me.* D. Heinsius. Conject. p. 112.—The same carnal prejudices still prevail in the minds of the Jews, and prevent their reception of Christ; they laying it down as a first principle, That *he is to be a great temporal prince and deliverer.* And the admission of false principles, which are constantly taken for granted, and never examined, will, I fear, be attended with fatal consequences to thousands more. Doddr.

(*f*) See on Mark xii. 41. Sect. XXXV.

(*g*) Christ having before spoken of going whither they could not come, the question naturally arising, is, *Would he go into foreign parts?* (as ch. vii. 35.) Conject. p. 112.

“ because

“because he saith, Whither I go ye cannot
 “come.” And he said unto them, “Ye are 23
 “from beneath; I am from above: ye are of
 “this world, I am not of this world. I said 24
 “therefore unto you, that ye shall die in your
 “sins: for (*b*) if ye believe not that I am he,
 “ye shall die in your sins.” Then said 25
 they unto him, “Who art thou?” and Jesus
 saith unto them, “Even the same that I said
 “unto you from the beginning. I have 26
 “many things to say, and to judge of you;
 “but he that sent me is true: and I speak to
 “the world those things which I have heard of
 “him.” They understood not that he spake 27
 to them of the Father. Then said Jesus 28
 unto them, “When ye have lift up the Son of
 “man (*i*), then shall ye know that I am he,
 “and that I do nothing of myself; but as
 “my Father hath taught me, I speak these
 “things. And he that sent me is with me: 29
 “the Father hath not left me alone; for I do
 “always those things that please him.” As 30
 he spake these words, many believed on him (*k*).
 Then

(*b*) If you don't believe WHAT I am, (as ver. 25.) I am WHAT I told you—understand the Christ, as this Evangelist, ch. i. 20. see too, xiii. 19. — Ver. 25. I am what from the beginning I said I was: or, I am what I told you before I was. (See Gen. xiii. 4. and xliii. 18, 20.) Erasmus connects this with the following verse, (26.) In the first place, that you have not only heard of me, but that I speak to you, I have many things to say and judge of you. — See Conject. p. 112 and 364. R.

(*i*) Then ye shall know WHAT I am. (As at ver. 35. so chap. xx. 18.)

(*k*) Wrought upon, by what they observed in the temper and conduct of Christ; bearing the perverseness of his enemies with so much patience, speaking of an ignominious death with such holy composure, and expressing so genuine and lively a sense of his heavenly Father's approbation, and so sweet a complacency

John
viii.

- 31 Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are
 32 "ye my disciples indeed. And ye shall
 "know the truth, and the truth shall make you
 33 "free." They answered him, (l) "We be
 "Abraham's seed, and were never in bondage
 "to any man: how sayest thou, ye shall be
 34 "made free?" Jesus answered them, "Verily, verily I say unto you, Whosoever com-
 35 "mitteth sin, is the servant of sin. (m) And
 "the servant abideth not in the house for
 36 "ever; but the Son abideth for ever. If the

in it.—And perhaps, would ministers generally allow themselves to open with freedom the native workings of a heart deeply impressed with the gospel, the secret charm might subdue those whose subtlety and prejudice might be proof against the most conclusive abstract reasoning. *Doddr.*

(l) Not the believing Jews, but *SOME of the Jews* who stood by. (*Conject.* p. 112. R.)—The answer of these Jews, Sir *Isaac Newton* (on *Prophecy*, p. 149.) says, hath a peculiar reference to, and was spoken in, a *Sabbatical year*, when at the *Feast of Tabernacles*; which was just about the beginning of the civil year, *i. e.* on the autumnal æquinoctial-day, (*Kennedy.*) when great numbers of *servants* were set at liberty, and contains two distinct thoughts: "We are Abraham's seed; and consequently, had we
 "ever been in bondage, we should have been set at liberty at
 "this season, though *Gentile slaves* are still detained; and, be-
 "sides that, *we never were in bondage to any man* at all."—However, the words will make good sense, independent of this peculiar interpretation.

(m) *The servant does not always abide in the family, but the Son abides [there] always.* See Dr. *Guyse's* Paraphrase and Note.—The casting out *Ishmael*, though a son of *Abraham* by the bond-woman, beautifully illustrates the remark and connection. (*Gal. iv. 30.*)—Ver. 36. *If the Son makes you free, &c.* Archbishop *Tillotson* (vol. iii. p. 578.) thinks, that this alludes to a custom in some of the cities of *Greece*, and elsewhere, whereby the son and heir had a liberty to adopt brethren, and give them the privileges of the family.

" Son

" Son therefore shall make you free, ye shall
 " be free indeed. I know that ye are Abra- 37
 " ham's seed ; but ye seek to kill me, because
 " my word hath no place in you. I speak 38
 " that which I have seen with my Father :
 " and ye do that which ye have seen with your
 " father." They answered and said unto 39
 him, " Abraham is our father." Jesus saith
 unto them, " If ye were Abraham's children,
 " ye would do the works of Abraham. But 40
 " now ye seek to kill me, a man that hath told
 " you the truth, which I have heard of God :
 " this did not Abraham. Ye do the deeds 41
 " of your father." Then said they unto him,
 " We be not born of fornication ; we have
 " one Father, even God." Jesus said unto 42
 them, " If God were your Father, ye would
 " love me : for I proceeded forth, and came
 " from God ; neither came I of myself, but he
 " sent me. (n) Why do ye not understand 43
 " my speech ? even because ye cannot hear my
 " word. Ye are of your father the devil, 44
 " and the lusts of your father ye will do : he
 " was a murtherer from the beginning, and
 " abode not in the truth, because there is no
 " truth in him. When he speaketh a lie, he
 " speaketh of his own : for he is a liar, and
 " the father of it. And because I tell you 45
 " the truth, ye believe me not. Which of 46
 " you convinceth me of sin ? and if I say the
 " truth, why do ye not believe me ? He that 47
 " is of God, heareth God's words ; ye there-
 " fore hear them not, because ye are not of

(n) In one continued sentence, different from our version,
 read, *Whence is it that you do not understand that speech of mine,*
namely, THAT you cannot give ear to my word ? — Beza, Light-
foot. Conject. p. 113.

John
viii.

- 48 "God." Then answered the Jews, and
 said unto him, "Say we not well that thou art
 49 "a Samaritan, and hast a devil?" Jesus
 answered, "I have not a devil; but I honour
 50 "my Father, and ye do dishonour me. And
 "I seek not mine own glory; there is one that
 51 "seeketh and judgeth. Verily, verily I say
 "unto you, if a man keep my saying, (o) he
 52 "shall never see death." Then said the
 Jews unto him, "Now we know that thou hast
 "a devil; Abraham is dead, and the prophets:
 " (p) and thou sayest, If a man keep my saying,
 53 "he shall never taste of death. Art thou
 "greater than our father Abraham, which is
 "dead? and the Prophets are dead; whom
 54 "makest thou thyself?" Jesus answered,
 "If I honour myself, my honour is nothing:
 "it is my Father that honoureth me, of whom
 55 "ye say that he is your God. Yet ye have
 "not known him, but I know him: and if I
 "should say, I know him not, I shall be a liar,
 "like unto you: but I know him, and keep
 56 "his saying. Your father Abraham re-
 "joiced to see my day: and he saw it, (q) and
 57 "was glad." Then said the Jews unto him,
 "Thou art not yet fifty years old, and hast
 58 "thou seen Abraham (r)?" Jesus saith
 unto

(o) John xi. 25, 26, 27. 2 Tim. i. 10. Heb. ii. 14, 15.

(p) The best copies read this interrogatively: "*Dost thou, who art not to be compared with Abraham and the Prophets, say, If a man keep my saying, he shall not taste death?*"—Beza, Grot.

(q) On mount Morijah (Gen. xxii. 14.) Abraham saw the day of Christ's death, in figure, and believing, rejoiced in hope of it. (Like as Gen. iii. 20. Job xix. 25, 26. John xi. 24. Comp. Luke i. 54, 55. Acts xxiv. 14, 15. ch. ii. 23—36.)

(r) Spoken with an ironical jeer, they wilfully perverting his words (a common trick with them: see John ii. 20. Matt. xxvi,

unto them, "Verily, verily I say unto you,
 "(f) before Abraham was, I AM." Then 59
 took they up stones to cast at him; but Jesus
 hid himself, and went out of the temple, going
 through the midst of them, and so passed by.

Joha
 viii.

xxvi. 61.); for they well understood our Lord's meaning, but affected thus to interpret and wrest his words, (as stupidly as maliciously) in order to prejudice the multitude, and inflame them against Jesus.

(f) The word *before*, in this place, hath not the sense of an adverb of time, but is adjective participle, and means *before the face of*: and the words should be thus pointed, "*before Abraham was I.*" in the sense of Isa. xliii. 14, 15. and xl. 9—11. comp. Mark ii. 11. and John xi. 43. ch. i. 14. Col. ii. 5. 1 John v. 20, 21.) *God manifested in flesh*,—the appointed worship and true hope of Israel, (Acts xxvi. 7. Exod. xxxiii. 20. 2 Cor. iii.) under symbols of divine institution. — The way and manner of accomplishing the spiritual redemption of Israel, according to the immutable purpose of JEHOVAH, the *Elohim* of Israel, was revealed to their father Abraham, on mount *Moriab*, the very spot on which the Temple of Solomon was afterwards built:—the figure of the *true Temple of God*, viz. the immaculate body of *Christ*, the image of the invisible God, "in whom we have redemption through his blood," (Eph. i. 7, 10.)—"according as he hath chosen us in him, before the foundation of the world." Eph. i. 4.

SECT. XXVI. *Jesus, on the Sabbath-day, gives Sight to a Man who was born blind, and begged—Conversations thereupon.—Messengers sent before Jesus, in his way to Jerusalem: they enter into a Village of the Samaritans, to make ready for him; but not being received on that account, ask to command Fire from Heaven to consume them.—In their way to another Village, one says, "Lord, I will follow thee."—Jesus saith to another, "Follow me:" and another says, "Lord, I will follow thee."—Christ's*
 Y 4 Charg

Charge to the Seventy Disciples sent out two and two before his face into every city, to heal and to preach—they return with joy.—A Lawyer tempts Jesus.—The Parable of the good Samaritan.

Jesus, on the Sabbath-day, gives Sight to a Man who was born blind and begged—Conversations thereupon.

John
ix.

1 AND as Jesus (*a*) passed by, he saw a man
2 which was blind from his birth. And
his disciples asked him, saying, "Master, who
" did

(*a*) On the *ordinary* Sabbath-day, (see ver. 14.) which that year fell on the day following, the last day of the Feast of Tabernacles; which was an *high* Sabbath. (Like as John xix. 31.) Now, early in the morning, Jesus, with his disciples, walked through the streets of Jerusalem, in his way to the temple, and happened to pass by the place where the blind man sat to beg; who, hearing a company, began to tell his pitiable case, to obtain an alms: upon which, Jesus stopping, and looking earnestly at him, his disciples say, *Master, is this man a sinner? did his parents sin, that he was born blind?* If this pointing of the words shall be admitted, the sense is, 'If the man was of *Gentile* extraction, and punished for the sins of his fathers, of *'the accursed seed?'* (Job xxvii. 13—18. Eph. ii. 1—3.)—In our translation the sense is ambiguous, and has afforded some colour (but it is apprehended, without solid foundation) to establish an old opinion, of late revived in a book, titled *The pre-existent Lapse of Human Souls*; proved from Scripture, by the Rev. Capel Barrow, 1762, in which this text, and other New and Old Testament scriptures, are tortured to countenance an opinion not much different from the heathen *Pythagorean* philosophy of transmigration of souls (the faith of *Mahomedans* to this day); which wild fancies, (according to *Josephus's* hints, and the Author of the book of Wisdom: Wisd. viii. 19, 20. comp. Matt. xiv. 14.) were entertained by some Jewish Rabbies, since the captivities, (as *Lightfoot* has shewn.) However, it seems, (as *Erasmus* expounds it) the disciples said, "Master, whence came so great evil to this fellow, that he
" should

John
ix.

- “ hath this man sinned, nor his parents; but
 “ that the works of God should be made mani-
 4 “ fested in him. I must work the works of
 “ him that sent me, while it is day: the night
 5 “ cometh when no man can work (*b*). As
 “ long

21. 2 Cor. xiii. 5.) it will beget fervent repentance, carefulness, and prayer for forgiveness and grace; (an enjoyment which those who have experienced, would not exchange for an earthly crown.) By the same measure, or touchstone of the word, you shall form a true judgment of what some call good fortune; *i. e.* outward success in your affairs, and increase of favour, wealth, and outward prosperity (like as did *David*, Psa. lxxiii.) ; and know from the holy oracle, for what end such a prosperous state is given you of *God*: whether, in wrath, to leave you in the hand of your own counsel, for your incorrigible spirit: or, for a blessing, to be a good steward and faithful, and to do that good to others, for whose sake it was given you to be one of *God's* almoners: Hence, the endless mazes of Providence will become a constant theme of wonder and delight (Gal. vi. 4.) to improve every occurrence into an occasion of correcting some evil habit and propensity, (2 Cor. vii. 9, 10, 11.) or of bringing into act, the latent grace it was designed, in the dealings of AN EQUAL PROVIDENCE, unto a meetness for rest, peace, and glory. Meditate frequently on these Scriptures, and others of like instruction, (Matt. v. 3—12. vii. 12—18, 24, 25, and ch. xxv. John xiv. 1—3, 27, 28. Jam. v. 7, 8. Heb. x. 35, 36, 37.) so shall your passions and affections, instead of being a torment to yourself and others, be the instruments of every present felicity; and, like a fair gale of wind, wafting you safe and speedily to the heavenly shore, to the blessed company and society of the saints and angels about the throne of *God* and his *Christ*. Remember *the history* and sequel before us was a *Sabbath-day's work*: and what hath been above hinted, may lead to no unprofitable *Sabbath-day's meditation*.

(*b*) Psa. xix. in which is beautifully figured the great work of *Christ* throughout the ages, (Rev. i. 8, 11, 17, 18.) and under strong images, his all-glorious achievements, who is Head-Captain of the *LORD's* hosts. (Gen. i. 1. John i. 1. Col. i. 12—20. Mal. ii. and iv. 2.)—The *gospel-trumpet* sounded spiritual

"long as I am in the world, I am the light of
 "the world." When he had thus spoken, 6

John
 ix.

spiritual redemption, first to Israel, (Rom. ix. 4, 5. Heb. ii. 14, 15,) and after that to the Gentile nations. (Acts xiii. 47. and xi. 36—43. Col. iii. 10, 11. Hos. xiii. 14.) These mysteries of the kingdom of God have been gradually revealed from *Genesis* to *Revelation*, throughout the infancy and childhood of the church, during the patriarchal and Mosaic dispensations, declaring the word of life under emblems and allegories, (even as young children are best learned by fables and similitudes) until it attained its full stature, under the third perfect dispensation by *Jesus Christ*. If these high and important subject-matters of enquiry were better understood than in common they are, the dependence of one part of Scripture upon another, would plainly appear, and to be links of one entire chain of promise and prophecy; and the spiritual discerners would gladly walk in the sacred garden of *Eden*, in the cool of the evening, and behold with rapture, and understand, the sublime language of the emblematical *trees*, and *fruits*, and *waters*, exhibiting, in figure, the mystery of redemption, through the blood of *Christ*. (Rev. v. 6—14. 1 Pet. i. 18—20. Eph. i. 4, 7, 10.) Some hard Scriptures, (such as 1 Tim. ii. 13. 1 Cor. xi. 2, 3, 13, 14, 15. Jer. xviii. 4. Ezek. xvi. 1—15. Eph. v. 23, 25, &c.) would be plain and easy to the Christian scholar; and we should have a clear conception how *Satan* deceived the church, and how *Christ* restored it to grace and favour.—Sinners would readily mortify the flesh; put on the *girdle of fig-leaves*, (the natural and appointed emblems of contrition. Gen. iii. 7. Prov. xxvii. 18. Hag. ii. 19. Joel ii. 21, 22. and i. 12, 13.) The hard things of *Paul* about *Adam* and *Christ*, as federal heads;—the manner of condemnation, by imputed guilt, and of justification, by an imputed righteousness, these would be freed from the self-contradictions they have been involved in by contending parties, forgetting their argument, and ending in vapour and smoke, to the rending the body of *Christ*, and disquieting weak Christians, and causing schisms and divisions, without any reason, or warrant from the written word of faith, rather than rejoicing in the *free grace of God in Christ*. (Titus iii. 4—7. Eph. ii. 4, 5. 1 John v. 8, 9, 10. ch. i. 2, 7. and John iii. 16.

he

John
ix.

he spat (*c*) on the ground, and made clay of the spittle, and he anointed the eyes of the blind man

(*c*) Gen. ii. 7. Eccl. ii. 20. Jer. xviii. 4. In these Scriptures, which naturally suggest themselves upon reading this verse, are contained spiritualities to exercise the wise and prudent searcher out of the heights and depths in the written word of faith. I am persuaded, there was a pointed significance in the manner, and in every part of the action of *our Lord*, who often chooses to make use of means, *our ignorance* makes us to overlook, or esteem to be of least account, and of no value at all. Thus here he makes of the dust, or earth he trod upon, (the nature of which we know not) the plaister; which, being spread over the eyes and temples, doth animate a dead optic nerve, and other organs, to receive the proper tone to perform their respective offices of vision from the virtue communicated by *CHRIST's holy spittle*. Fools may laugh at it, for a needless and pedantic information, to be told that the *saliva*, or spittle, is a thickish liquor that is separated by the glands of the jaws, and, by proper passages, flows into the mouth, and serves to moisten both it and the gullet, and thereby assists in the chewing of the food, and to digest and ferment it in the stomach. But if *fasting spittle* hath some very wonderful and almost incredible properties (known and proved) which I forbear to mention,—what excellent virtues were contained in *Christ's* fasting spittle, applied early in the morning of this *Sabbath-day*, to give suddenly perfect sight to one born blind in this ver. 6. Indeed *Christ* spit upon the ground; but in Mark viii. 23. *Jesus* spit on the blind man's eyes. There was a farther reason for commanding him to wash (2 Kings v. 13.) it was a test of his faith and obedience to the word of *Christ*.—*Cyril* has assigned this general reason for *Christ's* spreading clay on the eyes of the blind man,—for touching the lepers,—taking hold of the dead,—breathing on his apostles (John xx. 22.); and such like bodily actions, wherewith he accompanied his miracles, *that* our Lord's body was, by the *inhabitation of the Divinity*, endued with a vivifying quality, to shew men, in a visible manner, that his *human nature* was by no means to be excluded out of the business of their salvation. And it may be added, (our Lord's own express declaration) “Except ye eat the flesh, and drink the blood of
“ the

man with the clay; And said unto him, 7 John
 "Go wash in the pool (*d*) of Siloam:" (which ix.
 is

"the Son of man, ye have no life in you:" (John vi. 53, 58. and xiv. 19. Rom. viii. 10, 11.) which indicates the being embued with a principle of life and immortality, purely from the contact or participation of the virtue inherent in the body of *that holy thing, the Son of God*, (Luke i. 35.) which shall impart glory unto his children, the bones of his bones, and flesh of his flesh. (See Gen. ii. 23, 24. Eph. v. 27—32. and iv. 15, 16. 1 Cor. xv. 41.)—Further: It may be noted here, (a good observation of Mr. Macnigh's, and others, on *Christ's* words) "*I am the light of the world*," was an admirable sermon on the Sabbath-day; of which this miraculous cure was so lively a symbol of the *light of life*, through his *name* and *word*.—That it is well worthy of observation, our Lord's miracles were designed not only to be proofs of his mission, but to be specimens of *the* power of MESSIAH. Thus, the two miraculous dinners signified he was come to quicken and nourish the people of *God* with the *bread of life*. His giving sight to the blind, was a lively emblem of the efficacy of his doctrine to illuminate the blinded understandings of men. His healing their bodies, represented his power to heal all their spiritual maladies, and was a specimen of his authority to forgive sins, as it was a real, though but a partial removal of its punishment. His casting out devils, was an earnest of his final victory over *Satan* (Eph. vi. 12.); his raising men from the dead, the beginning of his triumphs over death, and demonstration of his power to call all men to life, as the appointed Judge. To conclude: His so frequent curing whole multitudes at a time, shewed he was come, not to condemn the world, but to save the chief of sinners.—Were our minds seasoned with the frequent recollection of these things, our hearts would be melted at beholding the power and love of *JESUS*, (like as was the woman's.) —See Luke xi. 27, 28.)

(*d*) *Go wash in the pool of SHILOH*. (See the Critic of Mr. Costard on Isaiah viii. 6. and *Conject.* p. 113.) It was supplied from the fountain of that name, which arose in the south-west part of Jerusalem. (*Reland's Palestin*, p. 857. — see Luke xiii. 4. Sect. XXVII.) *Shiloh*, a brook or rivulet from a spring in the rocks of mount Zion, gathered into two great basins,

John
ix.

- is by interpretation, SENT) he went his way
 8 therefore, and washed, and came seeing. The
 neighbours therefore, and they (*e*) which before
 had seen him, that he was blind, said, "Is not
 9 " this he that sat and begged?" Some said,
 " This is he;" others said, " He is like him:"
 10 but he said, " I am he." Therefore said
 they unto him, " How were thine eyes
 11 " opened?" He answered and said, " A
 " man that is called Jesus, made clay, and
 " anointed mine eyes, and said unto me, Go to
 " the pool of Siloam, and wash: and I went
 12 " and washed, and I received sight." Then

basons, the lower called the *Pool of Fleeces*, and the upper, *Shiloh* (Neh. iii. 15.); for springs of water being very rare in Judea, (see Gen. xxvi. 18—22. Numb. xxi. 17, 18. Judg. i. 15.) were esteemed peculiar blessings. Hence the waters of *Shiloh* were made by the Prophet a type of the seed of *David*, MESSIAH (Isa. viii. 5, 6.): and the two basons which received these waters, are called the *Wells of Salvation*. (Isa. xii. 3.) Wherefore, *Jesus* sending the blind man thither, with his eyes bedaubed with clay, and upon wishing to have his sight instantly restored, would naturally excite an enquiry among the great number of spectators, no doubt, present on so extraordinary an occasion. And when it was found out, that *Jesus* had done this thing, those who at that time looked for redemption (Luke ii. 38. John vii. 31.) in Israel, would conclude, he was of a truth *the Christ*; especially as this happened immediately after the *Feast of Tabernacles*, which was typical of his coming, who was the *Berith* or Purifier (Mal. iii. 1, 2, 3. Jer. ii. 22. Isa. i. 16, 18. Titus iii. 5.): which *purification*, through his blood-shedding, was fitly represented by the image of water, what cleanseth the heart and mind from the filth of sin, just as water cleanseth the body. Moreover, his doctrine imparts wisdom, and affords refreshment to the soul and spirit, like unto that which cool draughts of water impart to one ready to faint with thirst and heat. *Macnight*.

(*e*) *Who had seen him before, WHEN he was blind.*—*Beza, Piscat.*

said

John
ix.

said they unto him, "Where is he?" He said,
 "I know not." They brought to the Pha- 13
 risees him that aforetime was blind. (f) And 14
 it was the Sabbath-day when Jesus made the
 clay, and opened his eyes. Then again the 15
 Pharisees also asked him, "How he had re-
 ceived his sight." He said unto them, "He
 put clay upon mine eyes, and I washed, and
 do see." Therefore said some of the Pha- 16
 risees, "This man is not of God, because he
 keepeth not the Sabbath-day." Others said,
 "How can a man that is a sinner do such mi-
 racles?" And there was a division among
 them. They say unto the blind man again, 17
 "What sayest thou of him, that he hath
 opened thine eyes?" He said, "He is a
 prophet." But the Jews did not believe 18
 concerning him, that he had been blind, and
 received his sight, until they called the parents
 of him that had received his sight. And they 19
 asked them saying, "Is this your son, who ye
 say was born blind? how then doth he now
 see?" His parents answered them and 20
 said, "We know that this is our son, and that
 he was born blind: but by what means 21
 he now seeth, we know not, or who hath
 opened his eyes we know not: he is of age,
 ask him, he shall speak for himself."
 These words spake his parents, because they 22
 feared the Jews: for the Jews had agreed al-
 ready, that if any man did confess that he was
 Christ, he should be put out of the synagogue.
 Therefore said his parents, "He is of age, ask

(f) This verse should be in a parenthesis. (See Conject.
 P. 364. R.)—*Lightfoot (Hor. Heb.)* has shewn, that anointing
 the eyes on the Sabbath-day, with any kind of medicine, was
 forbidden the Jews, by the tradition of the elders.

John
ix.

- 24 "him." Then again called they the man that was blind, and said unto him, "Give God the praise; we know that this man is a sinner."
- 25 "ner." He answered and said, "Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see."
- 26 "see." Then said they to him again, "What did he to thee? how opened he thine eyes?"
- 27 "eyes?" He answered them, "I have told you already (g), and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?"
- 28 "also be his disciples?" Then they reviled him, and said, "Thou art his disciple, but we are Moses' disciples. (b) We know that God spake unto Moses: as for this fellow, we know not from whence he is."
- 30 "we know not from whence he is." The man answered, and said unto them, "Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth. Since the world began, was it not heard, that any man opened the eyes of one that was born blind. If this man were

(g) Or, interrogatively; *And did ye not hear? or, Have ye a mind to hear again? Have ye too a mind to become his disciples?* But nothing ought to be changed.—*Conject.* p. 114. R.

(b) Who can forbear wondering at the obstinacy of these Pharisees, and, on the same principles, (see ver. 41.) at that of the present Jews, who, while they acknowledge that God spake by Moses, because he wrought miracles, will not on the evidence of yet more various and glorious miracles, acknowledge the authority of the Son of God himself?—A beautiful parallel between the miracles of Moses and Christ, is drawn by Orobio, on the one hand, and Limborch on the other. — *Limborch. Collat. cum Judæo, Scrip. iii. Quæst. 4. N° 3. p. 131. & Resp. ad Scrip. iii. p. 151, & seq.*

“not of God, he could do nothing.” They 34 John
ix.
 answered, and said unto him, “Thou wast alto-
 gether born in sins, and dost thou teach us?”
 And they cast him out. (i) Jesus heard that 35
 they had cast him out, and when he had found
 him, he said unto him, “Dost thou believe on
 the Son of God?” He answered, and 36
 said,

(i) Some think this hath reference to the Feast of Dedication, when it was told *Jesus* how they had cast him out: however, the short intervening space of time makes little difference; and it appears better connected, the inserting it in this place.—Observe, The Jews had two sorts of excommunication: one they called *Niddui*; which separated the person under it, four cubits from the society of others; so that it hindered him from conversing familiarly with them, but left him free at that distance, either to expound or hear the law expounded in the synagogue. The other was, *Shematta*; which answers to the Syrian *Maranatta*, *The Lord cometh*: A form of execration used by *Paul*, 1 Cor. xvi. 22. and see *Jude*, ver. 14. This kind of excommunication excluded the person under it from the synagogue for ever. We have the form of it (*Ezra* x. 5, 8. *Neh.* xiii. 5.) inflicted on those Jews who refused to repudiate their strange wives. It seems to have been the censure also, which the council threatened against those who should acknowledge *Jesus* to be the *Messiah*; and which they actually inflicted on the beggar: see ver. 34, 35. Probably also, it was the *Shematta* our Lord speaks of, *John* xvi. 2. Among the primitive Christians, the excommunicated were excluded from their religious assemblies, and from all communion in sacred things; and when they restored them to the privileges of the faithful, it was with difficulty, and after a severe and long penance. *Macnigh*. — It may be further observed, that in the primitive churches at least, while the extraordinary gifts of the Spirit remained, particularly that of *discernment of spirits*, given at times to the apostles, what was thus bound on earth would be bound in heaven: but after that *Satan* sowed in God's field, the tares of heresies and schisms, and a fiery zeal, contrary to sound godliness that cannot be condemned, inflamed the minds and passions of vindictive churchmen. — All what our Saviour exposed and condemned the Pharisees for, was practised with

Z

seven-fold

John said, "Who is he, Lord, that I might believe
ix. 37 "on him?" And Jesus said unto him,
 (κ) "Thou hast both seen him, and it is he
 38 "that talketh with thee." And he said,
 "Lord,

seven-fold rigour, if possible, as superstition and errors gained ground, church-history for sixteen centuries, holds up to our view a lamentable picture, in the fulfilment of what is written, Matt. xxiv. 7—13. John xvi. 2, 2 Thess. ii. 2—12.—It is a disagreeable truth, that the more pure and reformed churches, of all denominations, have too fondly aped after the bitter persecutions of the mother of harlots, *Rome papal*, in a more or less measure, according to the power of the party that were uppermost :—diametrically contrary to our Lord's own words, " Bless, " and curse not." (Read Matt. v. 43—48. James iii. and iv.)—Defamation, evil-speaking, and persecution, serve only to propagate errors and hypocrisy, strife and hatred. It may perhaps, be an offensive truth, that party-bigotry, and making terms of communion without any warrant from Scripture, generally prevails unto this day : the evil effects are severely felt by many individuals ; and that it doth not proceed further, even to Pharisaical vindictive vengeance, is entirely owing to the unclean beast's (persecution) being chained up by the civil magistrate.—Whether or not *God* shall raise up evil angels among us, to chastise this land for the crying sins of the people, we cannot say. Let us then repent in time, and bring forth fruit, by imprinting deeply in memory, and daily transcribing into our life and conversation the solemn truths we are taught in the following Scriptures, viz. Rev. i. ii. and iii. Matt. xxiv. 7 to 13, 42—51. and xxv. Mark viii. 34—38. x. 29, 30. and xiii. 33—37. John xiii. 34, 35. and xv. 12, 17—21. Luke viii. 15. and xxi. 19. Rom. xii. 9—21. Matt. x. 22, 23, &c.

(k) With a degree of freedom, of which there is only one more instance, *viz.* John iv. 26. and the reason may be the like amiable and teachable disposition found in the Samaritan woman, as in this blind beggar. And *Jesus* was in no danger from the Jews in Samaria, they having separated one from the other; and again, the beggar being cast out of the synagogue, *Jesus* might safely speak openly to this man, who was found worthy of the honour *Christ* put upon him, and needed the secret supplies of his grace to support him under his burden. O what

“ Lord, I believe.” And he worshipped him. And Jesus said, “ For judgment I am come into
 “ this world, that they which see not, might
 “ see, and that they which see, might be made
 “ blind.” And some of the Pharisees which
 were with him, heard these words, and said
 unto him, “ Are we blind also ?” Jesus said
 unto them, “ If ye were blind, ye should have
 “ no sin : but now ye say, We see : (1) there-
 “ fore your sin remaineth.”

John
ix.*Messengers*

O what a faithful, loving friend, and almighty Saviour is *Christ* unto all whom he calls, and who freely come unto him that they may have life ! (Isa. lv. 1. John vii. 37. v. 40. and vi. 35, 37.) — The reason why *Christ* was so very cautious of acknowledging himself openly to be *Messiah* among the Jews, will appear by comparing Matt. xvi. 20. Mark viii. 29, 30. Luke xxii. 67, 68. and John x. 24. ; for such were their notions of the *temporal kingdom of Messiah*, that they would have construed an open declaration of himself, as a claim to the *throne of David* ; in consequence of which, many would have taken up arms in the cause, (John vi. 15.) and others would have accused him to the Roman Governor, as a rebel against *Cæsar*, (Luke xx. 20.) as they afterwards did. (Luke xxiii. 2.) — See *Locke's Reason. of Christianity*, p. 59—77. Yet, *Doddridge* thinks, there was a nicety in *Christ's* conduct, beyond what is there represented ; for *our Lord*, in effect, declared the *thing*, while he declined that particular *title* ; and, in a multitude of places, represents himself as the *Son of man*, and the *Son of God* ; which were equivalent phrases, and generally understood by the Jews, though a Roman would not so easily have entered into the force of them. Accordingly, we find this interpretation was, in fact, given to them. (John vii. 31, 41. and ix. 22.)

(1) The sense is, “ If ye were indeed spiritually blind,” (like the Heathen, abiding in darkness, Eph. ii. 1—5.) “ and
 “ needed the *true light* to shine upon you, your trespasses would
 “ not be imputed to you, but should be forgiven, upon your
 “ change, at receiving the *light* : but your confessing the evi-
 “ dences of truth, and yet wilfully resisting the same, your
 “ sin remaineth with aggravated guilt and condemnation.”
 (Luke xii. 47.) — What need then have we to observe the apos-

Messengers sent before Jesus, in his way to Jerusalem—they enter into a Village of the Samaritans, to make ready for him; but not being received on that account, ask to command Fire from Heaven to consume them.

Luke 51 * AND it came to pass, when the time was come
ix. (m) that he should be received up, he stedfastly set

tolical admonition, *Harden not your hearts,*" &c. (Heb. iii. 7—13.) The Jews are *a pillar of salt*, an everlasting monument of wrath, for their *resisting the truth*, and denying *Christ*, their MESSIAH; so that they do to this day, and shall remain (as a nation and people) under *judicial blindness*, not to confess the name of *Christ*, until the fulness of the Gentiles (Rom. xi. 25.); yet *God* will judge them, in equity and mercy, at the last day. Therefore, let not Christians despise, revile, nor persecute them, who, although accounted enemies for the Gospel's sake, yet are beloved for the *Father's sake*. (Col. iii. 11.)—This sore judgment on them *for time*, and upon earth, is just, because the same cause subsists that led them to reject *Christ* when upon earth, and with-holds them from *seeing him* now, with a greater flood of light, from his resurrection and pouring out of the *Holy Ghost*, and preaching to them, by having put an end to the daily sacrifice and temple-worship, because the end of it was accomplished by *Christ's* being come in the flesh. This they would discern plainly, by laying aside the rooted prejudices of expecting a temporal deliverer; and I am sorry to say, they have been confirmed in their unbelief, by the arguments of some learned advocates for Christianity.—It is here endeavoured to remove one great stumbling-block, by rehearsing and confirming the arguments of that great and good man, *John Speed*, respecting the genealogies; which will, through the Spirit, tend, above all other arguments yet urged by divines, to convert many Jews to the Christian religion.

(m) Of his return to Jerusalem (2 Tim. iv. 6.—*Conject.* p. 82, and 359. R.) to keep the feast of Dedication. (John x. 22.) Hence the road from Galilee (whither he had retired since his return from the Feast of Tabernacles) lying through Samaria, gave occasion to the following history, *viz.* James and John being

OUR SAVIOUR JESUS CHRIST.

341

set his face to go to Jerusalem, and sent 52
messengers before his face, and they went and
entered into a village of the Samaritans, to make
ready for him. And they did not receive 53
him, because his face was as though he would
go to Jerusalem. And when his disciples 54
James and John saw this, they said, "Lord, wilt
" thou that we command fire to come down from
" heaven, and consume them, even as Elias
" did?" But he turned, and rebuked them,
and said, " Ye know not what manner of spirit
" ye are of. For the Son of man is not 56
" come to destroy mens lives, but to save
" them." And they went to another village.

John
ix.

being sent to a certain village, before the arrival of *Jesus*, (like
as John iv. 4, 5, 8.) the inhabitants to whom they applied being
told that *Jesus* was *resolutely bent* to go to Jerusalem, refused
any accommodations or supplies for his journey: upon which,
the two disciples return, and tell *Jesus* what they said; and
from an unhallowed zeal for the honour of their Master, were
very desirous to be commissioned, like unto *Elijah*, to bid fire
come down from heaven and consume them (2 Kings i. 10.);
but *Jesus* answered them, *Ye know not by what manner of spirit*
ye are led, &c. to think and speak so contrary to the law and
to the gospel, to *Moses* and to *Jesus Christ*. (See Exod. xxxiv.
5-7. and Luke xxiii. 34.) As much as to say, 'This is a sug-
' gestion of *Satan*, by falsely expounding of Scripture to au-
' thorize a most wicked deed. Know ye not how widely dif-
' ferent the cases are? *Elijah* spake as a prophet by the Spirit
' of God: but you imagine contrary to it; and, from a carnal
' vindictive spirit, would destroy the lives of many, whom the
' Son of man is come to save.'—The apostles never talked in
this strain after they were illuminated; which must expose the
folly and sin of a vindictive spirit.—(See Dr. Greg. Sharp's
Observ. on 1 Kings i. 10, &c.

In their way to another Village, one says, "Lord, I will follow thee."—Jesus saith to another, "Follow me;" and another says, "Lord, I will follow thee."

Luke
ix.

- 57 AND it came to pass as they went in the way (*n*), a certain man said unto him: "LORD, I will follow thee whithersoever thou goest."
58 And Jesus said unto him, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."
59 And he said unto another, "Follow me:" but he said, "Lord, suffer me first to go and bury
60 my father." Jesus said unto him, "Let the dead bury the dead; but go thou and
61 preach the kingdom of God." And another also said, "Lord, I will follow thee: but let me first go bid them farewell which are
62 at home at my house." And Jesus said unto him, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

Christ's Charge to his Seventy Disciples sent out two and two before his face, into every City, to heal and to preach—they return with joy.

Luke
x.

- 1 AFTER these things, the LORD appointed other seventy also, and sent them two and two before his face, into every city and place,
2 whither he himself would come. Therefore said he unto them, "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send

(*n*) The Composers of Harmonies have confounded this history with that in Matt. viii. 19—22. — (See note (*f*), Sect. X. p. 139.)

“ forth

" forth labourers into his harvest. Go your 3 Luke
 " ways: behold I send you forth as lambs x.
 " among wolves. Carry neither purse nor 4
 " scrip, nor shoes, and (o) salute no man by the
 " way. And into whatsoever house ye enter, 5
 " first say, Peace be to this house. And if 6
 " the son of peace be there, your peace shall
 " rest upon it: if not, it shall turn to you
 " again. And in the same house remain, 7
 " eating and drinking such things as they give;
 " for the labourer is worthy of his hire. Go
 " not from house to house. And into what- 8
 " soever city ye enter, and they receive you,
 " eat such things as are set before you. And 9
 " heal the sick that are therein, and say unto
 " them, The kingdom of God is come nigh
 " unto you. But into whatsoever city ye 10
 " enter, and they receive you not, go your
 " ways out into the streets of the same, and
 " say, Even the very dust of your city 11
 " which cleaveth on us, we do wipe off against
 " you: notwithstanding, be ye sure of this,
 " that the kingdom of God is come nigh unto
 " you. But I say unto you, that it shall 12
 " be more tolerable in that day for Sodom,
 " than for that city. Wo unto thee Chora- 13
 " zin; wo unto thee Bethsaida: for if the
 " mighty works had been done in Tyre and
 " Sidon, which have been done in you, they
 " had a great while ago repented, sitting in
 " sackcloth and ashes. But it shall be more 14

(o) See 2 Kings iv. 29.—As a great deal of work was to be
 done in so very short a space of time allotted them, there was no
 leisure to attend to any other lesser concerns; nor must they
 stop to talk to any one by the way; but, if any one should in-
 terrupt them to ask a question, to keep on, and as we usually
 say, "I am in haste, I cannot speak to you at present."

Luke
x.

- “ tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.” And the Seventy returned again with joy, saying, “ LORD, even the devils are subject unto us, through thy name.” And he said unto them, (p) “ I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven.” In that hour Jesus rejoiced in spirit, and said, “ I thank thee, O Father, LORD of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father; and who the Father is, but the Son; and he to whomsoever the Son will reveal him.” And he turned him unto his disciples, and said privately, “ Blessed are your eyes which see the things that ye

(p) Comp. ver. 20. by which it should seem these words, *I beheld Satan as lightning fall*, &c. were designed (as *Erasmus* thinks) as a caution to the disciples against pride: as if our Lord had said, “ Ye have great powers bestowed upon you, and ye have been very successful in the exercise of them; be not then too much elated on this account, but remember that pride was the sin by which *Lucifer* fell from his seat in heaven.”

“ see.

“ see. For I tell you, that many prophets 24 Luke
x.
 “ and kings have desired to see those things
 “ which ye see, and have not seen them; and
 “ to hear those things which ye hear, and have
 “ not heard them.”

A Lawyer tempts Jesus — The Parable of the good Samaritan.

AND behold, a certain lawyer stood up, and 25
 (q) tempted him, saying, “ Master, what shall
 “ I do to inherit eternal life?” He saith unto
 him, “ What is written in the law? How 26
 “ readest thou?” And he answering, said, 27
 “ Thou shalt love the LORD thy God with all
 “ thy heart, and with all thy soul, and with all
 “ thy strength, and with all thy mind; and thy
 “ neighbour as thyself.” And he said unto 28
 him, (r) “ Thou hast answered right: this do,
 “ and thou shalt live.” But he, willing to 29
 justify

(q) *i. e.* His intent was craftily to try whether or not *Jesus*’ doctrine was contrary to that of *Moses*: upon which, *Jesus* alluding to his profession, made answer, by enquiring of him what the law taught on this point? that he might catch him in his own net. (Psal. cxl. 5. and cxli. 10.) Dr. Barrow (*Works*, vol. i. p. 221.) concludes, it was with an intent to *ensnare him*, the question being so determined by the *Jewish Doctors*, that for a different answer he might have been accused of heresy. Ver. 26 should be another question put by *Christ*, and the answer, of the lawyer. Read, *How is it written in the law?* Answ. *Thou shalt love the Lord thy God, &c.* How as to thy neighbour? Answ. *Thou shalt love him as thyself.*—The duty to a man’s neighbour was grown obsolete; and the lawyer asks, *Who is my neighbour?*—It would be strange that the lawyer should so readily, of his own accord, at first mention that duty, the object of which he did not understand. (See Matt. xxii. 37. Deut. vi. 5. Prov. xxiii. 26. Levit. xix. 18.—D. Heinsius. *Conject.* p. 82.)

(r) Spoken with an emphasis, *This do, and thou shalt live*: accompanied

346 THE EVANGELICAL HISTORY OF

- Luke
x.
- 30 justify himself, said unto Jesus, "And who is
" my neighbour?" And Jesus answering,
said, "A certain man went down from Jerusa-
" lem to Jericho, and fell among thieves, which
" stripped him of his raiment, and wounded
" him, and departed, leaving him half-dead.
31 " And by chance there came down a certain
" priest that way, and (f) when he saw him,
32 " he passed by on the other side. And like-
" wise

accompanied with a pointed look that convinced this cavilling lawyer that *Jesus* knew the secret evil thoughts of his heart, concealed under the hypocritical mask of sanctity; and like as is common for a liar to say, 'Sure, you don't suspect my veracity!' Therefore, that he might not appear deficient wherein he was most guilty, and being solicitous to justify his own conduct and behaviour, conformable to the false glosses of the Scribes, who partially and unnaturally limited this precept; calling Jews only, *Neighbour*, and accounting all others but *unclean dogs* and objects of disdain; *Jesus* reproves his ignorance, and enforces the duties of the *second table*, by a beautiful parable, (according to *Christ's* usual matchless manner of teaching, by similitudes taken from the objects present; as *Matt. vi. 26, 28.*) agreeable to which, this conversation probably happened somewhere on the road between Jericho and Jerusalem, which ran through a mountainous country, and at that season of the year (it being then the depth of winter, the latter end of December, or the Jews Feast of Dedication) the roads were infested with robbers, and suppose the evening was drawing on. All these concurring circumstances could not fail to make a sensible impression on the person it was addressed to.—Observe, *A certain man*:—not a certain *Sinner*, a *Samaritan*, nor a *Gentile*; but a certain *Jew*, or, a *man of Jerusalem*, who was travelling to *Jericho*, fell among thieves. This seems to be a necessary circumstance of this little history, because the *Samaritan's* charity had not been so much to *Jesus's* purpose, had not the object of it been a *Jew*. (See an excellent Criticism on it by the learned Author of *Conject.* (p. 83, and 359. R.)

(f) And turned his eyes from him. (*Prov. xxi. 10. and xxviii. 9, 27.*) He kept at as great a distance as possible from him, lest

" wise a Levite, when he was at the place,
 " came and looked on him, (t) and passed by
 " on the other side. But a certain (u) Sa- 33
 " maritan, as he journeyed, came where he
 " was: and when he saw him, he had compas-
 " sion on him, And went to him, and bound 34
 " up

Luke
 x.

left his heart should be touched; and, from his groans and intreaties, be compelled to help him in his extreme pain and distressful condition.

(t) With a piteous look, *I am sorry for you, but cannot help you; but I will pray for you*—because this cost him nothing, neither money nor trouble; no, it neither soiled his hands nor cloaths, nor defiled him nor the priest by touching a Jew, who might, perchance, be unclean; and so steeled their hearts against him.—Here we have the true characters (from the lips of blessed *Jesus*) of the body of the Jewish Priests and Levites, of whom *Lightfoot* says there were 12000 dwelt at *Jericho*.

(u) A bitter sarcasm surely, upon those monsters of impiety, the Scribes, Pharisees, and Levites; whom *Jesus* sends to a vulgar Samaritan traveller, to learn *common humanity*, and a *practical comment upon the law*; for which they affected a most profound veneration, (Matt. xv. 8.) which appears from *Vitringa*, (*Synag.* p. 1060.) who with great pertinency observes, that what the Scribes replied, (*Thou shalt love the Lord thy God, &c.*) was daily read in their synagogues; which made the answer more apparently proper:—and that this passage of Scripture is still read by the whole assembly, both in their morning and evening prayers, and is called, from the first word of it, the *Shemah*, may be seen in *Pedabzur's Ceremonies of the modern Jews*, p. 49, and 115.: only it is observable they leave out that clause, *Thou shalt love thy neighbour as thyself*. (See *Wotton's Miscellanies*, vol. i. p. 171—194. — The Jewish spiritual blindness of heart herein, our Lord hath, by this parable, removed from the eyes of true believers, by resolving the question, *Who is my neighbour?* His answer is, 'Any man, of any country or religion, who stands in need of what I can give him.' For mankind are so intimately knit together by their common wants and weaknesses, being so formed, that they cannot live without each other's assistance; and therefore the relation that subsists between them, is as extensive as their
 natures,

348 THE EVANGELICAL HISTORY OF

- Luke
x.
“ up his wounds, pouring in (x) oil and wine,
“ and set him on his own beast, and brought
“ him to an inn (y), and took care of him.
35 “ And on the morrow when he departed, he
“ took out two pence (z), and gave them to the
“ host, and said unto him, Take care of him,
“ and whatsoever thou spendest more, when I
36 “ come again, I will repay thee. Which
“ now of these three, thinkest thou, was neigh-
“ bour unto him that fell among the thieves?”
37 And he said, “ He that shewed mercy on him.”
Then said Jesus unto him, “ Go, and do thou
“ likewise.”

natures, and the obligations under which they lie to aid one another by mutual good offices, are as strong and urgent as every man's manifold necessities. By this incompapable parable therefore, our Lord hath taught his disciples, the truth and extent of that diffusive benevolence and uninterrupted *love*, which is the very bond of perfectness. (1 Cor. xiii.)—Comp. Jam. ii. 15—26.

(x) Of the use the ancients made of wine and oil in dressing fresh wounds, see *Bos. Exerc.* p. 24. and *Wolfsus* on the Text.

(y) Gen. xlii. 27. Judg. xix. 15, 19, 20.—Their inns were only empty rooms on the road, to lodge or eat in (such as the caravanserai in the East, to this day) for they were obliged to carry their own provisions with them, (which they do to this day: see Dr. *Shaw's Travels*) and had not even this convenience in cities. (*Lit. Trans. & Observ. on div. pass. Script.* p. 209, 210.

(z) Two *denarii*, or fifteen pence English; which shewed the generosity and tender pity of this good Samaritan.

SECT. XXVII. *Jesus comes to Bethany—Martha makes an Entertainment on the occasion.—Jesus goes up to Jerusalem, to the Feast of Dedication.—The Parable of the Sheep-fold and Good Shepherd.—Divers Opinions about Christ—his Discourse in Solomon's Porch.—An Attempt is made*

made to stone Jesus—his Answer—conveys himself away—goes beyond Jordan, where John at first baptized, and there abides.—In Perea, one of his Disciples says, “Lord, teach us to pray, as John did his Disciples.”—The Efficacy of Perseverance in Prayer.

Jesus comes to Bethany — Martha makes an Entertainment on the occasion.

NOW it came to pass, as they went, that 38 Luke
he entered into a certain village (a) : and x.
a certain woman, named Martha, received him
into

(a) Bethany (John xi. 5.) ; and the house he entered into, that of *Lazarus's*, (a pious family, whom, perhaps, had before received *Jesus* and his disciples) therefore some of the apostles, sent before, had told them that *Jesus* was coming again to Bethany ; so *Martha* ran out to meet him ; whereupon our Lord graciously accepteth so free and loving an invitation, from a family of great note in the village, living in a large house, most commodious for the reception of a great company, whom he knew would come to hear him, and have a hearty welcome. Accordingly, *Martha*, with a commendable hospitality, (Heb. xiii. 2. 1 Pet. iv. 9, 10. Tit. i. 8.) provides in haste, a costly supper : and having given the servants directions what to do, went with *Mary*, to sit at *Jesus's* feet, (ver. 39.) to hear *the word* ; but whilst *Jesus* made a pause in his discourse, (as was his custom) the two sisters went out to see about the supper ; when *Martha* (who took upon her the charge of it) was borne down with an anxious solicitude to have every thing in proper order ; and her mind was exceedingly hurried :—so the Greek word properly signifies, *To be drawn* (as it were) *different ways* at the same time, and admirably expresses the situation of a mind surrounded with so many objects of care, that it hardly knows which to attend to first. In the midst of this hurry of mind and business, *Jesus* began to resume his discourse : upon which, *Mary* suddenly leaves *Martha* to conduct the business of the house, being so charmed with the divine eloquence of *Jesus*, that she became totally inattentive to any other matters, and was deaf to the importunities of her sister *Martha*, to stay and help her.

Upon

Luke
x. 39 into her house. And she had a sister called
40 Mary, which also sat at Jesus' feet, and heard
his word (*b*). But Martha was cumbered
about much serving, and came to him, and said,
" Lord, doest thou not care that my sister hath
" left me to serve alone? Bid her therefore
41 " that she help me." And Jesus answered,
and said unto her, " Martha, Martha, (*c*) thou
" art careful, and troubled about many things :
" but

Upon which, *Martha*, with a mixture of envy and jealousy, (2 Cor. xi. 2.) finding that *Mary* alone should enjoy the felicity her own soul so ardently longed for, (see John xi. 5.) did, somewhat passionately, and without guile, frankly tell *the Master* her grievance. From which incident, he took occasion of inculcating a divine lesson, of importance to all the disciples.

(*b*) This verse should have a colon after it, not a full stop, because the next verse (v. 40.) shews the opposition of the behaviour of *Martha* to that of *Mary*. (*Conject.* p. 359. R.)

(*c*) Read this clause interrogatively, *Art thou careful and disturbed about much serving?* ver. 41. *There is one thing absolutely necessary* :—This is one of the gravest and most important *apothegms* that ever was uttered : and one can scarce pardon the frigid impertinence of *Theophylact* and *Basil*, who explain it, as if he had only meant, *One dish of meat is enough.* *Doddridge*.—*Jesus*, by this gentle reproof of that good woman, discovered how much he loved *Martha* (see ch. xi. 5.); insomuch that he would much rather have dispensed with this particular and just expression of highest honour and esteem (shewn *Jesus* in his own person) thus to entertain him and his friends, especially at a time when he and his disciples stood in need of refreshment on their journey; besides, that it gave occasion for many more to hear the *word*, who could not otherwise have enjoyed the benefit of his divine discourse in the house: yet so great was our Lord's zeal, (John ii. 17. and iv. 32.) that he would not for any less momentous consideration, have *Martha* prevented from hearing his talk; which at that season, was so precious (1 Sam. iii. 1.) and self-concerning, seeing he was so near the time of his departure; and they would all so shortly stand in need of *his word*, to support them

“but one thing is needful, and Mary hath 42 Luke
 “chosen that (d) good part, which shall not x.
 “be taken away from her.”

*Jesus goes up to Jerusalem to the Feast of Dedi-
 cation—The Parable of the Sheep-fold and
 Good Shepherd.*

* “VERILY, verily I say unto you, he that 1 John
 “entereth x.

under their heart-breaking sorrows; so that *Martha* knew not the loss she sustained by her over-anxiety about temporal matters, suffering it to prevent her further attendance to sit with *Mary* the whole time, at *Jesus*’s feet.—A posture in which learners attended on their teachers. Comp. Luke viii. 35. and Acts xxii. 3. and grew into a proverb, for humble and diligent attention. See the Authors cited by *Wolffus in loc.* especially *Vitringa, Synag.* l. i. p. 2. c. 6.)

(d) The original word signifies a portion; and there may be an allusion to the custom of sending the best portion of an entertainment to a guest to whom peculiar honour was intended. (See Gen. xliii. 34. 2 Sam. xi. 8. Esth. ix. 19.) The sense is emphatical, “*Mary* hath chosen the good part,” (comp. Matt. xix. 17.) “and she shall enjoy it.” A maxim and command worthy of the strictest attention of all his disciples, to follow *Mary*’s example: so that in speaking these words, perhaps *Jesus* fastened his eyes on *Mary*, with a look of love and commendation, and then looked at his disciples, (turning his face to *Mary*) using this expressive silent language, “Do you, my apostles, in particular, look at *Mary*, and tread in her steps.” This will assuredly carry you safely through the fiery trial. (1 Pet. iv. 12, 13.)—An admonition and exhortation peculiarly adapted to the primitive Christians and times of hottest persecution, when it was necessary to withdraw wholly their affections from worldly concerns, and divest their minds of all fearful doubtings and cares, even for life itself, much more about earthly enjoyments. (Read Luke xii. 22—40. John vi. 27. and iv. 34.)—From this short, but comprehensive and beautiful history, we may learn, that in times of peace and safety, believers are not forbid the temperate enjoyment of God’s good creatures, (1 Tim. iv. 4, 5.)

nor

John
x.
2 “ entereth not (*e*) by the door into the sheep-
fold, but climbeth up some other way, the
same is a thief and a robber. But he that
“ entereth

nor through covetousness and distrust, not freely to partake of, nor impart to others, both to them that have need, and to friends and acquaintance, with the freedom of the hospitality, according to the custom of ancient times, and apostolical injunctions. Above all, *Jesus* hath, by his own example, sanctified social temperate meals and friendly associations of believers, and even the use of entertainments on particular occasions; having beautified a marriage-feast at Cana by *his presence*, as well being present at other great feasts: (as Luke v. 29. vii. 36. and xi. 37.) And it is apprehended, that a revival of the ancient Hebrew custom, observed in particular, at their marriage-feasts, (see Gen. xxix. 27. Judges xiv. 10.) of the company exercising their wit and skilfulness in discourse, and expounding of parables; like as did *Sampson*, and the wise men of *David* and *Solomon*, (1 Kings iv. 31. Psal. lxxviii. 3.) would be productive of the greatest good to society; to conciliate love, diffuse knowledge, and learn young folks to talk far better than in general is found in our land and days, either from examples or precepts.—To conclude: How diametrically opposite to this is the *monastic life*, (Judg. xiv. 35, 37, 40. 1 Tim. iv. 3.) most preposterously maintained by the Church of Rome, from this history of *Mary*! whereas it is a vile *wrestling of Scripture*; and as full of deadly evil as of church policy, to engross wealth: the life so much idolized by those of her communion, is idle, beggarly, useless, full of temptation to fleshly lusts; and forbidding the heavenly part of creation from discharging the chief duties God requires. (1 Tim. v. 14. Heb. xiii. 4.)

(*e*) See note (*l*) on John ii. 14. Sect. V. p. 72. According to *Christ's* sublime manner of teaching by similitudes, taken from objects before him, as he now stood by the sheep's pens in the outward court of the temple, he speaks of himself as the Good Shepherd of the sheep, (see Psal. lxxviii. 70, 71, 72. lxxx. 1, 17—19. lxxxix. 24—37. and xcv. 7.) come to deliver his people out of the hands of the destroyer, *Satan*;—as promised in Eden, (Gen. iii. 15. 1 John iii. 8.) when the *spiritual adulteress* (Prov. viii.) deceived *Eve*, i. e. the Church; transforming himself into the similitude, or personating THE *Angel of Light*,

"entereth in by the door, is the shepherd of the
"sheep. To him the porter openeth: and 3
"the sheep hear his voice, and he calleth his
"own sheep by name, and leadeth them out.
"And when he putteth forth his own sheep, 4
"he goeth before them, and the sheep follow
"him: for they know his voice. And a 5
"stranger will they not follow, but will flee
"from him; for they know not the voice of
"strangers." This parable spake Jesus unto 6
them; but they understood not what things
they were which he spake unto them. Then 7
said Jesus unto them again, "Verily, verily I say
"unto you, I am the door of the sheep. All 8
"that ever came before me are thieves and
"robbers; but the sheep did not hear them.
"I am the door; by me, if any man enter in, 9

*Angel of Light, (2 Cor. xi. 14.) the Messenger of the Covenant, or
MESSIAH. Hence, Christ says, (ver. 8.) "All that ever came
"before me, are thieves and robbers:" by which he means,
the prince of darkness and his ministers, kings and prophets of
old, whoever assumed the character of Elohim, or of Messiah.
They discovered the impostor; Christ's sheep knew not their
voice, (like as a lamb the bleating of strange sheep, and not the
dam) how exactly soever they imitated (in the parabolic lan-
guage) the Jewish shepherds pipes, who used to play upon a
musical instrument, and called their sheep by name; for in
Judea they gave names to their sheep, as most men do their
dogs and horses. (See Dr. Hammond. Sir Isaac Newton on Pro-
phets, p. 148.)—By another figure, he teaches, "I am the
"Door of the sheep;" (ver. 9, 10, 11, 16. like as ch. xiv. 6.
v. 1. and vi. 35, 55.) alluding to the Jewish sheep-folds,
secured by a very strong fence against beasts, (Exod. xxiii. 29.)
and having a door to go in and out. The sense and application
of all which, may, with little attention, become plain and easy
to the Christian scholar, to his peace and comfort, in abiding
in the fold, and hearkening to the voice of the Shepherd.—
My sheep, says Christ, hear my voice, &c. John x. 27, 28.*

A a

" he

John
x.

- “ he shall be saved, and shall go in and out,
 10 “ and find pasture. The thief cometh not
 “ but for to steal, and to kill, and to destroy :
 “ I am come that they might have life, and
 “ that they might have it more abundantly.
 11 “ I am the Good Shepherd : the Good Shepherd
 12 “ giveth his life for the sheep ; But he that
 “ is an hireling, and not the shepherd, whose
 “ own the sheep are not, seeth the wolf com-
 “ ing, and leaveth the sheep and fleeth : and
 “ the wolf catcheth them, and scattereth the
 13 “ sheep. The hireling fleeth, because he is
 “ an hireling, and careth not for the sheep.
 14 “ I am the Good Shepherd, and know my
 15 “ sheep ; and am known of mine. (f) As
 “ the Father knoweth me, even so know I the
 “ Father ; and I lay down my life for the
 16 “ sheep : And other sheep I have, which
 “ are not of this fold : them also I must bring,
 “ and they shall hear my voice ; and there
 “ shall be one fold, *and* one Shepherd.
 17 “ Therefore doth my Father love me, because
 “ I lay down my life, that I might take it
 18 “ again. No man taketh it from me ; but I
 “ lay it down of myself : I have power to lay it
 “ down, and I have power to take it again.
 “ This commandment have I received of my
 “ Father.”

*Divers Opinions about Christ — his Discourse in
 Solomon's Porch.*

- 19 THERE was a division therefore again among
 20 the Jews for these sayings. And many of

(f) These words belong to ver. 14. and are not the be-
 ginning of a comparison, as the edd. and our version make
 them ; but the ending of one : *I know my sheep, and am known
 of mine, as the Father knoweth me, and as I know the Father.*
 (Casaub. Grotius, Hammond, Clarke. Conj. p. 114.)

them

them said, "He hath a devil, and is mad; why
 "hear ye him?" Others said, "These 21
 "are not the words of him that hath a devil:
 "can a devil open the eyes of the blind?"
 And it was at Jerusalem (*g*) the feast of the 22
 Dedication, and it was winter. And Jesus 23
 walked in the temple, in Solomon's porch.
 Then came the Jews round about him, and 24
 said unto him, "How long dost thou make us
 "to doubt? If thou be the Christ, tell us
 "plainly." Jesus answered them, "I told 25
 "you, and ye believed not: the works that I
 "do in my Father's name, they bear witness
 "of me. But ye believe not, because ye 26
 "are not of my sheep (*h*), as I said unto you.
 "My sheep hear my voice, and I know them, 27
 "and they follow me: And I give unto 28
 "them eternal life, and they shall never perish,
 "neither shall any man pluck them out of my
 "hand. My Father which gave them me, 29
 "is greater than all: and no man is able to
 "pluck them out of my Father's hand.
 "(*i*) I and my Father are one." 30

John
 x.

An

(*g*) Instituted by *Judas Maccabeus*, on his having purified the temple and altar from the pollutions and idolatries of *Antiochus Epiphanes*. (1 Macc. iv. 52, 59.—*Joseph. Antiq.* lib. xii. cap. 7. & lib. viii. cap. 3. *Selden de Syned.* lib. iii. c. 13. § 7.)

(*h*) Here should begin the sentence; (read,—“Not of my
 “sheep, as I said unto you, my sheep hear my voice.”) otherwise,
 it will not be true. For he had nowhere told them that they
 were not his sheep; but he had said, (ver. 3.) That the sheep hear
 the Shepherd's voice: to which he alludes here. (*Conject.*
 p. 364. R.)

(*i*) See John xiv. 7, 9, 10. ch. i. 14. 2 Cor. iv. 4, 6. 1 Tim.
 vi. 16. and iii. 16. 1 John v. 20, 21. *i. e.* *Jehovah* inhabiting
 the body of *Christ*; typified by the *Tabernacle* and *Solomon's*
Temple (Heb. viii. 2. x. 5, 9, 10. ch. i.); by *Moses*, styled

An Attempt is made to stone Jesus—his Answer—conveys himself away.

- John
x.
- 31 THEN the Jews took up stones again to stone
32 him. Jesus answered them, "Many good
" works have I shewed you from my Father;
" for which of these works do ye stone me?"
33 The Jews answered him, saying, "For a good
" work we stone thee not, but for blasphemy,
" and because that thou, being a man, makest
34 " thyself God." Jesus answered them, "Is

Isb Elohim, (Exod. vii. 1.) and the typical *David* and *Solomon*, and the prophets; as *Abraham*, *Elijah*, *Elisha*, *Samuel*, &c. to whom the word of God came, and speaking in the name of *Jehovah*, are called *God's Elohim*.—The argument runs thus,—If those who were only figures and mere shadows of God, manifested in the flesh, that is, MESSIAH, who in many places is also called the *Angel Jehovah*, (as Exod. xxiii. 20, 21. Josh. v. 13, 14, 15. 1 Chron. xxi. 15. Gen. xxxii. 24, 29, 30.) were called *Elohim*, shall the very body itself, (Col. ii. 17.) or, HE whom the Father hath sanctified, be less so?—It is humbly conceived, the above hints may serve as a clue to lead the spiritual Discerner, to find the plain obvious sense of the hid, important truths, contained in this and similar texts; whereby will be found the leading uniform idea of this gospel-mystery, the object of faith, from Genesis to Revelation.—From this one established and certain rule of expounding Scripture, and determining the sense of particular texts, not separate and distinct, but by the context, and comparing other passages to which there is manifestly a reference; the want of attention to which general rule, hath long been the bitter root of much unmeaning jargon, palpable contradictions, false interpretations, and contrary conclusions; and consequently the parent of strife, contention, and divisions, without end, that have, alas! rent the body of Christ; to the dishonour of the simplicity and purity of the religion of the meek and holy Jesus! Let us remember what Paul says, "God is not the Author of confusion, but of peace; as in all churches of the saints." (1 Cor. xiv. 33.)

" it

"it not written in your law, I said, Ye are
 "gods? If he called them gods unto whom 35
 "the word of God came, and the Scripture
 "cannot be broken; Say ye of him whom 36
 "the Father hath sanctified, and sent into the
 "world, Thou blasphemest, because I said, I
 "am the Son of God? If I do not the 37
 "works of my Father, believe me not. But 38
 "if I do, though ye believe not me, believe
 "the works; that ye may know and believe
 "that the Father is in me, and I in him."
 Therefore they fought again to take him: 39
 but he escaped out of their hand;

John
 x.

Jesus goes beyond Jordan, where John at first baptized, and there abides.

AND went away again beyond Jordan, into 40
 the place where John at first baptized, and
 there he abode. And many resorted unto 41
 him, and said, "John did no miracle: but all
 "things that John spake of this man were true."
 And many believed on him there. 42

*In Perea, one of his Disciples says, "Lord, teach us
 "to pray, as John did his Disciples."*

* AND it came to pass, that as he was pray- I Luke
 ing in a certain place (*k*), when he ceased, one xi.
 of his disciples said unto him, "LORD, teach us
 "to pray, as John also taught his disciples."
 And

(*k*) Beyond Jordan; perhaps near Bethabara, and the place
 where Jesus was baptized. When our Lord had ended prayer,
 Peter, or John, or some other of the twelve, being exceedingly
 affected with the matter and manner of Jesus's words and ad-
 dress, beyond any thing they had ever heard before, do, with
 an affectionate earnestness, beg he would teach them so to
 pray;

Luke
xi.

2 And he said unto them, " When ye pray, say,
 " Our Father which art in heaven, hallowed
 " be

pray; urging, as a further ground for soliciting so great a favour, that *John Baptist* had taught *his* disciples to pray.—Many learned men suppose, that the Jewish Masters used to give their followers some short form of prayer, as a peculiar badge of their relation to them. This, *John the Baptist* had probably done, though we know not what it was; and in this view only can we suppose the disciples could now ask *Jesus to teach them to pray*: who had long before done it, and often since given them farther instructions, both as to the matter and manner of prayer. In this sense, Mr. *Jos. Mede* (*Works*, p. 1, 2.) and Dr. *Lightfoot* (*Hor. Heb. in loc.*) understand the Request and Answer before us. When ye pray say,

" Our Father which dwellest in the heavens, hallowed be
 " the name of *Jehovah* in *Christ Jesus* our Lord. May
 " thy kingdom of grace and truth come speedily unto all
 " nations, to turn them from darkness to light, that both
 " Jew and Gentile may be gathered unto one holy body;
 " and thy purpose of grace fulfilled in their conversion and
 " salvation, and thy name and word be glorified in the
 " hearts and lives of all men on earth, proportionable to
 " the alacrity and constancy with which thy redeeming
 " love is celebrated by all the Lord's hosts in the heavens.
 " Give unto us, and all thy children, day by day, the
 " portion of thy promised bread, spiritual and tem-
 " poral, sufficient to sustain us in body and soul, to per-
 " form thy will with unreserved obedience and cheerful-
 " ness, throughout the work and duties of our callings,
 " unto the kingdom of glory. Forgive us all our sins
 " of omission and commission, in thought, word, and
 " deed, even our ten thousand talents; for we do, from
 " our hearts, forgive our brethren the few pence only
 " they owe us, compared to our offences against Thee,
 " O holy and loving Father! And leave us not in the
 " hand of temptation, for our ingratitude and barren-
 " ness; but, by thy power and grace, succour and defend
 " us in all our trials and adversities, so as to deliver us
 " from the power and condemnation of sin, and from all
 " the deceits of the world, the flesh, and the devil,
 " through

OUR SAVIOUR JESUS CHRIST.

359

Luke
xi.

“ be thy name. Thy kingdom come : thy
“ will be done as in heaven, so in earth.
“ Give us day by day our daily bread, And 3
“ forgive us our sins ; for we also forgive every 4
“ one that is indebted to us : And lead us
“ not into temptation, but deliver us from
“ evil.”

The Efficacy of Perseverance in Prayer.

AND he said unto them, (1) “ Which of you 5
“ shall have a friend, and shall go unto him at
“ midnight, and say unto him, Friend, lend me
“ three loaves, for a friend of mine in his 6
“ journey, is come to me, and I have nothing
“ to set before him : And he from within 7
“ shall answer and say, Trouble me not, the
“ door is now shut, and my children are with
“ me in bed ; I cannot rise and give thee.
“ I say unto you, though he will not rise and 8
“ give him, because he is his friend ; yet be-
“ cause of his importunity, he will rise and
“ give him as many as he needeth. And I 9
“ say unto you, Ask, and it shall be given
“ you ; seek, and ye shall find ; knock, and it
“ shall be opened unto you. For every one 10
“ that asketh, receiveth ; and he that seeketh,
“ findeth ; and to him that knocketh, it shall
“ be opened. If a son shall ask bread of any 11
“ of you that is a father, will he give him a

“ through thy might, wisdom, and love : for to thy
“ blessed NAME pertaineth the kingdom, the power, and
“ glory, supreme, unrivalled, and everlasting. Amen.

(1) Read as follows, with an interrogation at the end of
ver. 7. “ Has any of you a friend, and he shall go to him at
“ night ? — will he that is within say, Do not trouble me,
“ for the door is shut, and my servants, as well as myself, are
“ in bed, &c. ? ” that is, My whole family is gone to bed ?—
Conject. p. 83, 382. R.

A a 4

“ stone ?

Luke
xi.

- “stone? or, if he ask a fish, will he, for a fish,
 12 “give him a serpent? Or, (m) if he shall
 “ask an egg, will he offer him a scorpion?
 13 “If ye then, being evil, know how to give
 “good gifts unto your children; how much
 “more shall your heavenly Father give the holy
 “Spirit to them that ask him?”

(m) Between bread and a stone, a fish and a serpent, there is a similar opposition; but what opposition or connection is there between an egg and a scorpion? Read, *If he asks an egg, will he give him one of a scorpion?* (Conject. p. 84.)

SECT. XXVIII. *Jesus's casting out a Devil that was dumb, is ascribed to Beelzebub—his Reasonings.—A Woman blesses Christ before the People—his Answer.—When the People were gathered thick, Jesus says, “This is an “evil Generation,” &c.—A Pharisee invites Jesus to dine with him—his Discourse at the Table.—Christ teaching a vast Number in Galilee; first of all bids his Disciples beware of the Leaven of the Pharisees, &c.—One of the Company desires Jesus to bid his Brother divide the Inheritance with him—his Answer to the Man, and Caution, by a Parable, unto his Disciples, to beware of Covetousness.—The Parable of the Ground that brought forth plentifully.—The Disciples exhorted to Contempt of the World, Trust in God, and Heavenly-mindedness.—The People warned by the Signs of the Times, to escape from the Wrath coming upon Jerusalem.—A censorious Judgment of Mens Final State, from present Calamities, condemned, from the Galileans slain by Pilate.—The Parable of the Barren Fig-Tree.*

Jesus's casting out a Devil that was dumb, is ascribed to Beelzebub—his Reasonings.

Luke
xi.

14

AN D he was casting out a devil, and it was dumb. And it came to pass, when the

the devil was gone out, the dumb spake : and the people wondered. But some of them said, 15
 “ (a) He casteth out devils through Beelzebub
 “ the chief of the devils.” And others, 16
 tempting him, sought of him (b) a sign from
 heaven. But he knowing their thoughts, 17
 said unto them, “ Every kingdom divided
 “ against itself, is brought to desolation: and
 “ an house divided against an house, falleth.
 “ If Satan also be divided against himself, 18
 “ how shall his kingdom stand ? because ye say
 “ that I cast out devils through Beelzebub.
 “ And if I by Beelzebub cast out devils, by 19
 “ whom do your sons cast them out ? There-
 “ fore shall they be your judges. But if I 20
 “ with the finger of God cast out devils, no
 “ doubt the kingdom of God is come upon
 “ you. (c) When a strong man armed 21
 “ keepeth his palace, his goods are in peace :
 “ But

Luke
xi.

(a) Some disciples of the Pharisees beholding this miracle, (performed in Perea) said, “ He casteth out devils by *Beelzebub*.” The like malicious blasphemy was uttered twice before : the first time, Matt. ix. 34. (see Sect. XII. p. 162. note (b).) and the second time, Matt. xii. 24. (see Sect. XVI. p. 221.) and read Mark iii. 28, 29, 30. p. 322.—It is strange, that the composers of *Harmonies* should fall into so palpable a mistake, as to confound the demoniac in Galilee (who was not only dumb, but blind ; and probably melancholy mad, Matt. xii. 22.) with this man in Perea, who is said to be blind : but the other circumstances are omitted.—There are many other particulars which confirm the reasonings and order of Mr. Macnight, respecting these histories.

(b) See note (n), p. 223.

(c) The circumstances here seem somewhat different from Matt. xii. 29. (see p. 221.) and to point out the daily increasing strength and victory of *Christ* over the strong man, (*i. e.* the *Devil*) after all his laboured attempts to destroy him in the temptations in the wilderness ; as from that time his palace and goods

- Luke
xi.
- 22 " But when a stronger than he shall come
 " upon him, and overcome him, he taketh
 " from him all his armour wherein he trusted,
 23 " and divideth his spoils. He that is not
 " with me is against me; and he that gather-
 24 " eth not with me, scattereth. When the
 " unclean spirit is gone out of a man, he
 " walketh through dry places, seeking rest:
 " and finding none, he saith, I will return
 25 " unto my house whence I came out. And
 " when he cometh, he findeth it swept and
 26 " garnished. Then goeth he, and taketh to
 " him seven other spirits more wicked than
 " himself, and they enter in and dwell there:
 " and the last state of that man is worse than
 " the first.

A Woman blesses Christ before the People — his Answer.

- 27 AND it came to pass, as he spake these things,
 a certain woman of the company lift up her
 voice, and said unto him, (d) " Blessed is the
 " womb that bare thee, and the paps which
 28 " thou hast sucked." But he said, " Yea,
 " rather

goods were destroyed by *Jesus's* numerous miracles, whereby he entered into *Satan's* strong holds; seeing notwithstanding, he had put on his strongest armour, and shot his fiery darts, he was no longer able to maintain his quiet dwelling as heretofore, undisturbed; but was beat from every quarter, by open attacks from *Messiah*, in the plenitude of the Spirit. (See note (g), p. 223.)

(d) See Dr. *John Gale's* eloquent Sermon on this text.—A woman of so excellent a mind and spirit was particularly marked by *Jesus*, although hid, as it were, amidst the croud; yet, he knew the secret workings of her heart, which presently broke forth into those impassioned expressions of extatic admiration, *Blessed is the womb, &c.*: upon which, the Master turning him towards her, with a majesty and sweetness of countenance

"rather blessed are they that hear the word of
"God and keep it."

Luke
xi.

*When the People were gathered thick, Jesus says,
"This is an Evil Generation," &c.*

AND when the people were gathered thick 29
together, he began to say, "This is an evil
"generation; they seek a sign, and there shall
"no sign be given it, but the sign of Jonas the
"prophet. For as Jonas was a sign unto 30
"the Ninevites, so shall also the Son of man
"be to this generation. The queen of the 31
"south shall rise up in the judgment with the
"men of this generation, and condemn them:
"for she came from the utmost parts of the
"earth, to hear the wisdom of Solomon; and
"behold, a greater than Solomon is here.
"The men of Nineveh shall rise up in the 32
"judgment with this generation, and shall
"condemn it; for they repented at the preach-
"ing of Jonas; and behold, a greater than
"Jonas is here. No man when he hath 33
"lighted a candle, putteth it in a secret place,
"neither under a bushel, but on a candlestick,
"that they which come in may see the light.
"The light of the body is the eye; therefore 34
"when thine eye is single, thy whole body also

countenance and voice, that melted her heart with gratitude and homage, commends her exalted sentiment, respecting his blessed mother, and assures her, that the honour and glory her heroic faith and virtue should be exalted unto, by God; would, in like manner, be the portion in heaven, of all others, who, following the steps of blessed *Mary*, do diligently hear the word of *God*, and keep it. (John xii. 26. Matt. x. 40. 1 Sam. ii. 30. Luke xix. 16, 17. Matt. xix. 29. Eph. iv. 13. Rev. ii. 17, and iii. 4, 5, 10, 12, 21.)

" is

364 THE EVANGELICAL HISTORY OF

Luke
xi.

- “ is full of light ; but when *thine* eye is evil, thy
35 “ whole body also is full of darkness. Take
“ heed therefore, that the light which is in thee
36 “ be not darkness. If thy whole body there-
“ fore be full of light, having no part dark, the
“ whole shall be full of light, as when the bright
“ shining of a candle doth give thee light.”

*A Pharisee invites Jesus to dine with him—his
Discourse at the Table.*

- 37 AND as he spake, a certain Pharisee besought
him to dine with him : and he went in and sat
38 down to meat. And when the Pharisee saw
it, he marvelled that he had not first washed be-
39 fore dinner. And the LORD said unto him,
“ Now do ye Pharisees make clean the outside
“ of the cup and the platter ; but your inward
“ part is full of ravening and wickedness.
40 “ Ye fools, did not he that made that which
“ is without, make that which is within also ?
41 “ But rather give alms of such things as you
“ have : and behold, (*e*) all things are clean
42 “ unto you. But wo unto you Pharisees ;
“ for

(*e*) If ye will be like scrupulously exact to cleanse your heart, mind, and spirit, from the defilements of sin, which is what all the legal purifications point unto (Titus i. 15, 16.) ; but these hypocrites must first undo many things. They are commanded to restore the pledge ; to make restitution (Luke xix. 8. Deut. xxiv. 14. Job xxiv. 2, 4, 9, 10. Ezek. xviii. 7, 8.) for what their pride and avarice had robbed the poor of : the want of which made our Lord proclaim their characters, by a beautiful comparison, that of the graves (Numb. xix. 16.) of poor persons, who had no mark to know them by, being covered with grass, and the men (the Jews) know not that they walk over them : and by that means are unawares defiled. (So 2 Cor. x. 12.—*Conject.* p. 359. R.) For, (as in like manner described, Matt. xxiii. 27.) however holy they might appear by the externals of religion, they were polluted with the grossest vices,

" for ye tythe mint and rue, and all manner of
 " herbs, and pass over judgment, and the love
 " of God. These ought ye to have done,
 " and not to leave the other undone. Wo 43
 " unto you Pharisees; for ye love the upper-
 " most seats in the synagogues, and greetings in
 " the markets. Wo unto you Scribes and 44
 " Pharisees, hypocrites; for ye are as graves
 " which appear not, and the men that walk
 " over them are not aware of them." Then 45
 answered one of the (f) lawyers, and said unto
 him, " Master, thus saying, thou reproachest us
 " also." And he said, " Wo unto you also, 46
 " ye lawyers; for ye lade men with burthens
 " grievous to be borne: and ye yourselves
 " touch not the burthens with one of your
 " fingers. Wo unto you: for ye build the 47
 " sepulchres of the prophets, and your fathers
 " killed them. (g) Truly ye bear witness 48
 " that ye allow the deeds of your fathers: for
 " they indeed killed them, and ye build their
 " sepulchres. Therefore also said the wis- 49
 " dom of God, I will send them prophets and
 " apostles, and some of them they shall slay and
 " persecute, that the blood of all the pro- 50
 " phets which was shed from the foundation of
 " the world, may be required of this genera-
 " tion, from the blood of Abel unto the 51

vices, inasmuch that, by the contagion of their example, they defiled all who were much in their company. (*Macnight.*)

(f) This lawyer was one of the *Pharisaic Scribes*, whose adherence to oral traditions of the elders, gave them a more malignant cast, and made them more bitter enemies to *Christ*, than the *Sadducean Scribes*, who owned the authority of the sacred writings only. (See *Appendix*, N^o XXIX.)

(g) Read, *Truly ye bear witness (and ye consent to the deeds of your fathers) THAT they have killed them.* (*Conject.* p. 84. R.)

" blood

Luke
xi.

- “ blood of (*b*) Zacharias, which perished be-
 “ tween the altar and the temple: verily, I say
 “ unto you, it shall be required of this gene-
 52 “ ration. Wo unto you lawyers; for ye
 “ have taken away the (*i*) key of knowledge:
 “ ye entered not in yourselves, and them that
 53 “ were entering in, ye hindered.” And as he
 said these things unto them, the Scribes and
 the Pharisees began to urge him vehemently,
 and to provoke him to speak of many things:
 54 Laying wait for him, and seeking to catch
 something out of his mouth, that they might
 accuse him.

(*b*) The son of *Jehoiada*, whom *Joash* ordered to be stoned;
 (2 Chron. xxiv. 20, 21.) for no other but he was slain between
 the sanctuary and altar of whole burnt offerings, which stood
 without the temple. This may be easily reconciled to Matt.
 xxiii. 35. by considering the frequent change of names among
 the Jews, for some of much the same signification. Thus,
Jehoiada signifies *one that confesses the Lord*; and *Barachias*,
one that blesses the Lord. Besides, we learn from *Jerome*, that in
 the Hebrew Gospel of St. *Matthew*, (according to the Naza-
 renes) *Zacharias* was called the son of *Jehoiada*. (*Mac-*
night, &c.)

(*i*) As if he had said, *You take that key, not to use, but to se-*
crete it. This was directly applicable to their disguising and
 misinterpreting the prophecies which related to *Messiah*. — (See
Camero, Archbishop *Tillotson*, vol. i. p. 208. *Elfner*, vol. i.
 p. 228. *Doddr.*)—Mr. *Cradock* conjectures, (*Harm.* pt. ii. p. 6.)
 the Pharisee had invited a great many of his brethren and learned
 friends, on purpose to make a formidable attack upon *Christ*,
 and by their concurrent testimony, to charge upon him any
 thing which might render him obnoxious; and the presence of
 so great a company of them, made the discourse at this time
 more proper, and the courage and zeal of our Lord more re-
 markable.—(See *Erasmus* on this history.)

Christ

Christ teaching a vast Multitude in Galilee, first of all bids his Disciples beware of the Leaven of the Pharisees, &c.

(k) IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, "Beware ye of the leaven of the Pharisees, which is hypocrisy: For there is nothing covered that shall not be revealed; neither hid that shall not be known. Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. And I say unto you, my friends, be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him. Are not five sparrows 6

Luke
xii.

(k) On a time when *Jesus* was preaching in the country beyond Jordan. In the hearing of this vast assembly, he gives his disciples in general, the charge he had given to the Twelve, after their election. (Matt. x. see Sect. XIII. p. 174—183.) The two charges being kept distinct, appear with a beautiful propriety: for the order of the history is secured by it, which is a material point. Besides, as our Lord was soon to be glorified, all his disciples were immediately to be employed, according to their ability, in the work that was assigned to the Twelve: they were to preach the gospel. It was therefore fit they should be guided by the same directions, and quickened by the same motives.—Note. *Beware of the leaven of the Pharisees*, is parallel to Matt. x. 16. (see note (f), p. 177.)
Macnight.

“ fold

Luke
xii.

- “ sold for two farthings, and not one of them
 7 “ is forgotten before God ? But even the
 “ very hairs of your head are all numbered.
 “ Fear not therefore, ye are of more value than
 8 “ many sparrows. Also I say unto you,
 “ whosoever shall confess me before men, him
 “ shall the Son of man also confess before the
 9 “ angels of God. But he that denieth me
 “ before men, shall be denied before the an-
 10 “ gels of God. And whosoever shall speak
 “ a word against the Son of man, it shall be
 “ forgiven him ; but unto him that blas-
 “ phemeth against the Holy Ghost, it shall not
 11 “ be forgiven. And when they bring you
 “ unto the synagogues, and unto magistrates,
 “ and powers, take ye no thought how or what
 “ thing ye shall answer, or what ye shall say :
 12 “ For the Holy Ghost shall teach you in the
 “ same hour, what ye ought to say.”

One of the Company desires Jesus to bid his Brother divide the Inheritance with him—his Answer to the Man, and Caution, by a Parable, unto his Disciples to beware of Covetousness.

- 13 AND one of the company said unto him,
 “ Master, speak to my brother, that he divide
 14 “ the inheritance with me.” And he said
 unto him, “ Man, (1) who made me a judge,
 15 “ or a divider over you ?” And he said unto

(1) Judging in civil matters was the province of the magistrate, and foreign to Christ's mission ; and therefore he declined any interference in mere worldly matters : but our Lord took occasion to inculcate upon him that complained, and also his brother [probably, they were both present, and alike actuated by a principle of avarice] that self-concerning lesson to all his disciples, *viz.* to beware of covetousness ; which he enforced by a beautiful parable.

them,

them, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

Luke
xii.

The Parable of the Ground that brought forth plentifully.

AND he spake a parable unto them, saying, 16
 "The ground of a certain rich man brought
 "forth plentifully; And he thought within 17
 "himself, saying, What shall I do, because I
 "have no room where to bestow my fruits?
 "And he said, This will I do; I will pull 18
 "down my barns, and build greater, and there
 "will I bestow all my fruits and my goods,
 "And I will say to my soul, Soul, thou hast 19
 "much goods laid up for many years, take
 "thine ease, eat, drink, and be merry; But 20
 "God said unto him, Thou fool, this night
 "thy soul shall be required of thee; then whose
 "shall those things be which thou hast pro-
 "vided? So is he that layeth up treasure 21
 "for himself, and is not rich towards God."

*The Disciples exhorted to Contempt of the World,
 Trust in God, and Heavenly-mindedness.*

(m) AND he said unto his disciples, "There- 22
 "fore I say unto you, take no thought for your
 "life, what ye shall eat, neither for the body,
 "what ye shall put on. The life is more 23

(n) This discourse was specially adapted to that season of bitterest persecution, which would follow upon the death of Christ, and to support the disciples in all future times, under like circumstances of danger and distress. The exhortation (ver. 33.) seems peculiarly applicable to the apostles and first Christians. (See Acts iv. 32, 34—37.)

370 THE EVANGELICAL HISTORY OF

Luke
xii.

- 24 “ than meat, and the body is more than rai-
 “ ment. Consider the ravens; for they
 “ neither sow nor reap; which have neither
 “ store-house nor barn, and God feedeth
 “ them. How much more are ye better than
 25 “ the fowls? And which of you with
 “ taking thought, can add to his stature one
 26 “ cubit? If ye then be not able to do that
 “ thing which is least, why take ye thought for
 27 “ the rest? Consider the lilies how they grow;
 “ they toil not, they spin not; and yet I say
 “ unto you, that Solomon in all his glory, was
 28 “ not arrayed like one of these. If then God
 “ so clothe the grass which is to-day in the
 “ field, and to-morrow is cast into the oven;
 “ how much more will *he clothe* you, O ye of
 29 “ little faith! And seek not ye what ye
 “ shall eat, or what ye shall drink, neither be
 30 “ ye of doubtful mind. For all these things
 “ do the nations of the world seek after: and
 “ your Father knoweth that ye have need of
 31 “ these things. But rather seek the king-
 “ dom of God, and all these things shall be
 32 “ added unto you. Fear not, little flock;
 “ for it is your Father’s good pleasure to give
 33 “ you the kingdom. Sell that ye have, and
 “ give alms: provide yourselves bags which
 “ wax not old, a treasure in the heavens that
 “ faileth not, where no thief approacheth,
 34 “ neither moth corrupteth. For where your
 “ treasure is, there will your heart be also.
 35 “ Let your loins be girded about, and your
 36 “ light burning, And ye yourselves like
 “ unto men that wait for their lord, when he
 “ will return from the wedding, that when he
 “ cometh and knocketh, they may open unto
 37 “ him immediately. Blessed are those ser-
 “ vants whom the lord, when he cometh, shall
 “ find watching: verily, I say unto you, that
 “ he

" he shall gird himself, and make them to sit
 " down to meat, and will come forth and serve
 " them. And if he shall come in the second 38
 " watch, or come in the third watch, and find
 " them so, blessed are those servants. And 39
 " this know, that if the good-man of the house
 " had known what hour the thief would come,
 " he would have watched, and not have suf-
 " fered his house to be broken through. Be 40
 " ye therefore ready also; for the Son of man
 " cometh at an hour when ye think not."
 Then Peter said unto him, " LORD, speakest 41
 " thou this parable unto us, or even to all?"
 And the Lord said, " Who then is that faithful 42
 " and wise steward, whom his lord shall make
 " ruler over his household, to give them their
 " portion of meat in due season? Blessed is 43
 " that servant whom his lord when he cometh
 " shall find so doing. Of a truth, I say 44
 " unto you, that he will make him ruler
 " over all that he hath. But and if that ser- 45
 " vant say in his heart, My lord delayeth his
 " coming, and shall begin to beat the men-
 " servants and maidens, and to eat and drink,
 " and to be drunken. The lord of that 46
 " servant will come in a day when he looketh
 " not for him, and at an hour when he is not
 " aware, and will cut him in sunder, and will
 " appoint him his portion with the unbe-
 " lievers. And that servant which knew his 47
 " lord's will, and prepared not *himself*, neither
 " did according to his will, shall be beaten
 " with many stripes. But he that knew not, 48
 " and did commit things worthy of stripes,
 " shall be beaten with few stripes. For unto
 " whomsoever much is given, of him shall be
 " much required: and to whom men have
 " committed much, of him they will ask the
 " more. I am come to send fire on the 49
 " earth,

372 THE EVANGELICAL HISTORY OF

Luke
xii.

- “ earth, (n) and what will I, if it be already
50 “ kindled? But I have a baptism to be
“ baptized with, and how am I straitened till it
51 “ be accomplished? Suppose ye that I am
“ come to give peace on earth? I tell you,
52 “ Nay; but rather division. For from
“ henceforth there shall be five in one house
“ divided; three against two, and two against
53 “ three. The father shall be divided against
“ the son, and the son against the father; the
“ mother against the daughter, and the daughter
“ against the mother: the mother-in-law a-
“ gainst the daughter-in-law, and the daughter-
“ in-law against her mother-in-law.”

*The People warned, by the Signs of the Times, to
escape from the Wrath coming upon Jerusalem.*

- 54 AND he said also to the people, “ When ye
“ see a cloud rise out of the west, straightway
“ ye say, There cometh a shower, and so it is:
55 “ And when ye see the south wind blow, ye say,
“ There will be heat, and it cometh to pass.
56 “ Ye hypocrites, ye can discern the face of the
“ sky, and of the earth: but how is it that ye
57 “ do not discern this time? Yea, and why
“ even of yourselves judge ye not what is
58 “ right? When thou goest with thine ad-
“ versary to the magistrate, as thou art in
“ the way, give diligence, that thou mayest
“ be delivered from him, lest he hale thee to
“ the judge, and the judge deliver thee to the
“ officer, and the officer cast thee into prison.
59 “ I tell thee, thou shalt not depart thence, till
“ thou hast paid the very last mite.”

(n) Make two sentences: *And what is my wish? O that it
were now kindled!* (Conject. p. 85.)

A cen-

*A censorious Judgment of Man's final State, from
present Calamities, condemned, from the Galileans slain by Pilate.*

THERE were present at that season, some 1
that told him of the Galileans, whose blood
Pilate had mingled with their sacrifices. And 2
Jesus answering, said unto them, "Suppose ye
" that these Galileans were sinners above all
" the Galileans, because they suffered such
" things? I tell you, Nay; but except ye 3
" repent, ye shall all likewise perish. Or 4
" those eighteen upon whom the tower in Si-
" loam fell, and slew them, think ye that they
" were sinners above all men that dwelt in
" Jerusalem? I tell you, Nay; but except 5
" ye repent, ye shall all likewise perish."

Luke
xiii.

The Parable of the Barren Fig-Tree.

HE spoke also this parable, "A certain man 6
" had a fig-tree planted in his vineyard, and
" he came and sought fruit thereon, and found
" none. Then said he to the dresser of his 7
" vineyard, Behold, these three years I come
" seeking fruit on this fig-tree, and find none:
" (o) cut it down, why cumbereth it the
" ground?"

(o) By a striking allusion to the *fig-tree* (which, if it shall
after this time of bearing fruit, continue barren for three years
together, is accounted nothing worth) our Lord points out,
in general, the long-sufferance of *God* towards sinners through-
out the three grand years of the world, *viz.* the Patriarchal,
Mosaical, and Christian ages. And in another view, it may
refer to the season of *Christ's* ministry, his preaching repentance
to the Jews, and being offered up upon the cross; after which,
their day of grace was past: the whole included within three

B b 3

years;

Luke
xiii.

- 8 “ground?” And he answering, said unto
him, “Lord, let it alone this year also, till
9 “I shall dig about it, and dung it; And if
“it bear fruit, *well*; and if not, then after that,
“thou shalt cut it down.”

years; yet the Jews, as a people, remained (for the sake of others) the space of thirty-seven years before the barren fig-tree was cut down, the Jewish polity put an end to, and the Jews left a sign of unbelief to all after-ages.

SECT. XXIX. *Jesus, on the Sabbath-day, cures a Woman that had been bowed together for eighteen years.—The Parables of a Grain of Mustard Seed, of Leaven, the second time.—Jesus goes through the Cities and Villages teaching, and journeying towards Jerusalem.—One asks, “Are there few that be saved?”—Pharisees say, “Depart hence, for Herod will kill thee.”—Jesus laments over Jerusalem.—Jesus eats Bread at a Pharisee’s house on the Sabbath-day; is watched: cures a Man of the Dropsy.—shews the Folly and Shame of Pride, and Honour of Humility, by a Parable.—The Parable of the great Supper.—Multitudes follow Jesus—he tells his Disciples what Resolution of Mind they ought to be endued with.—Publicans and Sinners draw near to hear Jesus—the Scribes murmur.—The Parable of the lost Sheep—Piece of Silver.—The Prodigal Son.—The Parable of the Unjust Steward, spoke to his Disciples.—Pharisees that were covetous deride Jesus—his Answer.—The Parable of the Wealthy Glutton and Beggar Lazarus.*

Jesus,

Jesus, on the Sabbath-day, cures a Woman that had been bowed together for eighteen years.

AND he was teaching in one of the syna- 10 Luke
gogues (a) on the Sabbath-day. And 11 xiii.
behold, there was a woman which had a spirit
of

(a) Of Perea beyond Jordan, under Herod's jurisdiction. It happened at the time Jesus sat down to teach on the Sabbath-day, in the synagogue, that a woman was placed before him, (perhaps, secretly so, to wait and see if the Lord would have compassion on so pitiable an object) whom Satan had bound, lo, eighteen years! (Heb. ii. 14, 15. 1 Cor. v. 5.) She was utterly unable to raise herself upright, or to stand straight. (See How's Works, vol. ii. p. 360. and Wolfius on this text.) Hence we learn, that those who patiently wait upon the Lord, shall not be ashamed. (Psal. xxv. Isa. viii. 16, 17. and xxx. 18 to 21, 29.) And Jesus manifested his glory in a wonderful display of the Almighty power and omniscience of Messiah, come to shew, and to tell us all things. (John iv. 25.)—He knew all her long and sore trials and temptations from Satan to destroy so dear a child of God; yet all his restless attempts (1 Pet. v. 8, 9. Luke xxii. 31, 32.) shall prove abortive; for Christ knows all his sheep, (John x. 14, 27, 28. and xvii. 9—12, 15, 17.) and will now deliver this poor lamb out of the destroyer's hand, over whose spirit he hath no power, being shielded by the armour of God. (Rom. xiii. 12. 2 Cor. vi. 7. xii. 10. Eph. vi. 11, 12, 16.) Although this afflicted woman, nor her friends, spake not a word, yet Jesus knew the saving faith of their hearts, and which might be seen of the congregation in their countenances; when, perhaps, at the instant she began to fear Christ did not see, nor would help her, behold, (like as of Peter, Matt. xiv. 31.) his arm is stretched forth to save her; his omnipotent voice cries, *Come unto me*;—and, upon the touch of the Saviour's hands, in form of blessing, she suddenly stands straight, and feels all the delightful sensations of freedom from pain, and of perfect health. Upon which, Satan, like as when driven out of the demoniac, he went into the herd of swine, so now he enters into the ruler

Luke
xiii.

- of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.
- 12 And when Jesus saw her, he called her to him, and said unto her, "Woman, thou art loosed
- 13 "from thine infirmity:" And he laid his hands on her, and immediately she was made
- 14 straight, and glorified God. And the ruler of the synagogue answered with (b) indignation, because that Jesus had healed on the
- 15 Sabbath-day. The Lord then answered him, and said, "Thou hypocrite, doth not each one
- "of you on the Sabbath loose his ox or his ass
- "from the stall, and lead them away to watering?
- 16 "And ought not this woman, being
- "a daughter of Abraham, whom Satan hath
- "bound, lo, these eighteen years, be loosed
- 17 "from this bond on the Sabbath-day?" And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

of the synagogue (whom he could lead captive at his will); who, belching out his hypocritical blasphemy against *Christ*, as if he had profaned the Sabbath, by doing a divine work of mercy, our Lord rebuked before all. (1 Tim. v. 20.) And the people rejoiced for all the glorious things done by him.—Let us join in chorus to rehearse *the Redeemer's praises* in never-ending hallelujahs. (Rev. v. 9—13.)—Observe, respecting the real character of the woman and ruler, there is no room for conjecture: they are plainly told by *Christ*. (See ver. 15, 16.)

(b) The malignant spirit of this chief ruler, points out to our notice, the extreme folly and infatuation, even of the men of learning among the Jews, under the influence of the bigotry of superstition; which is capable of extinguishing reason, of banishing compassion, and of eradicating the most essential principles and feelings of the human mind and heart. (*Macnought. Erasmus.*)

*The Parables (c) of a Grain of Mustard Seed,
of Leaven the second time.*

THEN said he, "Unto what is the kingdom 18 Luke
" of God like? and wherunto shall I resemble xiii.
" it? It is like a grain of mustard seed 19
" which a man took and cast into his garden,
" and it grew, and waxed a great tree; and the
" fowls of the air lodged in the branches of it."
And again he said, "Wherunto shall I liken 20
" the kingdom of God? It is like leaven 21
" which a woman took and hid in three mea-
" sures of meal, till the whole was leavened."

*Jesus goes through the Cities and Villages teaching,
and journeying towards Jerusalem. — One
asks, "Are there few that be saved?"*

AND he went through the cities and vil- 22
lages (d), teaching, and journeying towards
Jerusalem.

(c) By these two parables, our Lord teaches his disciples (from his own example) to rejoice in a retrospect view of the success of the gospel, where, and wherever, the good seed of the word is sown. (See Sect. XVII. p. 235, notes (p) and (q).)

(d) Of Galilee, on his way from the north-east part of Perea. — It happened, (somewhere on the road) that one asked Jesus, *Are there few that be saved?* [See Erasmus's note, which is admirable.] This question naturally arose from Christ's words, a little before, Luke xii. 32. and following verses; and yet his parable of the mustard-seed and leaven, seemed to intimate the contrary. — By our Lord's silence on this head, we are forbidden any such fruitless enquiries (Deut. xxix. 29. Acts xv. 18.); and by his turning to the people, and speaking what follows after ver. 23. we are commanded to *exert our utmost strength to enter in at the strait gate*. — The original fully expresses this. It imports the act of *contending* in the most ardent and resolute manner with *antagonists*, in games, or in war, and

Luke
xiii. 23 Jerusalem. Then said one unto him, "Lord,
" are there few that be saved?" And he said
24 unto them, "Strive to enter in at the strait
" gate; for many, I say unto you, will seek to
25 " enter in, and shall not be able. (e) When
" once the master of the house is risen up, and
" hath shut to the door, and ye begin to stand
" without, and to knock at the door, saying,
" LORD, Lord, open unto us: and he shall
" answer, and say unto you, I know you not
26 " whence you are. Then shall ye begin to
" say,

and may well intimate, that the *strait gate* is beset with a variety of enemies; through which, if we aspire to a crown of eternal glory, we must *break and force our way*. (1 Cor. ix. 25. Col. i. 29. 1 Tim. vi. 12. 2 Tim. iv. 7.) *Doddr.*—Our Lord in the view of his own sufferings, and the sore judgments on that account, that would speedily overtake Jerusalem, (see Luke xix. 44.) cautions his disciples, not to go in the path leading to the gate of death, but to keep on in the narrow path to life, (Luke xxi. 34—36.) like soldiers armed to oppose their enemies (Matt. xi. 12.) and to keep a constant guard to escape snares and dangers in their way to the *city of the great King*; into which, having his seal, and wearing his badge, (2 Cor. i. 22. Eph. i. 13, 14. 2 Tim. ii. 19. John x. 14. and xvii. 12. Rev. vii. 4, 9. and xx. 4.) they may enter through the gate, into the heavenly Jerusalem. (Prov. i. 21. Gen. xxviii. 17. Psal. cxviii. 20. c. 4. and xxiv. John xiv. 6. Rev. i. 18, and iii. 7.) Thus, the words of *Christ* contain a spiritual sense, applicable to the disciples in all ages to come. For what greater security hath worldly peace and wealth above hottest persecution? (Eccl. ix. 11, 12.)—Remember, the disciples perished not in the siege of Jerusalem, by the Romans. (Read Luke xxi. 18, 19. 2 Pet. ii. 9.) But, at the best, *What is our life?* (Jam. iv. 14. 1 Thess. v. 3. Luke xii. 20.)

(e) Connect this verse with the preceding, as it expresses the reason why they could not come in. *They shall seek to enter in, and shall not be able, AFTER THAT the master of the house hath got up from the table, and hath shut the door, and ye shall have begun to stand without, and to knock, saying, &c.*—*Beza, Conject.*

“ say, We have eaten and drank in thy pre-
 “ sence, and thou hast taught in our streets.

Luke
 xiii.

“ But

p. 86. Comp. Matt. vii. 22, 23, 26. Prov. i. 24—32. with Luke xiii. 26—30. and it will be evident, our Lord here prophesies of the rejection of the Jews, and call of the Gentiles. (Matt. viii. 10—12. Acts xiii. 46. Rom. xi. 45, 46.) — How terrible to the hearts of those hypocrites and unbelievers, these words of *Christ*, uttered in the prophetic style! *Ye shall see Abraham*, &c. but yourselves, who boast of being their children, shall behold them afar off, in torments (Luke xvi. 23, 26.) ; and your pride and envy shall become your own heavy tormentors, at the sight of the *unclean Gentiles*, admitted to gospel-knowledge and repentance, in your stead, through the purifications of the PURIFIER. — For the improvement of this most self-concerning history to every true believer, take ye heed, every one, to his doctrine and ways, and not out-sin the day of grace. (Heb. iii. 7, &c.) The saving-doctrine will be best learned, *not* from determining the sense of any one single text, (like an aphorism, independent of what goes before or follows after) but viewed in connection with the context, and not, in fact, contradictory to any other Scripture. (Read Prov. xxx. 5, 6. Deut. iv. 2. Rev. xxii. 18, 19.) Thus, the *Truth of God in Christ* being embraced in an honest and good heart, the evidences of your election, and real state and condition, cannot be hid from your eyes. (See Gal. vi. 4, 5. Prov. xiv. 10. 2 Cor. xiii. 5. Jam. iii. 13—18. Rom. viii. 9, 10, &c. and note (y) on John iii. 9. p. 78.) If *Satan* tempts you to melancholy and despair, give no ear to him; drive evil thoughts from your heart, knowing from what quarter they must come; so shall you obtain strength by prayer, and feel peace and joy the world cannot give, from daily reading the Word, according to the rule of interpretation before-named; the Old and New Testaments being only different parts of *one building* of God. (Eph. ii. 20—22.) — To conclude: One grand internal evidence of the divinity (see note (g), p. 71. and note (p), p. 235, 236.) of the written word of faith, is, that an attentive reading will discover, that divine counsel is given either in the doctrine, precepts, parables, or exemplars, respecting the thoughts of the heart, words of the tongue, and actions of every man and woman, to convince them of error and sin, and illuminate the judgment,

- Luke
xiii.
- 27 " But he shall say, I tell you, I know you not
" whence you are, depart from me all ye
28 " workers of iniquity. There shall be
" weeping and gnashing of teeth, when ye shall
" see Abraham, and Isaac, and Jacob, and all
" the prophets in the kingdom of God, and
29 " you yourselves thrust out. And they shall
" come from the east, and from the west, and
" from the north, and from the south, and shall
30 " sit down in the kingdom of God. And
" behold, there are last which shall be first,
" and there are first which shall be last."

*Pharisees say, " Depart hence, for Herod will
" kill thee."—Jesus laments over Jerusalem.*

- 31 THE same day there came certain of the
Pharisees, saying unto him, " Get thee out, and
" depart hence, for Herod will kill thee."
32 And he said unto them, " Go ye and tell that
" (f) fox, behold, I cast out devils, and I do
" cures to-day and to-morrow, and the third
33 " day I shall be perfected. Nevertheless, I
" must walk to-day and to-morrow, and the
" day following; for it cannot be that a pro-

judgment, and will, and conscience, under any circumstance
and state that can possibly befall any one such enquirer at the
oracle of God.

(f) Ezek. xiii. 2, 3, 4. — Characteristic of Herod's craft and
subtlety in the true judgment of CHRIST; like as in the pro-
phetic language, some wicked princes and judges are called
a lion, a wolf, or a bear. (Zeph. iii. 3. Ezek. xxii. 27. Prov.
xxviii. 15. Dan. vii. 5. Amos v. 19. Rev. xiii. 2.)—Some
read the middle and last clause, " Nevertheless, I must to-day
" and to-morrow cast out devils, and do cures; and the day
" following, journey on; for," &c. (2 Tim. iv. 7.)—*Conject.*
p. 86.

" phet

OUR SAVIOUR JESUS CHRIST.

381

“phet perish out of Jerusalem. (g) O Je- 34 Luke
 “rusalem, Jerusalem, which killest the pro- xii.
 “phets, and stonest them that are sent unto
 “thee: how often would I have gathered thy
 “children together, as a hen doth gather her
 “brood under her wings, and ye would not! 35
 “Behold, your house is left unto you desolate:
 “and verily I say unto you, ye shall not see
 “me, until the time come when ye shall say,
 “Blessed is he that cometh in the name of the
 “Lord.”

*Jesus eats Bread at a chief Pharisee's house on the
 Sabbath-day—is watched—cures a Man
 of the Dropsy.*

AND it came to pass, as he went into the 1 Luke
 house of one of the (h) chief Pharisees to eat xiv.
 bread on the Sabbath-day, that they watched
 him. And behold, there was a certain man 2
 before him, which had the dropsy. And 3

(g) See Luke xix. 41—44. Sect. XXXIII.

(h) i. e. A member of the great council, that had his
 country-seat in Perea, [N. B. Jesus dined twice before at Pha-
 risees houses. Luke vii. 36. Sect. XIV. and Luke xi. 37.
 Sect. XXVIII.] who invited a great company of lawyers and
 Pharisees, with intent to watch for some occasion to accuse him;
 and with no less secret malicious intent, had a man prodigi-
 ously swelled with the dropsy, placed before Jesus; who, with
 a look of anger for the wickedness of their hearts, asked, *Is it
 lawful?* &c. but they were so confounded, they could not an-
 swer him. Then with a touch of Jesus's hand, the great
 quantity of water dried up, (Isa. li. 10. Psal. cvi. 9.) and in his
 body he felt perfect health and soundness, in a moment.
 ver. 5. (See Matt. xii. 11. Luke xiii. 15.)—An ox and an
 ass, are put, in Scripture-language, for *omne genus animantium*;
 as in the Tenth Commandment. (Exod. xx. 17. and see Isa.
 i. 3. Conject. p. 83. Wotton's Miscell. vol. ii. p. 27.)

Luke
xiv.

Jesus answering, spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on
4 "the Sabbath-day?" And they held their peace. And he took him and healed him, and
5 let him go: And answered them, saying, "Which of you shall have an ass or an ox
"fallen into a pit, and will not straightway
6 "pull him out on the Sabbath-day?" And they could not answer him again to these things.

Jesus shews the Folly and Shame of Pride, and Honour of Humility, by a Parable.

7 (i) And he put forth a parable to those which were bidden, when he marked how they chose out
8 the chief rooms, saying unto them, "When
"thou art bidden of any man to a wedding,
"fit not down in the highest room, lest a more
"honourable man than thou be bidden of him;
9 "And he that bade thee and him, come and

(i) *He said to the guests, INTRODUCING a parable, shewing how they chose the first seats.—D. Heinsius. Conject. p. 87.—Our Lord takes the allusion (ver. 8.) from the marriage-feast, when different rooms were filled with company, to represent the gospel-feast or supper, at which the poor (but rich in faith, Jam. ii. 5.) are counted worthy of most honour, although the proud and ambitious worldling would fain have the pre-eminency.—He that humbleth himself shall be exalted by God and man. (Prov. xviii. 12.)—Pride continually exposes a man to affronts and mortifications; whereas humility leads to honour: and the Master will exalt the humble and meek. (1 Pet. v. 5. Jam. iv. 5, 6. Psal. cxlix. 4. 1 Sam. ii. 3. 8.)—Perhaps, in order to enforce this mortifying lesson to Pharisaical pride, our Lord set them an example of humility, by placing himself at the lower end of the table. (See Luke xxii. 27. John xiii. 14, 15.) see Reading's *Life of Christ*, p. 256. Doddridge, *Macnight*.*

" say

" say to thee, Give this man place : and thou
 " begin with shame to take the lowest room.
 " But when thou art bidden, go and sit down 10
 " in the lowest room, that when he that bade
 " thee cometh, he may say unto thee, Friend,
 " go up higher ; then shalt thou have worship
 " in the presence of them that sit at meat with
 " thee. For whosoever exalteth himself, 11
 " shall be abased, and he that humbleth him-
 " self, shall be exalted." Then said he also 12
 to him that bade him, " When thou makest
 " a dinner or a supper, call not thy friends, nor
 " thy brethren, neither thy kinsmen, nor thy
 " rich neighbours ; lest they also bid thee
 " again, and a recompence be made thee.
 " But when thou makest a feast, (*k*) call the 13
 " poor, the maimed, the lame, the blind :
 " And thou shalt be blessed ; for they cannot 14
 " recompense thee : for thou shalt be recom-
 " pensed at the resurrection (*l*) of the just."
 And

Luke
 xiii.

(*k*) This hath a spiritual sense and application. *Grotius* thinks, this Scripture was the foundation of the *Agapæ*, or *love-feasts*, among the primitive Christians ; but it is not evident. *Pliny* has a fine parallel passage. See *Plin. Epist.* lib. ix. epist. 30.

(*l*) Luke xx. 35, 36. Acts xxiv. 15.] *The just* (as elsewhere observed) means the *Jews* who should be accounted worthy (Rev. iii. 4, 5.) ; but not in exclusion of the Gentiles. (Rom. ii. 6, 11, 12.) It is apprehended, that *Jesus*, by this his divine table-talk at the Pharisee's house on the Sabbath-day, hath, after the most sublime and simple way and manner, enforced the grand Christian lesson of humility, (so frequently brought to the remembrance of his disciples. See Matt. xviii. 4. Mark x. 44, 45. and Luke xxii. 27. John xiii. 13—17.)—Farther, The Pharisee's ostentatious pride, and the malevolent spirit of the guests, afforded a very ample and direct occasion to hint that kind of temper and discourse which would ever render like social intercourses of greatest use and benefit
 to

Luke 15 And when one of them that sat at meat with
xiv. him, heard these things, he said unto him,
“Blessed is he that shall eat bread in the
“kingdom of God.”

The

to society, and most subservient to the interests of true piety and virtue.—*Jesus's* words are addressed (with propriety and significancy) to the ruler of this feast; wherein, under the similitude of a supper, is pointed out the prudent and good use to be made of wealth, wit, learning, and authority, given of *God*, purposely to administer to the wants of the poor, simple, unlearned, and meanest of the people; (gifts and allotments ordained of *God*, for the good of mankind. 1 Cor. xii. 14–27. 2 Tim. ii. 20, 21.) Hence appears the beauty and glory of hospitality, (Rom. xii. 13. Tit. i. 8. 1 Tim. iii. 2, 3, 8. 1 Pet. iv. 8, 9, 10.) which is not confined to the guests at the same table, but many more are made to partake of the crumbs, and their hearts to rejoice by wise and kind behaviour, and words dropping as the morning dew. (Deut. xxxii. 2. Prov. xix. 12, 17. and xv. 23. Job xxix. 7–17, 22.)—O may every reader behold the King in his beauty, (Psal. xlv. 1–4, 17.) and come with loving desire to learn of the heavenly *Teacher of babes!* (Matt. xi. 25–30. Rom. ii. 16–29. 1 Cor. vi. 1 Tim. i. 5.) And it is to be wished, the ancient manner of discourse, the custom of using lofty figures, in eastern countries, (as sacred and prophane history shews) were better understood, and more familiar in the western parts of the earth. But let us mark the sequel: How one of the company's imagination being heated, at viewing the glories of *Messiah's* (*supposed earthly*) kingdom, plainly alluded to, under the figure of a sumptuous entertainment, (Matt. viii. 11.) congratulates his countrymen upon such approaching felicity to the *children of the kingdom*, (meaning the Jews only) and condoling, or rather triumphing over the lot of the Heathen. To correct so base a thought, our Lord added the parable of the great supper: the occasion and end of which being known, the interpretation will be easy.—Here we discern the true nature of *Christ's* kingdom on earth, (John xviii. 36.) that it is a spiritual kingdom of truth, righteousness, peace, and joy in the holy Spirit, erected in the hearts of the disciples, *Christ's* true liege subjects, during a state of trial and discipline on earth, preparatory to rest in heaven; (1 Tim.

The Parable of the great Supper.

THEN said he unto them, "A certain man 16 Luke
 "made a great supper, and bade many: And 17 xiv.
 "sent his servant at supper-time, to say to
 "them that were bidden, Come, for all things
 "are now ready. And they all, with one 18
 "consent, began to make excuse: the first said
 "unto him, I have bought a piece of ground,

(1 Tim. vi. 11, 12. 2 Tim. ii. 3—7. and iv. 7, 8.) and that it will avail nothing, the paltry excuses *pretended Christians* make for not following *Christ* unreservedly, unwillingly, whenever he calls, to any one work or duty, or endurance, for the gospel's sake. This secret unbelief and hardness of heart in resisting present conviction, is exposed in ver. 18, 19, &c. where observe this beautiful circumstance,—our Lord represents both bargains as already made; so that *going to see the farm*, and *to prove the oxen*, that evening, rather than the next morning, was merely the effect of rudeness on the one hand, and of a foolish impatient humour, on the other; and could never have been urged, had they esteemed the *Inviter*, or his *entertainment*. Accordingly, it is commonly found in fact, that men neglect the blessings and demands of the gospel, not for the most important affairs in life, with which they seldom interfere, but to indulge the caprice and folly of their own tempers, and to gratify the impulse of present passions, oft-times excited on very low occasions. Hence, so to reply, *I cannot come*, is a gross *lie*, and *affront*, in return for the gracious message of the Bridegroom freely inviting you to his *own marriage-supper*: and the Jewish rulers felt the denial by a forced self-application, and the divine decree to invite and compel by the force of truth and its irresistible power of persuasion, (Rom. x. 9. Acts xxvi. 28.) and admit the spiritually maimed, halt, and blind, of the Jews; yea, also of the Gentiles (not yet accounted citizens, but wretched outcasts, exposed to sin, and destitute of the children's bread, in the highways and hedges of idolatry. See Luke xv. 20, 21.) ; for them that were bidden shall no longer partake of gospel-privileges, until the appointed time. (See Luke xix. 44. Rom. xi. 25.)

386 THE EVANGELICAL HISTORY OF

Luke
xiv.

- “ and I must needs go and see it ; I pray thee
19 “ have me excused. And another said, I
“ have bought five yoke of oxen, and I go to
“ prove them ; I pray thee have me excused.
20 “ And another said, I have married a wife,
21 “ and therefore I cannot come. So that ser-
“ vant came, and shewed his lord these things.
“ Then the master of the house being angry,
“ said to his servant, Go out quickly into the
“ streets and lanes of the city, and bring in
“ hither the poor, and the maimed, and the
22 “ halt, and the blind. And the servant said,
“ Lord, it is done as thou hast commanded,
23 “ and yet there is room. And the lord said
“ unto the servant, Go out into the highways
“ and hedges, and compel them to come in,
24 “ that my house may be filled. For I say
“ unto you, that none of those men which were
“ bidden, shall taste of my supper.”

*Multitudes follow Jesus — he tells his Disciples
what Resolution of Mind they ought to be
endued with.*

- 25 AND there went great multitudes with
him (m) : and he turned, and said unto

(m) Who hung upon his doctrine, and followed him where-
ever he went, big with expectations of a temporal kingdom, (see
Mark ix. 34, 38. Luke xxii. 24, 49. and xxiv. 21. Acts i. 6.)
and impatient for the time when *Messiah* should set up his
standard, and make the Romans, and all the world, tributary
and vassals to the Jews, (Psal. cxlix. 4—9. Isa. ix. 6. and xi. 4.)
according as the Scribes falsely expounded those and other
Scriptures.—Our Lord combats the inveterate prejudices and
dangerous notions of the people, especially of his mean, illiterate,
and misguided, but sincere and honest disciples, and prepares
them for that state of suffering, by which they must enter into
the kingdom of heaven. (Acts xiv. 22.)

them.

them, " If any man come to me (*n*), and 26 Luke
 " hate not his father, and mother, and wife, xiv.
 " and children, and brethren, and sisters, yea
 " and his own life also, he cannot be my dis-
 " ciple. And whosoever doth not bear his 27
 " cross, and come after me, cannot be my dis-
 " ciple. For which of you intending to 28
 " build a tower, sitteth not down first, and
 " counteth the cost, whether he hath sufficient
 " to finish it? Lest haply, after he hath laid 29
 " the foundation, and is not able to finish it,
 " all that behold it, begin to mock him,
 " saying, This man began to build, and was 30
 " not able to finish. Or what king going to 31
 " make war against another king, sitteth not

(*n*) He is such a disciple of *Christ* INDEED, who is constantly, by steadfast faith and resolution, ready to part with houses, lands, substance, wife, friends, country-folks, and even life itself, (Heb. xi. 36, 37, 38.) when compelled to renounce *Christ* (Mark viii. 34—38.) or suffer. This is a hard saying to lovers of pleasure, whose hearts have wandered from the law and commandments of *Christ*, through long peace and wealth; by which this land is become defiled with abominable lusts; (1 Tim. i. 5—10—19. and vi. 3—10. 2 Tim. iii. 1—5. and iv. 3, 4, 10.) which evil deeds are the cause of all our present troubles. God knows how to meet men in their sins:—and a spiritual famine hath already spread throughout this land. Let then the few godly left, lay this Scripture to heart, viz. 1 Pet. iv. 12—19.—The above-named Scriptures do present a true picture of our present state and condition; and what the end will shortly be, unless a spirit of repentance be poured out, may be known without the spirit of prophecy.—Honour the Sabbath by a stated attendance upon the appointed means of grace (a blessing, thanks be to God, the church is not yet deprived of by persecution; but how soon it may come, we know not); and let those who do go to church, not be mere *Athenians*, as some are. (Acts xvii. 21. Eph. iv. 14.)—This is a friendly, and it may be not an unseasonable, hint to all that will improve it. (Heb. x. 22—25.)

Luke
xiv,

- “ down first, and consulteth whether he be able
 “ with ten thousand to meet him that cometh
 32 “ against him with twenty thousand ? Or
 “ else, while the other is yet a great way off,
 “ he sendeth an ambassage, and desireth con-
 33 “ ditions of peace. So likewise, whosoever
 “ he be of you, that forsaketh not all that he
 34 “ hath, he cannot be my disciple. Salt is
 “ good ; but if the salt have lost his savour,
 “ wherewith shall it be seasoned ? It is neither
 “ fit for the land, nor yet for the dunghill, but
 35 “ men cast it out. He that hath ears to
 “ hear, let him hear.”

*Publicans and Sinners draw near to hear Jesus—
 the Scribes murmur.—The Parable of the
 Lost Sheep—Piece of Silver.*

Luke
xv.

- 1 THEN drew near unto him all the (o) publi-
 2 cans and sinners for to hear him. And the
 Pharisees and Scribes murmured, saying, “ This
 “ man receiveth sinners, and eateth with them.”
 3 And he spake this parable unto them, saying,
 4 “ What man of you having an hundred sheep,
 “ if he lose one of them, doth not leave the
 “ ninety and nine in the wilderness, and go
 “ after that which is lost, until he find it ?
 5 “ And when he hath found it, he layeth it on
 6 “ his shoulders rejoicing. And when he
 “ cometh home, he calleth together his friends
 “ and neighbours, saying unto them, Rejoice

(o) Roman tax-gatherers, and other Gentile profelytes,
 (Gal. ii. 15. Acts xiii. 48.) subjects indeed of Jewish envy and
 jealousy, (Heb. iv. 2.) but of the tender compassions of the
 Good Shepherd, (Matt. xviii. 10, 11, 12, 14. John x. 16.) Doth
 the transport of joy, for the recovery of a lost child, lessen the
 Good Parent's love and care for other his dear children, who
 never turned aside ?—(See note (k), p. 305.)

“ with

“ with me, for I have found my sheep which
 “ was lost. I say unto you, that likewise joy 7
 “ shall be in heaven over one sinner that re-
 “ penteth, more than over ninety and nine just
 “ persons which need no repentance. Either 8
 “ what woman having ten pieces of silver, if
 “ she lose one piece, doth not light a candle,
 “ and sweep the house, and seek diligently till
 “ she find it? And when she hath found it, 9
 “ she calleth (*p*) her friends and her neighbours
 “ together, saying, Rejoice with me, for I have
 “ found the piece which I had lost. Like- 10
 “ wise I say unto you, there is joy in the pre-
 “ sence of the angels of God, over one sinner
 “ that repenteth.”

Luke
 xv.

The Prodigal Son.

AND he said, “ A certain man had two 11
 “ sons (*q*): And the younger of them said 12
 “ to

(*p*) How affecting are the social meltings of a sanctified heart! (Rom. xii. 15.) How natural and beautiful is this history, unfolding the passions of an uncorrupted heart and workings of the mind and spirit of God's poor, (seen in small things as well as great. Prov. xxii. 2. Psal. iv. 6—8. and cxxvii. 2.) who have a care one for another! (1 Cor. xii. 26, 27.) Mark the joyful gratulations of the friends and neighbours of this poor widow, upon her finding the *drachma*, (a piece of silver, value Seven pence Halfpenny) which was the tenth part of all her substance.

(*q*) It is apprehended, that in this fine parable, are contained some latent important truths, which (strange to think) have been passed over; and thereby hath given occasion to the adversary to blaspheme *the word*, as if one Scripture contradicted another. Of such ignorant interpreters, *Paul* speaks, in Rom. iii. 4. and 1 Tim. i. 7.—Among divers other texts, this 15th verse of Luke xv. cannot be rightly expounded, but will remain a dark riddle, (according to the vulgar opinion of some hard things in Genesis and Romans. 2 Pet. iii. 16.) For,

Luke
xv.

“ to his father, Father, give me the portion of
“ goods that falleth to me. And he divided
“ unto

Query, Who is the *citizen* to whom this prodigal son joined himself? The solutions of the commentators of this difficulty, have been evasive, or so weak, from idleness or non-attention, the false bias of bad education, principles, or learning, as by no means to set aside the objections of some sharp wits; whereby the faith of weak or illiterate Christians hath been shaken.— To give the reader understanding, (as much as may be) in a few words only, we must go back (as a very learned and judicious Divine of the reformed church observes. *Exercit. super versib.* 12, 13, 14. *Ep. ad Rom. Syst. Theolog.* Antwerp, 1655.) to the first revelation of the gospel-mystery, made in the garden of the LORD, to the first man of the Jews, ADAM, the *natural man*, made a type of the *Spiritual Man*, CHRIST. (See 1 Cor. xv. 47, and context.) The workmanship of the Potter created anew. (Read Jer. xviii. 2, 3, 4. Isa. lxv. 15—18. and lxvi. 22, 23. Gen. i. 14. Psal. xix. and lxxxix. 27, 34—37.)—Thus, Gen. i. 27. and ii. 7, 21, 22. most certainly speak of different times. The first, is the history of the Gentiles, created in the *times not bidden from the Almighty* (Job xxiv. 1.); who having out-sinned their day of grace, (Prov. i. 24—32.) were left to perish in their iniquity, as *Paul* writes, Rom. i. 20, and seq.) and a new covenant made with *Adam*, the first father of the Jews, as the head and root of a people, anew created unto good works in *Christ*, the Fountain of Light, Truth, and Life, of whom the whole family in heaven and earth are named. (Eph. i. 7—10. and iii. 9, 10, 11, 15. Col. ii. 2, 3, 9. Eph. ii. 7, 8, 9, 10.) What is so briefly hinted, serves as a clue to unravel many dark Scriptures, which, instead of being (as heretofore) the scoff of infidels, (and the people cannot answer) shall be demonstrated to contain precious gospel-truths, to the comfort of the weak, sick, and afflicted believer, if *God* grant me opportunity. Be not dismayed, every word of *God* is pure and true; and all holy Scripture is in perfect unison, sounding forth the praises of MESSIAH: and we know in whom we have believed. (2 Tim. i. 12, 13. 1 Pet. iii. 12—15.)—It suffices here to add, that the history of *Genesis*, &c. will be very briefly opened in the *Table of Chronology* and *Appendix on Prophecy*: and by what has been before hinted, it appears, that by the prodigal

“ unto them his living. And not many 13 Luke
 “ days after, the younger son gathered all to- xv.
 “ gether, and took his journey into a far coun-
 “ try, and there wasted his substance with riot-
 “ ous living. And when he had spent all, 14
 “ there arose a mighty famine in that land, and
 “ he began to be in want. And he went and 15
 “ joined himself to a citizen of that country,
 “ and he sent him into his fields to feed swine.
 “ And he would fain have filled his belly with 16
 “ the husks that the swine did eat: and no man
 “ gave unto him. And when he came to 17
 “ himself, he said, How many hired servants
 “ of my father’s have bread enough, and to
 “ spare, and I perish with hunger! I will 18
 “ arise and go to my father, and will say unto
 “ him, “ Father, I have sinned against heaven,
 “ and before thee, and am no more worthy 19
 “ to be called thy son: make me as one of thy
 “ hired servants. And he arose, and came to 20
 “ his father: but when he was yet a great way
 “ off, his father saw him, and had compassion,
 “ and ran, and fell on his neck, and kissed
 “ him. And the son said unto him, Father, 21

prodigal Son, is figured the nations, not from *Shem*, but from
 the other sons of *Noah*, who were included in the covenant of
 grace, (Gen. ix. 8, 9.) at the time of *Christ*’s being upon
 earth, accounted Gentiles. Such were the Syro-Phœnician-
 woman, and other sinners or Gentiles, in the Gospels, together
 with those to whom the gospel was preached by the apostles,
 foreknown of *Christ* (John x. 14, 16, 27, 28.) to be lost sheep
 of the house of Israel. The *citizen* of the country, to whom the
 Prodigal joined himself hath a distant allusion to the real Gen-
 tiles, with whom the descendants of *Cain*, of *Ham*, and *Japhet*
 mixed, by inter-marriages, at their dispersions, till the spirit of
 repentance was poured out, and they, with earnest desire, re-
 solved to return to their Father’s house.—But I forbear what
 would lead me into a wide field, perhaps not unworthy of me-
 ditation in its proper time and place.

Luke
xv.

- “ I have sinned against heaven, and in thy
 “ fight, and am no more worthy to be called
 22 “ thy son. But the father said to his servants,
 “ Bring forth the best robe, and put it on him,
 “ and put a ring on his hand, and shoes on his
 23 “ feet. And bring hither the fatted calf,
 “ and kill it, and let us eat and be merry.
 24 “ For this my son was dead, and is alive again;
 “ he was lost, and is found. And they began
 25 “ to be merry. Now his elder son was in
 “ the field: and as he came, and drew nigh to
 “ the house, he heard music and dancing.
 26 “ And he called one of the servants, and asked
 27 “ what these things meant. And he said
 “ unto him, Thy brother is come, and thy
 “ father hath killed the fatted calf, because he
 28 “ hath received him safe and found. And he
 “ was angry, and would not go in: therefore
 “ came his father out and intreated him.
 29 “ And he answering, said to his father, Lo,
 “ these many years do I serve thee, neither
 “ transgressed I at any time thy commandment,
 “ and yet thou never gavest me a kid, that I
 30 “ might make merry with my friends: but
 “ as soon as this thy son was come, which hath
 “ devoured thy living with harlots, thou hast
 31 “ killed for him the fatted calf. And he said
 “ unto him, Son, thou art ever with me, and
 32 “ all that I have is thine. It was meet that
 “ we should make merry, and be glad; for this
 “ thy brother was dead, and is alive again; and
 “ was lost, and is found.”

*The Parable of the Unjust Steward, spoke to
 his Disciples.*

Luke
xvi.

I AND he said also (r) unto his disciples,
 “ There

(r) Our Lord being grieved for the hardness of their hearts,
 and the impending ruin shortly to overtake Jerusalem, did, with

“ There was a certain rich man which had a
 “ steward, and the same was accused unto him,
 “ that he had wasted his goods. And he 2
 “ called him, and said unto him, How is it
 “ that I hear this of thee? Give an account of
 “ thy stewardship, for thou mayest be no longer
 “ steward. Then the steward said within 3
 “ himself, What shall I do? for my lord taketh
 “ away from me the stewardship: I cannot dig,
 “ to beg I am ashamed. I am resolved what 4
 “ to do, that when I am put out of the steward-
 “ ship, they may receive me into their houses.
 “ So he called every one of his lord’s debtors 5
 “ unto him, and said unto the first, How much
 “ owest thou unto my lord? And he said, 6
 “ (f) An hundred measures of oil. And he said
 “ unto

Luke
 xvi.

an admirable address turn, him to the disciples, and warn them
 against the contagion of the evil temper and spirit of the
 Scribes; and perhaps, at the same time, casting a look at them,
 of anger and contempt, as acting contrary to all the rules of
 sound policy, and even of that worldly wisdom which engrossed
 their thoughts, (Matt. vi. 2. and xxiii. 5.) as this admirable
 history shews. — Observe, ver. 5. The unjust steward called to
 him his lord’s tenants. The original, rendered *debtor*, signi-
 fies *one of any kind*; and the word translated *bill*,—*any kind of*
obligatory writing; and among the rest, *a lease*. Now, in this
 view, it was not only an act of justice and restitution for *rack-*
rents imposed on them, without his lord’s knowledge, with a
 view to enrich himself, but it was a substantial benefit to the
 tenants; for which, in honour and gratitude, they would be
 bound to assist him in his need (he having verified the Pro-
 verbs. Prov. xx. 21. x. 2. xi. 4. and xxi. 5.); whereas, ac-
 cording to the common interpretation, this steward could not
 propose to reap so much benefit from any requital the debtors
 could make him, for the sums forgiven them, as these sums
 were worth to himself; and therefore he might have exacted
 them, and put them into his own pocket. (*Macnight.*)

(f) One hundred *batus* or baths (1 Kings vii. 26. 2 Chron.
 ii. 10. Ezra vii. 22.) of oil yearly (756 $\frac{1}{4}$ gallons Winchester
 measure):

Luke
xvi.

measure): "Take thy lease, sit down quickly," (the business requiring dispatch) "and write fifty." (378 $\frac{1}{8}$ gallons of oil, as the settled rent he was to pay.) The other instance of the like kind, (ver. 7.) 100 homers (Ezek. xlv. 11, 14. Exod. xvi. 36.) of wheat, yearly, (850 bushels Winchester.) "Take thy lease and write fourscore:" (680 bushels of wheat, the year's settled rent) so that the 170 bushels of wheat was nearly equivalent to the 378 baths of oil abated of the yearly rents: for anciently, stewards, besides taking care of their master's domestic affairs, (Gen. xxiv. 2. and xxxix. 4, 6.) gave leases of their lands, and settled the rent each tenant was to pay.—By making restitution (Exod. xxii. 1. Lev. vi. 5.) for the sums he had gotten from them by extortionate agreements, for rack-rents, he timely prevented his own sudden and utter ruin, and purchased the good-will and friendship of his lord's tenants, who would be bound, in honour and gratitude, to succour him in his need, occasioned by his prodigality (Prov. xiii. 11. xx. 21. xxi. 6. and vi. 30, 31.): for which manner of living, he was accused of having wasted his lord's goods. But when his lord was told what he had done, he commended him, because he had done *cunningly*; had acted with a justifiable ingenuity and sound policy. (Prov. xxvii. 12. and viii. 12.)—*Note*, At the end of this first clause of ver. 8. should be a period: the next words should begin a new sentence, being our Lord's application of the parable, and should be read interrogatively: *The children of this world, shall they, in their generations, be wiser than the children of light?* (as Luke xvii. 9. and see Prov. vi. 6, 7, 8.) Ver. 9. "I say unto you, make to yourselves friends of the *false deceitful mammon*," [and so ver. 11.—We have retained here, and in Matt. vi. 24. the word *Mammon*, which is Syriac, and signifies *Riches*, or *Treasures*; whatever it be one is apt to confide in, whether riches, authority, honour, power, or knowledge, &c. Our Lord hath here represented *Mammon* as a false deity.] "that when ye fail, they may receive you into *heavenly dwellings*" (1 Tim. vi. 17—19. 2 Cor. v. 1. Heb. xi. 9, 16.); "having made a wise and faithful use of your personal gifts and advantages, which others put their trust in, and build their hopes upon." Ver. 11. "If ye have not been faithful in the *false mammon*,

“ and how much owest thou? And he said,
 “ An hundred measures of wheat. And he
 “ said unto him, Take thy bill, and write four-
 “ score. And the lord commended the un- 8
 “ just steward, because he had done wisely:
 “ for the children of this world are in their
 “ generation wiser than the children of light.
 “ And I say unto you, make to yourselves 9
 “ friends of the mammon of unrighteousness,
 “ that when ye fail, they may receive you into
 “ everlasting habitations. He that is faithful 10
 “ in that which is least, is faithful also in
 “ much; and he that is unjust in the least, is
 “ unjust also in much. If therefore ye have 11
 “ not been faithful in the unrighteous mammon,

Luke
 xvi.

who will commit to your trust the *true mammon*?” Ver. 12.
 “ And if ye have not been faithful in *another's*, who shall give
 “ you *that which is to be your own*?” — Note, Here, as in
 many of our Lord's discourses, the expression is so simple,
 and the sense so profound, that we need not wonder at its being
 overlooked. Our translation hath the word *man* supplied with-
 out reason; for it is not *man*, but *GOD*, who is intended; to
 whom the *mammon*, or riches and gifts in our possession, do pro-
 perly belong; and who has committed them to us, only as
 stewards, to be laid out for the good of *his family*, and who may
 every moment call us to give an account of our management.
 Our Lord's meaning, therefore, must be this: “ Since you have
 “ dared to be unfaithful in that which was only a trust com-
 “ mitted to you by *God*, for a short time, and of which you
 “ know you were to give him an account; it is evident, you
 “ are not fit to be entrusted by him with the riches of heaven,
 “ *that which is to be your own*; that shall be wholly in your
 “ own power, and perpetually in your possession.” — The ca-
 lumnies, therefore, which *Julian* and *Porphyry* have thrown out
 against our Lord, on account of this parable, are altogether
 groundless: its true scope being to teach those who have their
 views extended to eternity, to be as active and prudent in their
 schemes for the world to come, as the children of this world are
 for the present. (*Macnighl. Erasmus.*)

“ who

Luke
xvi.

- “ who will commit to your trust the true riches ?
 12 “ And if ye have not been faithful in that
 “ which is another man’s, who will give you
 13 “ that which is your own ? No servant can
 “ serve two masters ; for either he will hate the
 “ one and love the other, or else he will hold
 “ to the one and despise the other. Ye can-
 “ not serve God and mammon.”

*Pharisees that were covetous deride Jesus — his
 Answer.*

- 14 AND the Pharisees also, who were covetous,
 heard all these things : and they derided
 15 him (t). And he said unto them, “ Ye are
 “ they

(t) As a poor visionary. The original may better be rendered, *they sneered*. There was a gravity and dignity in our Lord’s discourse, which (insolent as they were) would not permit them to laugh out : but by some scornful air (like as Matt. xxvii. 39, 41, 44.) they hinted to each other their mutual contempt ; and they have, no doubt, seriously answered for it, as others of their temper and character will. *Doddridge*. (See 1 Sam. xvi. 7. and xv. 23.)—Matt. xi. 12. 13. The Law and the Prophets were indeed in force, and your true guide until *John* : but the end of the distinction and separation of clean from unclean, being answered by the coming of *Messiah*, the Purifier ; he will make the Gentiles a willing people in the day of his power (Psal. cx. 2, 3. Titus ii. 4.) : so that publicans and soldiers, whom ye despise for their spiritual harlotry, shall hear and believe the saving-doctrine which you reject, and humbly and thankfully improve it to your utter shame and condemnation. (Matt. xxi. 31, 32, 43. Acts vii. 51—54. and xiii. 45—48.) Whatever you may proudly and vainly conceit of yourselves, yet it is easier for heaven and earth to pass away, than one *jod*, or *jota*, (see note (b) on Matt. v. 18. p. 113.) to fail of all the grace and truth to be revealed, which the law promised and prophesied, under shadows. (Col. ii. 17, 9.) For the Gospel shall be preached to the Gentiles, who wait for the law of the spirit of life. (Rom. viii. 2. Matt. xxi.

“ they which justify yourselves before men, but
 “ God knoweth your hearts : for that which
 “ is highly esteemed amongst men, is abomina-
 “ tion in the sight of God. The law and 16
 “ the prophets *were* until John : since that
 “ time, the kingdom of God is preached, and

Luke
 xvi.

xxi. 42, 43. Isa. xlii. 1, 4—8.) The like figure of the *spiritual harlotry* of Israel, seems to be pursued in ver. 18. in which view, it conveys a beautiful sense.—Thus, our Lord foreseeing the faith and obedience of the Gentiles, looks upon them as the chaste bride (Rev. xxi. 2.) adorned for the bridegroom ; so that he could not be married to the shameless Jews, who would be left desolate, divorced, and condemned ; so that whosoever espoused an harlot, would commit spiritual adultery.—In the same prophetic style our Lord pursues his argument ; and, as in a beautiful picture, presents to the eye of faith the true features of those abominable hypocrites and monsters of impurity, the Scribes and Pharisees, who indulged secretly in every sensual and worldly gratification, abounding in wealth, power, and knowledge, with their final condemnation at the day of judgment, when the Heathen (pictured in *Lazarus*) shall rise up in judgment and condemn them. (Read Rom. ii. 11—29.)—Here then, by strong natural images, is figured the wretched poverty, diseases, and misery of the poor, ignorant people, under the darkness and evil of sin and idolatry, aptly to be conceived by the words of the Prophet concerning revolting Israel. (Isa. i. 4, 5, 6.) The pitiable wretched condition of the Heathen, is fully expressed in the etymology of the name *Lazarus*. derived from the Hebrew, *Lo-azer*, and signifies *a helpless person*. (*Lud. Capellus*.) Such was all the world, cloathed with filthy garments, compared to the Jews ; when, in the words of *Job*, (ch. xxix. 31.) God's *candle shined* upon them, and they were cloathed with the beautiful garments of salvation, enjoying church ordinances. Accordingly, the rich man in this parable, is represented as having on the high-priest's garments, made of purple and fine linen, and as feasting continually in God's house, which is represented as a palace likewise in the prophetic language.—In this light, the parable of the rich man and *Lazarus*, contains a most sublime and self-interesting instruction to the mind and heart of every true believer.

“ every

398 THE EVANGELICAL HISTORY OF

Luke
xvi.

- 17 “ every man presseth into it. And it is easier
“ for heaven and earth to pass, than one tittle
18 “ of the law to fail. Whoever putteth away
“ his wife, and marrieth another, committeth
“ adultery; and whosoever marrieth her that
“ is put away from her husband, committeth
“ adultery.

The Parable of the Wealthy Glutton and Beggar Lazarus.

- 19 “ THERE was a certain rich man, which
“ was clothed in purple and fine linen, and
20 “ fared sumptuously every day. And there
“ was a certain beggar, named Lazarus, which
21 “ was laid at his gate, full of sores, and
“ desiring to be fed with the crumbs which
“ fell from the rich man's table. More-
“ over, the dogs came and licked his sores.
22 “ And it came to pass, that the beggar died (*u*),
“ and was carried by the angels into Abra-
“ ham's bosom: the rich man also died and was
“ buried.

(*u*) It is apprehended, no solid arguments can be brought from this parable, to prove an intermediate state of happiness and misery, as a state of reward and punishment, between death and the resurrection. (See Rom. iv. 17.) Can judgment go before the day of trial? (Matt. xxv. 31, 32. 1 Cor. xv. 32, 42, 51. 2 Cor. v. 10. 1 Theff. iv. 13—16. Phil. iii. 21. John xi. 11, 14. 24.) The parable is no more than a general scenical description of a future state, and the real changes consequent thereupon, without any particular reference to a fact in either person, time, place, or other circumstances. *e. g.* The tormented person is at the same time supposed to be both in and out of the body. (ver. 24.) Send *Lazarus*, that he may dip the *tip of his finger* in water, and cool my tongue. As when men are feigned to discourse, &c. among *worms* in the grave. (Isa. xiv. 9, 10, 11. vid. *Cleric*. Ezek. xxxii. 21.) and lay their swords under their heads there. (*ibid.* 27.) — See *Lightfoot's Hor.*

" buried. And in hell he lift up his eyes, 23 Luke
 " being in torments, and seeth Abraham afar xvi.
 " off, and Lazarus in his bosom : And he 24
 " cried, and said, Father Abraham, have mer-
 " cy on me, and send Lazarus that he may dip
 " the tip of his finger in water, and cool my
 " tongue : for I am tormented in this flame.
 " But Abraham said, Son, remember that thou 25
 " in thy life-time receivedst thy good things ; and
 " likewise Lazarus evil things : but now he is
 " comforted, and thou art tormented. And 26
 " besides all this, between us and you there is a
 " great gulf fixed, so that they which would
 " pass from hence to you, cannot, neither can
 " they pass to us that would come from
 " thence. Then he said, I pray thee there- 27
 " fore, father, that thou wouldest send him to
 " my father's house. For I have five bre- 28
 " thren, that he may testify unto them, lest
 " they also come into this place of torment.
 " Abraham said unto him, They have Moses 29
 " and the prophets, let them hear them. And
 " he said, Nay, father Abraham, but if one
 " went unto them from the dead, they will
 " repent. And he said unto him, (x) If 31
 " they hear not Moses and the prophets,
 " neither

Hor. Heb. and comp. Job xv. 22. and xxi. 32, 33. with Mr. Chapellow's Commentary—Bp. Law's Nature and End of Death—Appendix, p. 392. See on Luke xx. 37. Sect. XXXIV.

(x) If the Scribes and Pharisees, and their disciples, were so deaf and blind as not to hear and see the certainty of a resurrection from the dead, and a future state of rewards and punishments, preached throughout by *Moses* and the Prophets, and exemplified in the lives, faith, and hope, of the Patriarchs and holy men of old, (Heb. xi. Acts xxvi. 6—8. and xxiv. 14, 15.) the resurrection of *Christ* from the dead would work no further conviction ; as our Lord affirmed, speaking the plain language of their father *Abraham*, *who being dead, yet speaketh to them.*—
 Bishop

400 THE EVANGELICAL HISTORY OF

Luke
xvi. “neither will they be persuaded though one
“rose from the dead.”

Bishop *Atterbury* (*Serm.* vol. ii. *Serm.* 2.) has excellently shewn the justice of *Abraham's* assertion here: “The impenitence of
“many, who saw another *Lazarus* raised from the dead, and
“the wickedness of the soldiers, who were eye-witnesses to the
“*Resurrection of Christ*, and yet, that very day, suffered them-
“selves to be hired to bear a false testimony against it,” (*Matt.*
xxviii. 4, 5.) “are most affecting and astonishing illustrations
“of this truth.”

SECT. XXX. *Jesus speaks of Stumbling-Blocks—of For-
giveness of Injuries.—The Apostles say unto the Lord,
“Increase our Faith.”—Jesus is called into Judea to cure
Lazarus, who was sick.—He comes to a Village between
Samaria and Galilee.—Ten Lepers cured.—Jesus comes to
Bethany—raiseth Lazarus from the dead.—The Pharisees
are told of this Miracle—a Council is called upon it.—
Jesus goes into Ephraim—foretells his own Sufferings, and
the Destruction of the Jewish State.—The Parable of the
Unjust Judge and Injured Widow.—Of a Pharisee and
Publican, who go into the Temple to pray.*

*Jesus speaks of Stumbling-Blocks,—of Forgiveness
of Injuries.—The Apostles say unto the Lord,
“Increase our Faith.”*

Luke
xvii. I **T**HEN said he unto the disciples, (a) “It
“is impossible but that offences will come;
“but wo unto him through whom they come.
“It

(a) The meek and humble form of SON OF MAN on earth, gave so great offence to the lofty spiritual pride and fulness of the Pharisees, and his doctrine so opposite to all their views of worldliness, that, in order to keep back the people from him, that began to be more and more charmed with his words, (who spake as never man spake. *John* vii. 46.) they insulted *Jesus*, and treated

“ It were better for him that a mill-stone were 2 Luke
 “ hanged about his neck, and he cast into the xvii.

treated him with utmost scorn, as a beggarly visionary.—The effect of satirical representations upon vulgar minds, is well known, and how forcible and prevailing they have often proved above solid arguments. We have a notable instance of this, in Lord Rochester, of whom Bishop *Burnet* says, that just before he died, having recollected Isa. liii. 1. he said, The Prophet here foretold the opposition the Gospel was to meet with from such wretches as he was; and, on ver. 2. *He hath no form, no beauty*—he said, The meanness of his appearance and person, has made vain and foolish people disparage him, because he came not in such a fool's coat as they delight in (See Dr. *Greg. Sharp's Argmt. from Antient Prophecies*, p. 238.) in whose derelictions, it is to be feared, he beheld *Christ* as an angry Judge. (Jam. ii. 18; 19. 1 Sam. xv. 19, 22, 23. Prov. i. 22—32. and xxvi. 7.)—Our Lord, to prevent any ill impressions to be taken from the cunning, malicious behaviour and speech of the incorrigible Pharisees, &c. tells the disciples, it was impossible in the natural course of things, but that offences, (or more literally) the Greek *stumbling-blocks, provocations to sin*, would arise from the love of money, covetousness, pride, lust, (a three-fold cord, hardly ever separated) anger, revenge, and other jarring passions of men. But wo to that man (looking at the Pharisees) who should *cause to fall away* any ONE of these *little ones*, (pointing to the multitude, whom they were endeavouring, by the whole of their conduct, to lead into the sin and misery of rejecting the Gospel. He bids them beware of a quarrelsome temper among themselves, (comp. Gen. xlv. 24.) and in anywise to rebuke an offending brother in *wisdom and equity*. Read Lev. xix. 16, 17, 18. Matt. xviii. 15, 16, 17.) See *Erasmus's* excellent Notes on this history, and *Macnight's Harm.*—Farther, (as *Doddridge* well observes) How much sin and scandal is occasioned by a severe quarrelsome temper in the disciples of *Christ*; as it not only stirs up the corruptions of those with whom they contend, but leads others to think meanly of a profession which has so little efficacy to soften and sweeten the tempers of those who maintain it.—O that it may be said now by many, (as it was of the first Christians) *See how they love one another!*

Luke
xvii.

- “ sea, than that he should offend one of these
 3 “ little ones. Take heed to yourselves : if
 “ thy brother trespass against thee, rebuke him ;
 4 “ and if he repent, forgive him. And if he
 “ trespass against thee seven times in a day,
 “ and seven times in a day turn again to thee,
 “ saying, I repent ; thou shalt forgive him.”
 5 And the Apostles said unto the Lord, “ Increase
 6 “ our faith.” And the Lord said, “ If ye
 “ had faith as a grain of mustard-seed (*b*), ye
 “ might say unto this sycamine-tree, be thou
 “ plucked up by the root, and be thou planted
 7 “ in the sea, and it should obey you. (*c*) But
 “ which of you having a servant plowing or
 “ feeding cattle, will say unto him by and by,
 “ when he is come from the field, go and sit
 8 “ down to meat ? and will not rather say
 “ unto

(*b*) The expression is proverbial, (see Matt. xiii. 31. and xvii. 20.) and well represents the efficacy of *one grain* of true saving faith taking root, to overcome all manner of temptations, even to the sin which most easily besets us ; which is the *strong man* in armour. (Heb. xii. 1. Eph. vi. 10—18. 2 Cor. x. 3, 4, 5.) Our Lord knew their ignorance and prejudices, that even then they were ready to doubt (like as John vi. 61, 66.) whether he was the *Christ*, from his doctrine of self-denial and forgiveness of injuries, (so mortifying to flesh and blood, and contrary to their high conceits of enjoying temporal wealth and power of domination) to be lowly and circumspect. (2 Tim. ii. 22—26. and 1 Pet. v. 2—11.)

(*c*) *Which of you having a servant plowing, will say to him, when he cometh from the field, Come DIRECTLY and sit down to meat ; but will rather say, Make ready ? &c. (Conject. p. 88.)* This was a seasonable self-application of this parable, intended to strengthen the apostles, whose faith began to stagger, because the expected rewards were deferred, and now less and less hope appeared of ever being bestowed : they looked upon their Master's death as certain ; but could not see beyond it. They had no conception of the eating and drinking at his table, as the reward (after drinking of the cup of his afflictions) which

“ unto him, Make ready wherewith I may sup,
 “ and gird thyself, and serve me, till I have
 “ eaten and drunken ; and afterward thou shalt
 “ eat and drink. Doth he thank that ser- 9
 “ vant, because he did the things that were
 “ commanded him ? I trow not. So like- 10
 “ wise ye, when ye shall have done all those
 “ things which are commanded you, say, We
 “ are unprofitable servants : we have done that
 “ which was our duty to do.”

Luke
xvii.

*Jesus is called into Judea to cure Lazarus,
 who was sick.*

* Now a certain man was sick, named La- 1 John
 zarus of Bethany, the town of Mary and her xi.
 sister Martha. (It was that Mary which 2
 anointed the Lord with ointment, and wiped

which must necessarily take place, not till after his resurrection, when it was *Christ* entered into his kingdom, through the gates of death. In like manner they must be served, after their Master. (See John xiii. 7. xiv. 25, 26.)—Know then, that self-abasement and humility are characteristics of the servants or stewards of *Christ* ; who ought to say, We are mean and inconsiderable servants (as 2 Sam. vi. 22.) : as indeed the best of men certainly are ; since even the most unreserved, entire, and perfect obedience, and exercise of all the virtues and graces, the most precious fruits of faith and love ;—nay, since even throughout the whole period of life, the very utmost compass and exertion of all the powers of body and soul, that any one can possibly accomplish, falls so infinitely short of any worthiness, or meriting that honour and exaltation promised to the redeemed of the Lord *Christ*, the fountain of all good. Every true disciple must feel that conscious sense of secret guilt, shame, fear, and sorrow, for his numberless daily trespasses in thoughts, words, and deeds, as will make him, day by day, to smite upon his breast, and say, *God be merciful to me a sinner* ; and cry out with tears, *Lord, I believe, help thou mine unbelief.* (Luke xviii. 13. Mark ix. 24.)

John
xi.

his feet with her hair, whose brother Lazarus
 3 was sick.) Therefore his sisters sent unto
 him (*d*), saying, " Lord, behold, he whom
 4 " thou lovest is sick." When Jesus heard
 that, he said, " This sickness is not unto
 " death, but for the glory of God, that the Son
 5 " of God might be glorified thereby." Now
 Jesus loved Martha, and her sister, and Lazarus.
 6 When he had heard therefore that he was sick,
 he abode two days still in the same place where
 7 he was. Then after that saith he to his dis-
 8 ciples, " Let us go into Judea again." His
 disciples say unto him, " Master, the Jews of
 " late sought to stone thee, and goest thou thi-
 9 " ther again (*e*) ?" Jesus answered, " Are
 " there not twelve hours in the day ? if any
 " man walk in the day he stumbleth not,

(*d*) To the place where *Jesus* then was, in Perea, beyond Jordan.

(*e*) It seems the late attempts made in Judea, on their Master's life, had exceedingly frightened the disciples. From the beautiful reasoning of our Lord, in reply, we are taught, that there is a proper season, (Eccl. iii. 1, 17. and viii. 5, 6.) allotted for performing the work of *God*, unto which the disciple shall be called ; so that in walking whither the Lord shall appoint such and such man or woman, (and the sheep shall discern the voice of the Shepherd from all counterfeits) the light of the Sun of righteousness shall direct their path ; and the beams of his countenance which shall defend them from all evil, shall leave their adversary blind, and without power to hurt them. (2 Kings vi. 15—23. and x. 10. Exod. xv. 26. Psal. xci.)—O how dear in the sight of *God* are the lives of all his saints ! What perils and endurances have the innumerable company of them throughout the ages sustained ; their joy having increased with the outward danger ! (2 Cor. xii. 9, 10. John xvi. 20—24.)—If these things were made the subject of frequent and daily meditation, the disciple would be prepared for every good word and work, and experience that continued joy which only true faith and love can inspire, to taste that peace the world cannot give.

" because

“ because he seeth the light of this world.
 “ But if a man walk in the night, he stum- 10
 “ bleth, because there is no light in (f) him.”
 These things said he, and after that, he saith 11
 unto them, “ Our friend Lazarus sleepeth (g),
 “ but I go that I may awake him out of sleep.”
 Then said his disciples, “ Lord, if he sleep, he 12
 “ shall do well (h).” Howbeit, Jesus spake 13
 of his death; but they thought that he had
 spoken of taking of rest in sleep. Then said 14
 Jesus unto them plainly, “ Lazarus is dead;
 “ and I am glad for your sakes, that I was not 15
 “ there, (to the intent ye may believe.) (i) Ne-
 “ vertheless, let us go unto him.” Then 16
 said Thomas (which is called Didymus) unto
 his fellow-disciples, (k) “ Let us also go, that
 “ we may die with him.”

John
xi.

*He comes to a Village between Samaria and Galilee
 —Ten Lepers cured.*

* AND it came to pass, as he went to Jeru- 11 Luke
 salem, that he passed through (l) the midst of xvii.

(f) Rather, *in it*; i. e. the world. (*Conject.* p. 115. R.
 and see p. 364. R. on ver. 9.)

(g) The death of the righteous is represented as a *sleep*, in
 the Old and New Testament. (Dan. xii. 9. Matt. ix. 24. John
 v. 28. Acts vii. 60. 1 Cor. xv. 18, 20.)

(h) Insinuating, there was no necessity for his taking so long
 a journey, and at the hazard of his life, spoken in fear and
 unbelief.

(i) Or, *therefore let us go*, &c. So the particle *αλλα* is used
 in Acts x. 20. and xxvi. 16.

(k) Read with an interrogation, *Shall we too go, that we may
 die as well as he?* and then it will appear to be spoken with in-
 dignation. (*Conj.* p. 115. R.)

(l) Or, *between Samaria and Galilee*; after crossing the Jor-
 dan, he travelled through the confines of the two countries,
 then turned into Samaria. (*Le Clerc.*)

Luke
xvii.

- 12 Samaria and Galilee. And as he entered into
a certain village, there met him ten men that
13 were lepers, which stood afar off (*m*). And
they lifted up their voices, and said, "Jesus,
14 "Master, have mercy on us." And when
he saw them, he said unto them, "Go, shew
"yourselves unto the priests." And it came
to pass, that as they went, they were cleansed.
15 And one of them, when he saw that he was
healed, turned back, and with a loud voice glo-
16 rified God, and fell down on his face at his
feet, giving him thanks: and he was a Sama-
17 ritan? And Jesus answering said, "Were
"there not ten cleansed? but where are the
18 "nine. (*n*) There are not found that re-
"turned to give glory to God, save this stran-
19 "ger." And he said unto him, "Arise, go
"thy way, thy faith hath made thee whole."

(*m*) [See Sect. IX. on Matt. viii. 1. note (*a*), p. 127.] All persons having the disease of leprosy, were banished from the towns, and also obliged to keep at a distance from the roads. [See the Law of Leprosy, Lev. ch. xiii.] There happening to be ten lepers in those parts, they sought the comfort of society together; when an inclination to beg, or curiosity, had brought them as near the road as could be, at the time when Jesus was but a little way behind the multitude that passed on before him; when these lepers asking the occasion, were told Jesus was coming. Perhaps, our Lord was known of some of them, or they were shewn which was he; so that with a loud voice they cried out, *Master, have mercy on us*. By the sequel is then shewn the black ingratitude of nine Jews, and the contrary devout and thankful spirit of one Samaritan; — for which, he obtained the special blessing of Christ.

(*n*) Read, with the Syriac, interrogatively, *Have none been found who returned to give glory to God, except this stranger?* So called, because the Samaritans were originally Assyrians. (*Conject.* p. 88. R.)

Jesus

Jesus comes to Bethany—raiseth Lazarus from the dead.

* THEN when Jesus came (o), he found that 17 John
he had lien in the grave four days already. xi.
(Now Bethany was nigh unto Jerusalem, about 18
(p) fifteen furlongs off.) And many of the 19
Jews came to Martha and Mary, to comfort
them concerning their brother. Then Mar- 20
tha, as soon as she heard that Jesus was coming,
went and met him: but Mary sat *still* in the
house. Then said Martha unto Jesus, 21
“ Lord, (q) if thou hadst been here, my bro-
“ ther had not died. But I know, that 22
“ even now whatsoever thou wilt ask of God,
“ God will give it thee.” Jesus saith unto 23
her, “ Thy brother shall rise again.” Martha 24
saith unto him, (r) “ I know that he shall rise
“ again

(o) Near to the burying-place of *Lazarus*, which was at a small distance from Bethany, (see on Luke vii. 11. note (a), Sect. XIV. p. 184.) on the road to Galilee. It seems as if some of the disciples had gone on before, and told *Martha* (in haste) that *Jesus* was coming; upon which news, she, with eagerness, (not staying even to tell *Mary*) went out with the messenger, and found *Jesus* standing at some little distance from the cave, where, he had been informed by some mourner or attendant there, or passenger, that *Lazarus* had lien in the grave four days: so that it might be five days at least, from the hour he died, to the time of *Jesus*'s calling him again to life.

(p) Or; about two miles on the east-side of mount Olivet; a Sabbath-day's journey from Jerusalem (Acts i. 12. Luke xxiv. 50.); which the Rabbins allow to be no more than 2000 cubits; i. e. five or six stadia. (*Joseph. Antiq.* xx. 8. 6. *Wars*, v. 2, 3.—*Wall.*)

(q) *I wish thou hadst been here, my brother would not have died.* And so ver. 32. (*Conject.* p. 115. R.)

(r) See Job xix. 23—27. Luke xx. 37, 38. and xiv. 14. Acts xxiv. 14, 15. and xxvi. 6, 7, 8. Heb. xi. 35. Hence it is

John
xi.

- “ again in the resurrection at the last day.”
 25 Jesus saith unto her, “ I am the resurrection
 “ and the life : he that believeth in me, though
 26 “ he were dead, yet shall he live ; And
 “ whosoever liveth, and believeth in me, shall
 27 “ *(f)* never die. Believest thou this ?” She
 saith unto him, “ Yea, Lord, I believe that
 “ thou art the Christ, the Son of God, which
 28 “ should come into the world.” And when
 she had so said, she went her way, and called
 Mary her sister *(t)* secretly, saying, “ The
 29 “ Master is come, and calleth for thee.” As
 soon as she heard that, she arose quickly, and
 30 came unto him. Now Jesus was not yet
 come into the town, but was in that place
 31 where Martha met him. The Jews then

is most evident, the doctrine of the Resurrection was an established article of faith in the church of the Jews, from the beginning, in Paradise, consonant to Rev. xx. 11—15. and Matt. xxv. 31—46. (See *Appendix*, N^o XXX.)

(f) The meaning is, They shall not, cannot, perish ; embued with a principle of life from the vital head *Christ : Because I live, ye shall live also*—and like a corn of wheat cast into the earth, shall, at the appointed season, spring up into glory and beauty. (John xii. 24. 1 Cor. xv. 36, 37, 38.)—Such is the certain portion and inheritance of *whosoever liveth*. (1 Tim. v. 6, 7. Jam. ii. 17, 19, 20, 26. Eph. ii. 4, 5, 6. 2 Tim. i. 9, 10. John viii. 51.)

(t) Called *Mary* her sister, whispering her, “ The Master is “ come, and calleth for thee :” *Jesus* having by some significant look or motion, or word not recorded, signified as much. Upon which, *Mary* rose up instantly from the floor where she sat, in the posture of mourners (Job ii. 8. last clause. Ezek. viii. 14. Matt. xxvii. 61.) ; her heart glowing with awful wonderment, and trembling with an holy fear and love, gave wings to her feet, to meet her dear Lord and Saviour, who waited her coming, and of the number of worthy friends and neighbours who would follow her ; whereby to strengthen their faith by this great work of God, *he* willed to perform.

which

which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily, and went out, followed, saying, "She goeth unto the grave, to weep there." Then when Mary was come where Jesus was, 32 and saw him, she fell down at his feet, saying unto him, "Lord, if thou hadst been here, my "brother had not died." When Jesus there- 33 fore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where 34 "have ye laid him?" They say unto him, "Lord, come and see." (u) Jesus wept. 35 Then said the Jews, "Behold, how he loved 36 "him!" And some of them said, "Could 37 "not this man which opened the eyes of the "blind, have caused that even this man should "not have died?" Jesus therefore again 38 groaning in himself, cometh to the grave. (x) It was a cave, and a stone lay upon it. Jesus

(u) What divine eloquence! This short sentence breathes a language known to kindred souls; and in whose hearts all the finer exalted passions dwell and govern.

(x) The Jewish sepulchres were hewn out on high, and graven on a rock, (as the prophet *Isaiab* expresses it, xxii. 16.) in appearance much like what we term a *cave*, with a stone-door, the height of a man, rather leaning backwards; on which might be engravings; the rock within hollowed out, gradually sloping, and stone-coffins on the side of the wall, wherein they put the dead bodies, bound up in linen, and carried out on a bier. (See *Luke* vii. 14.) This form accounts for *Peter's* stooping down to look into *Christ's* sepulchre; which was of the like kind.—Observe, *Lazarus's* body was not like *JESUS's*, wound in linen clothes with dry spices (see the note on *John* xix 40.); but when buried, had his face bound about with a napkin, and his arms and legs distended, were wrapped in linen, bound round his corpse with rollers, all steeped in aromatic gums, and unguents liquified; which explains ver. 44. that *Lazarus*, quickened by the all-powerful voice of *Jesus*, did lift

John
xi.

- 39 Jesus said, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, (y) "Lord, by this time he stinketh: for he
40 "hath been dead four days." Jesus saith unto her, "Said I not unto thee, that if thou
"wouldest believe, thou shouldest see the glory
41 "of God?" Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, "Father, "I thank thee that thou hast heard me,

lift up his legs over the nitch of the cell, and slide down on the floor; when *Jesus* said to some that stood by, "Go, loose him instantly;" *i. e.* pull off the linen-rollers with which his arms and legs are fast bound down, so that without help, he can neither go nor stand up. When behold! instead of a state of putrefaction, [which came so sudden in that hot climate, that a dead body would stink within the space of two days: which gives the reason why in Judea they buried on the same day they died: and so do the natives in Ireland, to this day; which may seem strange] he appeared in a state of perfect health and vigour, to the vast astonishment of every beholder, friend, and foe, whose eyes gave certain testimony unto *Christ's* power of raising the dead; which evidences the reasons for all what our Lord did and spake on this singular occasion. (See Mr. *Macnight's* excellent Observations on this history. Sect. 99. Vid. *Chifflet de Lint. Sepulch.* ch. vii. p. 39. and viii. 40, &c. et *Geir. de Hebr. Lust.* c. 5. § 8, 10.)—*Note*, The place now shewn for *Lazarus's* sepulchre, by the monks, deserves not much credit. It may be seen in *Maundrell's Journey to Jerusalem*, p. 79. and *Sand's Travels*, p. 196.

(y) Different contending passions swelled in the breast of pious *Martha*, and in the conflict she spake, she scarcely knew what, (like unto *Peter*, Luke ix. 23. last clause. Mark ix. 6.)—There is a beautiful gradation in the three similar miracles of *Christ's* raising from the dead. (Comp. Matt. ix. 23. p. 160. and Luke vii. 12. p. 184. with John xi. 39. on which last *Peter Chrysologus* observes, The whole power of death was accomplished upon *Lazarus*, and the whole power of the resurrection shewed forth in him.)

“ and

“ and I know that thou hearest me always : but 42 John
 “ because of the people which stand by, I said xi.
 “ it, that they may believe that thou hast sent
 “ me.” And when he had thus spoken, he 43
 cried with a loud voice, “ Lazarus, come
 “ forth.” And he that was dead came forth, 44
 bound hand and foot with grave-clothes ; and
 his face was bound about with a napkin. Jesus
 saith unto them, “ Loose him, and let him go.”
 Then many of the Jews which came to Mary, 45
 and had seen the things which Jesus did, be-
 lieved on him.

*The Pharisees are told of this Miracle—a Council
 is called upon it.*

BUT some of them went their ways to the 46
 Pharisees, and told them what things Jesus had
 done. Then gathered the chief priests and 47
 the Pharisees a council, and said, “ What do
 “ we ? for this man doth many miracles. If 48
 “ we let him thus alone, all men will believe
 “ on him ; and the Romans shall come and
 “ take away both our place and nation.”
 And one of them named Caiaphas, being the 49
 high-priest that same year, said unto them,
 (2) “ Ye know nothing at all, nor consider 50
 “ that it is expedient for us, that one man
 “ should die for the people ; and that the whole
 “ nation perish not.” And this spake he not 51
 of himself ; but being high-priest that year, he
 prophesied that Jesus should die for that nation :
 and not for that nation only, but that also he 52
 should gather together in one the children of

(2) Ver. 49, 50. read (as 1 Cor. vi. 2.) interrogatively :
*What ! are YE so entirely ignorant, and do not consider, that it is
 better for us that one man should die for the people ? (Conject.
 P. 115. R.—See Numb. xxiv. 2, 13. 1 Sam. x. 10.)*

412 THE EVANGELICAL HISTORY OF

John xi. 53 God that were scattered abroad. Then from that day forth, they took counsel together for to put him to death.

Jesus goes into Ephraim—foretells his own Sufferings, and the Destruction of the Jewish State.

54 JESUS therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called (a) Ephraim, and there continued with his disciples. * And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, “The kingdom of God cometh
 Luke xvii. 20 “not with observation. Neither shall they
 21 “say, Lo here, or lo there: for behold, the
 22 “kingdom of God is within you.” And he said unto his disciples, “The days will come
 “when ye shall desire to see one of the days of
 “the Son of man, and ye shall not see it.
 23 “And they shall say to you, See here, or see
 “there: go not after them, nor follow them.
 24 “For as the lightning that lighteneth out of
 “the one part under heaven, shineth unto the
 “other part under heaven; so shall also the
 25 “Son of man be in his day. But first, he
 “must suffer many things, and be rejected of
 26 “this generation. And as it was in the days
 “of Noe; so shall it be also in the days of the
 27 “Son of man. They did eat, they drank,
 “they married wives, they were given in marriage, until the day that Noe entered into the

(a) See Luke xiii. 23. Ephraim, mentioned with Bethel, (2 Chron. xiii. 19.) a large city, eight miles from Aelia [Jerusalem] (but Jerome's copy reads twenty miles) is supposed to have been in the north-east part of the lot of Benjamin, (see Reland's Palestine, p. 376.) and perhaps bordered upon that wilderness which is said to have gone up from Jericho to Bethel. (Josh. xvi. 1. see Joseph. Bell. v. 8. and Eusebius's Onomastic.

“ark.

“ ark : and the flood came, and destroyed them
 “ all. Likewise also, as it was in the days of 28
 “ Lot, they did eat, they drank, they bought,
 “ they sold, they planted, they builded : but 29
 “ the same day that Lot went out of Sodom, it
 “ rained fire and brimstone from heaven and
 “ destroyed them all. Even thus shall it be in 30
 “ the day when the Son of man is revealed.
 “ In that day, he which shall be upon the house- 31
 “ top (*b*), and his stuff in the house, let him not
 “ come down to take it away : and he that is in
 “ the field, let him likewise not return back.
 “ Remember Lot’s wife. Whosoever shall seek 32, 33
 “ to save his life, shall lose it (*c*) ; and whosoever
 “ shall lose his life, shall preserve it. I tell you, 34
 “ in that night, there shall be two men in one

(*b*) This text, and Matt. xxiv. 17. Sect. XXXIV. is explained in note (*a*) on Matt. ix. 1. p. 146. This discourse, it is very plain, refers not to the *final judgment*, from which there can be *no escape* ; but to the *destruction of Jerusalem* ; from which, it is well known, that many Christians were preserved by this caution. (See *Grotius in loc.*) Remember *Lot’s wife*, who looking back, (contrary to the command) in unbelief, was instantly burnt up by the lightning which consumed Sodom, and abides a *pillar of salt* ; *i. e.* a lasting monument to all generations to come, of the folly and misery of disobedience to *God’s word*. (Exod. xxiii. 20, 21.)

(*c*) By running into the city, because of its strength : whereas, who so escapes into the defenceless villages, which may appear next to throwing away his life, shall preserve it.—Verses 34, and 35. mean, That the whole of this affair shall be directed in an especial manner by the providence of *God* : for the minds of the enemy shall be so over-ruled, that, in cases where two persons are equally in their power, *viz.* the one an unbeliever, and the other one who fears *God* and trusts in the word of *Christ*, that the first shall be taken captive, and perish, and the last shall be left to make his escape : — “ For the Lord
 “ knoweth them that are his, and will deliver them in the perilous time.” (Psal. xxxvii. 18—20. and xli. 1, 2. 2 Pet. ii. 9. 2 Tim. ii. 19.)

“ bed ;

414 THE EVANGELICAL HISTORY OF

Luke
xvii.

- “ bed ; the one shall be taken, the other shall
35 “ be left. Two women shall be grinding to-
“ gether ; the one shall be taken, and the other
36 “ shall be left. Two men shall be in the field,
“ the one shall be taken, and the other left.”
37 And they answered, and said unto him,
“ Where, LORD ?” And he said unto them,
(d) “ Wheresoever the body is, thither will the
“ eagles be gathered together.”

The Parable of the Unjust Judge and injured Widow.

Luke
xviii.

- 1 AND he spake a parable unto them, *to this*
end, that men ought always to pray, and not to
2 faint ; saying, “ There was in a city a
“ judge, which feared not God, neither re-
3 “ garded man. And there was a widow in
“ that city, and she came unto him, saying,
4 “ Avenge me of mine adversary. And he
“ would not for a while ; but afterwards he
“ said within himself, Though I fear not God,
5 “ nor regard man, yet because this widow
“ troubleth me, I will avenge her, lest by her
6 “ continual coming she weary me.” And
the Lord said, “ Hear what the unjust judge
7 “ saith ! And shall not God avenge his own
“ elect, which cry day and night unto him (e),
8 “ though he bear long with them ? I tell
“ you, that he will avenge them speedily.

(d) The expression is proverbial, and will appear to be beautifully applied, when it is remembered that the Romans bore in their standard the figure of an eagle : perhaps of that kind mentioned by *Aristotle*, (*Hist. Animal.* ix. 32.) which is found to feed on carcases. The Roman armies were to be the executioners of the divine vengeance ; so that in whatever part of the land any number of unbelieving Jews were found, they would be gathered together to destroy them. (*Macnight and Doddridge.*)

(e) Hab. ii. 3. Psal. lxxiii. 19. Eccclus. xxxv. 16—20.

“ Nevertheless,

“ Nevertheless, when the Son of man cometh,
 “ shall he find faith on the earth (*f*) ?”

Luke
 xviii.

*Of a Pharisee and Publican, who go into the
 Temple to pray.*

AND he spake this parable unto certain which 9
 trusted in themselves that they were righteous,
 and despised others. “ Two men went up 10
 “ into the temple to pray, the one a Pharisee,
 “ and the other a Publican. The Pharisee 11
 “ (*g*) stood and prayed thus with himself,

(*f*) *In the land of the Jews?* (Acts vii. 3, 4, 11. Jer. iii. 14.)
 The context here limits it to this signification. The believing
 Hebrews were evidently in great danger of being wearied out
 with their persecutions and distresses. (Comp. Heb. iii.
 12—14. Jam. i. 1—4. ii. 6. and v. 8—10, &c.—See *Doddr.*
Fam. Expos. vol. ii. § 129. note (*d*) on Luke xviii. 8. p. 202.
 more particularly *Macnight's Harm. in loc.*)

(*g*) Read with the Syriac, *Standing by himself, prayed.* A
 mark of his self-opinion; for of what moment is it, whether he
 prayed within himself, or aloud? (*Beza, Grotius, Conject.*
 p. 89.) He prayed in the holy place, priding himself upon the
 outward privileges of a Jew, above a vile, unclean Gentile-
 proselyte, who stood at a humble distance, in the outward
 court: for as in temporals, so it fares in spiritual privileges.
 (See Jam. ii. 2, 3, 4.) But this proud supercilious behaviour
 was condemned of old, by the prophet *Isaiab* (lxv. 5, 6, 7.):
 which Scripture our Lord might have an eye to, and, in speak-
 ing, look earnestly at some notoriously guilty one, standing
 by, so as to confound him with the shame of self-conviction,
 fear, and terror of the discovery:—the punishment of those
 who *do all their works to be seen of men.*—Read Matt. xxiii. 5.
 and Isa. xxix. 13—19. and see whether or not this parable
 doth bear some affinity to the former one, spoken just before;
 and doth strongly intimate the rejection of the rich and proud
 Jews, and the calling of the poor and humble Gentiles; who,
 with fervent gratitude and thankfulness, would embrace the
 free and rich grace of *Christ*, (Eph. ii.) and bring forth fruits
 unto life eternal.

“ God,

416 THE EVANGELICAL HISTORY OF

Luke
xviii.

- “ God, I thank thee, that I am not as other
“ men are, extortioners, unjust, adulterers, or
12 “ even as this publican (*b*)? I fast twice in
“ the week, I give tithes of all that I possess.
“ And

(*b*) Whom he thought much viler still; being a fellow from whom he could not keep at too great a distance: one whom *God* abhorred. And to shew how much more beloved he, a Pharisee, was before *God*, with an air of scornful disdain and triumph, goes as near to the place of the divine habitation as possible, with this self-flattering address, “ I fast twice in the “ week, (Mondays and Thursdays. See *Drusus in loc.*) and “ give tithes of all that I possess.” (A preciseness by which the Pharisees made themselves remarkable (Luke xi. 42.): but neither of them were prescribed by the law, according to the opinion of most casuists at that time.) Wherefore the language of this part of his prayer was, ‘ I not only far excel other ‘ men in point of holiness; but I am even more righteous than ‘ the law requires.’ So great was his vanity, (see Prov. xxvii. 2. and x. 18, 19.) as arrogantly to insinuate, he had laid *God* under an obligation to him.—What a similarity of features is there between the religion of this Pharisee, and of the Church of Rome in her works of supererogation?—And further, Can this base hypocrisy, possibly be less offensive in the sight of a pure and holy *God*, if found in any professors of more reformed churches, whom at the same time that they exclaim against ritual worship and ceremonials, after the customs of Rome papal, together with whatever, in their opinion, favours of Pharisaical righteousness in others, do themselves spend the best part of their time in running here and there to hear sermons, and attend assemblings for prayer, do conceit it authorizes them to speak evil of many virtuous and praiseworthy actions in others, as favouring of self-righteousness, and thereupon judge and set at nought their neighbours; and without scruple, use the Pharisaic language of censoriousness respecting others, who, although not so clamorous nor ostentatious as some affecters of piety, yet nevertheless, secretly endeavour to keep the commandments of *God*, and maintain a conscious sense of daily guilt, and need of pardon, like unto the Publican! (See Prov. xx. 9. Psal. li. 1 Cor. ix. 26, 27. Heb. iii. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 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“ And the Publican standing afar off, would not 13 Luke
 “ lift up so much as his eyes unto heaven, but xviii.
 “ smote upon his breast, saying, God be merci-
 “ ful to me a sinner. I tell you, this man 14
 “ went down to his house (i) justified rather
 “ than the other: for every one that exalteth
 “ himself, shall be abased; and he that hum-
 “ bleth himself shall be exalted.”

iv. and xii. 1—12. Jam. ii. 8—26.) — By this, it is not meant to accuse any one; but a *memento* from a faithful friend, to every body in danger of falling, through ignorance, or inattention. (Prov. xxvii. 6, 8, 12.)

(i) Prov. xxviii. 13, 14. 1 John i. 5—10. His prayer was heard, and his person accepted; but *not the other's*. The words, according to the Hebrew idiom, include a negation. (See Gen. xxxviii. 26. 1 Sam. xxiv. 17.)—Hence we learn, the generality of men, are greatest strangers to themselves, and most ignorant of their own true characters: that they oftentimes thank *God* for benefits, while their hearts are by no means penetrated with a just sense of them: that it is difficult to think of the sins we ourselves are free from, without censuring the persons who, in our opinion, are guilty of them: that a man may be very ready to censure others, without ever forming a thought of reforming himself; and that in a certain sense, we may be clear of open and scandalous sins, while we are full of inward spiritual wickedness, pride, envy, malice, hypocrisy, and voluptuousness; (*Macnight.*) and may (Rom. xiv. 22. Gal. vi. Psal. cxxxix. 23, 24.) be engraven on the writer's, and on every reader's heart. The latter clause of this verse being word for word in chap. xiv. 11. is suspected to be put in the margin, and crept into *ibid.* (*Conject.* p. 361. R.)

SECT. XXXI. *The Pharisees tempt Jesus, concerning Divorces.—In the House, his Disciples ask him of the same Matter.—Jesus blesses little Children—goes from Ephraim.—On the Way, a Ruler, a young Man, who was rich, asks, “How shall I inherit Eternal Life?”—Parable of the Labourers sent into the Vineyard.*

The Pharisees tempt Jesus, concerning Divorces.

- Mark
x.
 Matt.
xix.
 Mark
x.
 Matt.
xix.
 Mark
x.
 Matt.
xix.
- 2 * **A**ND the Pharisees came to him, and asked him, "Is it lawful for a man to put
 3 "away his wife * for every cause?" * tempt-
 3 ing him. And he answered, and said unto them, "What did Moses command you?"
 4 And they said, "Moses (a) suffered to write a
 "bill of divorcement, and to put her away."
 5 And Jesus answered, and said unto them, "For
 "the hardness of your heart he wrote this pre-
 6 "cept. But, * have ye not read * that
 4 "from the beginning of the creation, God
 6 "made them male and female: * and said,
 5 "For this cause shall a man leave his father
 "and mother, and shall cleave to his wife; and
 6 "they twain shall be one flesh: ^b where-
 "fore they are no more twain, but one flesh.

(a) They perceived by his answer, that *Jesus* knew their thoughts and evil intent; and therefore, to avoid being caught in the snare themselves had laid, (Psal. ix. 15, 16. xxxv. 8.) they craftily reply, *Moses suffered*, &c. to which *Jesus* retorted sarcastically, that *Moses* indeed did write such precept, knowing your passionate stubborn temper; like a prudent lawgiver, to avoid a greater evil by a lesser, he suffered you to put away your wives, lest, in malice and revenge, (*Cain* like) you should rise up and murder them. However, (says *Christ*) have ye not read what God says? (Gen. i. 27. and again, ch. ii. 24.) which is explained and enforced in Eph. v. 28—32. 1 Cor. vi. 15, 16. Isa. liv. 5, 6. Jer. iii. 14. Hos. ii. 19, 20. whence appears the reason of the marriage-rites, bond and union, and the perpetuity of this first command to the end of the world, as necessary unto the support and continuance of all the blessings of society, throughout the present system; which suggests further matter of universal concern, and is briefly hinted in *Appendix*, N^o XXXI.

^a *Matt. xix. 4.*

^b *Mark x. 8.*

"What

“ What therefore God hath joined together,
“ let no man put asunder.”

Matt.
xix.

*In the house, his Disciples ask him of the same
Matter.*

* AND in the house (b) his disciples asked 10 Mark
him again of the same matter. * “ Why 7 x.
“ did Matt.
xix.

(b) The disciples were greatly surprized at *Christ's* decision ; for though they said nothing whilst the Pharisees were present, yet now, being alone with him where they lodged, they ask his reason for what he had told the Pharisees ; which they knew not how to reconcile unto what *Moses* wrote (Deut. xxiv. 1, 2.) : upon which, *Jesus* repeats his words, spoken to the Pharisees, and adds the comprehensive extent and application of the commandment, to the instances included in it : upon which, the disciples infer, *it is not good to marry*, if so be that *the Lord hates putting away*, (Mal. ii. 16.) notwithstanding the wife hath an evil eye or tongue, or is contentious, a drunkard, a thief, wanton, a liar, proud, idle, a spendthrift, or deformed, or foolish, or barren, or without natural affection, &c. and that nothing can be allowed a just cause for divorce, but fornication, *i. e.* idolatry, (see Ezra x. 10, 14—19. Deut. vii. 3, 4, 6. Josh. xxiii. 13. Numb. xxxvi. 6, 7.) or some natural defect discovered, or crime committed ; till then concealed and not known, attended with aggravating circumstances. (1 Cor. v. 1, 9, 10. and vi. 9. Lev. xxi. 7. Deut. xxii. 21. and xxiii. 17. Ezek. xvi. 15, 16. Heb. xiii. 4.) From the time of the captivities, until *Jesus* came to save his people, the land was filled with violence ; the spirit of the law was lost in the false glosses of the Scribes and doctors, and the people were indulged in their vices, in particular, by the frequent divorces granted, which brought immense treasure into the ecclesiastical courts ; inso-much, that the Jews would marry to gratify any present passion or interest, and after, repudiate their wives for every cause or plea alledged ; the priests being their friends to ease them of their burdens. But *Christ* being come to purge his temple, would drive out these traders in pardons and indulgences, the source of uncounted miseries to families in the consequences.

Matt. " did Moses then command to give a writing
 xix. 8 " of divorcement, and to put her away?" He
 saith unto them, " Moses, because of the hard-

Divine Wisdom and Justice suffered, for a time, so gross offenders to eat the fruits of their own evil doings, whereby to know their bitterness, and that others might learn to fear, and to be careful to make a wise and good choice respecting an union for life—A matter, perhaps, not so very difficult to a discerning mind; inasmuch as the natural genius and temper, and personal gifts and graces, are to be known as certainly as the tree by its fruit: yet our Lord passed over what every one's own sense must suggest and approve, who is not the servile chained slave of some corrupt passion or appetite tyrannizing over reason and conscience. In order to the fulfilling of the holy commandment, and enforce obedience to the Divine Will herein, an instinct and desire in the sexes to each other, was wisely and graciously implanted by the hand of the Creator, which (Mr. Ray, in his *Wisdom of God in the Creation*, observes) is inextinguishable: but as no general rule is without an exception, so blessed Jesus here points out the case of eunuchs. The Hebrew word, *Saris*, signifies a real *Eunuch*, one deprived of his genitals; but the Greek word, *Eunouchos*, is chiefly applied to those eunuchs unto whom were anciently, in the eastern countries, committed the care of the royal apartments, and of princesses. (See *Cruden's Concordance*.)—Our Lord speaks of three different kinds: 1st. There are (says he) eunuchs so born, or naturally deficient. Also, hereby may be meant, a certain coldness of nature that is constitutional, and of necessity continent. 2^{dly}, Eunuchs made so by manual operation, according to the wicked custom of idolatrous nations, condemned by the law of God, (Deut. xxiii. 1. Numb. xxi. 20.) as contrary to the divine command. (Gen. i. 27, 28.) And 3^{dly}, Another sort of eunuchs, whom Jesus distinguishes with approbation: on which we add only here, that as nature is picturesque of spiritual things, Infinite Wisdom himself made use of this metaphor, to point out the mysteries of the kingdom of God; to which this hath immediate reference, *viz.* the call of the Gentiles foretold (Isa. lvi. 3—8.) and other important matters: the which, being worthy of further mention, the reader is referred to *Appendix, N^o XXXII.*

OUR SAVIOUR JESUS CHRIST.

421

“ nefs of your hearts, suffered you to put away
 “ your wives : but from the beginning, it was
 “ not so. And I say unto you, Whosoever 9
 “ shall put away his wife, except *it be* for forni-
 “ cation, and shall marry another, committeth
 “ adultery * against her : * and whoso marrieth
 “ her which is put away, doth commit adul-
 “ tery. * And if a woman shall put away 12 Mark
 “ her husband, and be married to another, she x.
 “ committeth adultery.” * His disciples say 10 Matt.
 unto him, “ If the case of the man be so xix.
 “ with *his* wife, it is not good to marry.”
 But he said unto them, “ All men cannot receive 11
 “ this saying, save *they* to whom it is given.
 “ For there are some eunuchs which were so 12
 “ born from their mother’s womb : and there
 “ are some eunuchs, which were made eunuchs
 “ of men : and there be eunuchs, which have
 “ made themselves eunuchs for the kingdom
 “ of heaven’s sake. He that is able to receive
 “ *it*, let him receive *it*.”

Jesus blesses little Children—goes from Ephraim.

THEN were there brought unto him little 13
 children (c), that he should put his hands on

(c) By some pious parents, who were so charmed with the beauty of *Jesus’s* discourse, in which he had vindicated the sacred rites of marriage, that they earnestly craved the blessing of MESSIAH on those precious fruits of love and obedience to the commandment of GOD, whereby to become plants of renown : (Psal. cxliv. 12. cxxvii. 3, 4, 5. and cxxviii. Ezek. xxxiv. 29, 30, 31.) and the LORD, with tender love, embraced the lovely babes, and pronounced the solemn prophetic benediction on them. (See Gen. xlviii. 14. Numb. vi. 23—27. and xxvii. 18. Luke ii. 28, 34.) Hence we see how dear the young children are to the Saviour, and how grand a lesson they exhibit to us from the word of *Christ*. (Matt. xviii. 3.—See page 300, note (e), and *Useful Hints on Christian Education*, in Appendix, No XXXIII.)

- Mark
x. 13 them, and pray : * and (d) his disciples re-
14 buked those that brought them : but when
Jesus saw it, he was much displeased, and said
unto them, " Suffer the little children to come
" unto me, and forbid them not ; for of such is
15 " the kingdom of God. Verily, I say unto
" you, Whosoever shall not receive the king-
" dom of God as a little child, he shall not
16 " enter therein." And he took them up in
his arms, put his hands upon them, and blessed
Matt. 15 them. * and departed thence.
xix.

*On the Way, a Ruler, a young Man, who was
rich, asks, " How shall I inherit Eternal Life ?"*

- Mark 17 * And when he was gone forth into the way,
x. 18 * a certain ruler * came running, and kneeled
Luke to him, and asked him, " Good Master, what
xviii. 17 " * good thing * shall I do, that I may inherit
Mark 18 " eternal life ?" And Jesus said unto him,
x.

(d) Some who did not relish *Christ's* doctrine about divorces, and whom the apostles might encourage to keep back the children, fancying it might be an interruption to the Master, whilst engaged in more weighty concerns: *but as the disciples were keeping them back, (so L'Enfant reads it, lit. vers.)* JESUS said, *Let the children come to me, and hinder them not ; for it is to such as are like them that the kingdom of heaven belongs.* And holding up a little child in his arms, (like as Isa. vii. 3, 16. see note (b), page 15.) takes occasion, from its sweet simplicity, docility, and loving temper, to preach a lesson of humility, meekness, and godly sincerity (2 Cor. i. 12. 1 Pet. ii. 1, 2.); shewing them the guileless credence and obedience of such a child to the word of its parent, for their imitation ; for that the like temper and spirit (see Psal. cxxxi.) to hear and receive the word of the *Father of mercies*, (2 Cor. i. 3. Heb. xii. 9.) was a necessary qualification for the gospel-state, preparatory to glory in heaven. (See *Erasmus, &c.*)

(e) "Why callest thou me good? there is no
 "man good, but one, *that is* God. * But if 17
 "thou wilt enter into life, keep the command-

Matt.
 xix.

(e) Some manuscripts read, *Why do you enquire of me concerning what is good? There is but one good, that is God? (L'Enfant.)* —The appellation of *Good Master* was equivalent to *Messiah*. Our Lord's interrogatory upon this, intimates, "Do you know
 "what you say, or what is implied in, and to be inferred
 "from, the just epithet you have given me; that *there is no*
 "*man good, but one, GOD manifested in the flesh?* (Psal. cxix. 68.
 1 Tim. iii. 16. John i. 14, 33. and xiv. 8, 9, 10, 13.) "But if
 "thou wilt follow after the ONLY GOOD, the PERFECT MAN,
 "or *Upright One,*" (Psal. xxxvii. 37. Prov. iv. 18. Heb.
 vii. 26. Acts iii. 14. Isa. xl. 9, 11. xliii. 11, 15. and xlv.
 21—45.) "keep the commandments." —Hence, our Lord
 proved both the sincerity, the principle, and strength, of the
 obedience of a man he loved, on account of the commendable
 spirit and virtues that shone so bright and exemplary in him:
 and to preserve him from spiritual pride and self-conceit, (the
 bane of all true piety and virtue) and encourage him to attain
 unto *the one thing needful*, (*i. e.* to mortify the bosom-sin, Heb.
 xii. 1.) he convinced him, this was still wanting; which grieved
 him exceedingly: the thought how vile he must appear in the
 eye of the Good Master; from whom he hid his face with
 shame and contrition, and went away, *not* offended, but grieved,
 very sorrowful, and afflicted:—evident signs of a good and honest
 heart, to seek occasion to approve himself before the
 Judge. The Scripture doth not say he returned no more to
 Christ (as John vi. 66.); and therefore, as it is expressly said,
Jesus loved him, it may be thought, a blessing rested upon his
 house. (John vi. 37—40. and xiv. 23.)—This history contains
 a most important admonition to *flowery professors*, to prove their
 faith, whether or not they have at the hour of trial, mortified
 the bosom-sin, or have basely deserted the post given them to
 maintain (see *Delany's Serm. on Social duties*) against the fiery
 assaults of the Devil, the world, and the flesh, or are ready to
 cut off a right hand for the gospel's sake. —May the writer and
 reader, through the Spirit, make the improvement unto salvation,
 in the *day of Christ!* Amen.

424 THE EVANGELICAL HISTORY OF

- Matt. 18 "ments." He saith unto him, "Which?"
 xix. Jesus answered, "Thou knowest the command-
 Mark 19 "ments, * Thou shalt do no murder:
 x. "Thou shalt not commit adultery: Thou shalt
 "not steal: Thou shalt not bear false witness:
 Matt. 18 " * Defraud not. * Honour thy father and
 xix. 19 "thy mother: and thou shalt love thy neigh-
 20 "bour as thyself." The young man saith
 unto him, "All these things have I kept from
 Mark 21 "my youth up: what lack I yet?" * Then
 x. Jesus beholding him, loved him, and said
 Matt. 21 unto him, "One thing thou lackest; * and
 xix. 21 "if thou wilt be perfect, * Go thy way,
 Mark 21 "sell whatsoever thou hast, and give to the
 x. "poor, and thou shalt have treasure in heaven,
 "and come, take up thy cross, and follow me."
 Matt. 22 * But when the young man heard that saying,
 xix. he went away sorrowful: for he had great pos-
 Mark 23 sessions. * And Jesus looked round about,
 x. "and saith unto his disciples, "How hardly
 "shall they that have riches enter into the
 Matt. 23 "kingdom of God! * Verily, I say unto
 xix. "you, that a rich man shall hardly enter into
 Mark 24 "the kingdom of God." * And the dis-
 x. ciples were astonished at his words: but Jesus
 answered again, and saith unto them, "Chil-
 "dren, how hard is it for them that trust in
 "riches, to enter into the kingdom of God!
 25 "It is easier for (f) a camel to go through the
 "eye of a needle, than for a rich man to enter
 26 "into the kingdom of God!" And they
 were

(f) *Drusus* reads, *a cable*; but that a *camel* is agreeable to the figurative style of the East, is shewn by *Wetstein*. (*Conject.* p. 26.)—*L'Enfant* says, the Jews had such a saying as this, when they would express a thing extremely difficult; they said, that an elephant could more easily pass through the eye of a needle, than such or such a thing should happen.—The power

were astonished out of measure, saying among themselves, (g) "Who then can be saved?" And Jesus looking upon them, saith, "With 27
 "men it is impossible, but not with God:
 "for with God all things are possible."
 * Then answered Peter, and said unto him, 27
 "Behold, we have forsaken all, and followed

Mark
 x.

Matt.
 xix.

power and deceitfulness of great worldly goods, *wealth, power, honours*, is so great, and so heavy a clog to self-denial, and the suffering graces, that they are given to very few of God's dear children.—Let none covet what is often given in wrath. (Psal. xxxvii. 35. and lxxiii. 3. 17, 22.) See *Erasmus* and *Macnight*.

(g) Their private thoughts and whisperings were observed by the eye of the Master; who turned him, and by his look, reproved their ignorance; yet suffered their weakness, till the pouring out of the spirit; when their carnal conceptions, and hopes of worldly honours, riches, and power, (which were now so mortified by *Christ's* words) were purified at this time: his words of truth gave them present encouragement, although misunderstood.—It seems, *Peter* thought their labours were all lost, because they were to have no recompence upon earth.—In our Lord's answer, (ver. 28.) there appears an allusion to Dan. vii. 9. *I beheld till the thrones were set up*, (marg. of Bible) &c. According to which representation, the apostles were to be seated next to the Messiah, in dignity and office, as his ministers, in the administration of the gospel to be preached to all nations, and then giving laws, and governing the Christian Church (of which the Jewish was a type) through the infallible guidance of the Spirit of Truth: withal, foretelling their condition (1 Cor. iv. 11—13.) and reward, together with those who should be the fruits of their labours (ver. 29, &c.); whose loss of relations and lands, &c. should have an exchange for both, more valuable to them; and besides, the increase of virtues and graces nourished by the heat of persecution, which should yield an hundredfold increase of joy, under sufferings, unto glory, (Acts v. 41. James i. 2. 1 Pet. i.)—*Christ* having promised the reward which should be given to those who embrace his doctrine, proceeds to shew that the Gentiles, who were last called, would be the first to receive it; which he illustrates by the parable of the labourers.

"thee,

426 THE EVANGELICAL HISTORY OF

- Matt. 28 " thee, what shall we have therefore?" And
xix. Jesus said unto them, " Verily, I say unto you,
" That ye which have followed me in the re-
" generation, when the Son of man shall sit
" in the throne of his glory, ye also shall sit
" upon twelve thrones, judging the twelve
29 " tribes of Israel. And every one that hath
" forsaken houses, or brethren, or sisters, or
" father, or mother, or wife, or children, or
Mark 29 " lands, for my Name's sake, * or the
x. 30 " gospel's, he shall receive an hundred fold
" now in this time, houses, and brethren, and
" sisters, and mothers, and children, and lands,
" with persecutions; and in the world to come
31 " eternal life. But many that are first, shall
" be last; and the last, first.

Parable of the Labourers sent into the Vineyard.

- Matt. I * " FOR the kingdom of heaven is like unto
xx. " a man that is an householder (*h*), which
" went out early in the morning to hire la-
2 " bourers into his vineyard. And when he
" had

(*h*) In this parable is to be noted these several particulars, *viz.* the *equal wages*, expressed by a Roman *denarius*, value Seven pence Halfpenny; by which is signified, that the Covenant of Grace, freely offered by *God* in *Christ*, is the same from the beginning to the end of the world. (Rom. vi. 23.)—The labourers *called* to church privileges the third, sixth, and ninth hour, were Jews and proselytes, gathered throughout the times of the law; which stand in opposition to the Gentiles, called (Acts xiii. 46.) to the gospel before the destruction of Jerusalem; against whom the Jews murmured. The vulgar interpretation hath no solid ground: *viz.* that this parable represents the change of heart and life of some in youth, and others in advanced age, and others again in old age, or last hour of their life. Chiefly for these reasons, *viz.* that such a sense accords not to the conclusion, *Many are called, but few chosen*; for

Matt.
xx.

“ had agreed with the labourers for a penny
 “ a day, he sent them into his vineyard.
 “ And he went out about the third hour, and 3
 “ saw others standing idle in the market-place,
 “ and said unto them, Go ye also into the 4
 “ vineyard, and whatsoever is right, I will give
 “ you. And they went their way. Again, 5
 “ he went out about the sixth and ninth hour,
 “ and did likewise. And about the eleventh 6
 “ hour he went out, and found others stand-
 “ ing idle, and said unto them, Why stand ye
 “ here all the day idle? They say unto 7
 “ him, Because no man hath hired us. He said
 “ to them, Go ye also into the vineyard, and
 “ whatsoever is right, *that* shall ye receive.
 “ So when even was come, the lord of the vine- 8
 “ yard said unto his steward, Call the labour-
 “ ers, and give them *their* hire, beginning from
 “ the last unto the first. And when they 9
 “ came that *were hired* about the eleventh
 “ hour, they received every man a penny.
 “ But when the first came, they supposed that 10
 “ they should have received more; and they
 “ likewise received every man a penny. And 11
 “ when they had received it, they murmured
 “ against the good-man of the house, say- 12
 “ ing, These last have wrought *but* one hour,
 “ and thou hast made them equal unto us,
 “ which have borne the burden and heat of

for if *calling* signifies *conversion*, all who are called, must neces-
 sarily be chosen.—Again, How doth *every man a penny* agree
 with multitudes of texts, which affirm, Every man shall receive
 according to his works? (1 Cor. xv. 41, 58. 2 Cor. ix. 6. Luke
 xix. 16—26.)—*Lastly*, The reason given, (Matt. xx. 7.) Can
 this be said of any born or educated in Christianity, and who
 shall be judged by the gospel-law? (Rom. ii. 6—29.) See
Macnight and Grotius,

“ the

- Matt. 13 “ the day. But he answered one of them,
 xx. “ and said, Friend, I do thee no wrong:
 “ didst not thou agree with me for a penny?
 14 “ Take that thine is, and go thy way: I will
 “ give unto this last, even as unto thee.
 15 “ Is it not lawful for me to do what I will
 “ with mine own? Is thine eye evil, be-
 16 “ cause I am good? So the last shall be
 “ first, and the first last; for many be called,
 “ but few chosen.”

SECT. XXXII. *Jesus foretells his Sufferings, a fourth time.*
 [See Sect. XXII. p. 287, 292, 296. Sect. XXX, and
 XXXIII.] *Mary Salome, the Mother of Zebedee's Children,*
petitions Jesus—his Answer.—Bartimeus, and another blind
Beggar, receive Sight, near Jericho.—Zacheus, a rich Pub-
lican, called.—The Parable of the Ten Pounds committed by
the King to his Servants, that went into a far Country to be
crowned, and to return.—Certain Jews who go up to Je-
rusalem before the Passover, to purify themselves, seek
Jesus.—The Pharisees proscribe him.—Christ sups at
Bethany, and is anointed by Mary, six Days before the
Passover.

Jesus foretells his Sufferings a fourth time.

- Mark 32 * **A**ND they were in the way going up to
 x. Jerusalem; and Jesus went before them,
 (a) and they were amazed; and as they fol-
 lowed, they were afraid: and he took again the
 twelve,

(a) The twelve disciples were seized with such a panic, as to have no resolution to go forward, had not Jesus gone before them, and, in a manner, compelled them to follow after him. Therefore, to soften and blunt the sharpness of the terrors of fear

twelve, and began to tell them what things
 should happen unto him. * *And he* took the 17
 twelve disciples apart in the way, and said unto
 them, * “ Behold, we go up to Jerusalem, 31
 “ and all things that are written by the pro-
 “ phets concerning the Son of man shall be ac-
 “ complished. For he shall be delivered 32
 “ unto the Gentiles, and shall be mocked, and
 “ spitefully entreated and spitted on; and 33
 “ they shall scourge him, and put him to
 “ death, and the third day he shall rise again.”
 And they understood none of these things: and 34
 this saying was hid from them; neither knew
 they the things which were spoken..

Matt.
xx.

Luke
xviii.

fear that overwhelmed them, *Jesus* gradually prepares them to sustain the trials their faith would have to encounter. Even as *Christ* foretold by his Spirit, That through much tribulation, his servants and followers must enter into the kingdom of heaven. (Acts xiv. 22. 1 Thess. iii. 3, 4. 2 Tim. iii. 11, 12.)—The same Spirit of *Christ*, in *Isaiah*, &c. (1 Pet. i. 11.) which foretold his sufferings in the flesh, made them now as present to his mind, as if already accomplished: in the immediate view of which, (not six days distant) *Jesus* plainly tells the twelve, that the Jews should mock him, as if he was a fool; and scourge him, as if he was a knave; and spitefully use and spit upon him, to express their abhorrence of him, for a blasphemer, and crucify him as a criminal slave: nevertheless, that he should rise again from the dead on the third day, according to the counsel and foreknowledge of *God*, and his own voluntary act; and power to lay down his life, and take it again. (John x. 17, 18.) Though, for the present, these things were hid from their eyes, (through their strong prejudices and ignorance of the Prophets) yet shortly after, it mightily strengthened their faith; as *Jesus* told them. (John xvi. 1—13, 20—22.)

Mary

*Mary Salome, the Mother of Zebedee's Children,
petitions Jesus—his Answer.*

Matt. 20 * Then came to him (*b*) the mother of Zebe-
xx. dee's children, with her sons, worshipping him,
21 and desiring a certain thing of him. And he
said

(*b*) Matt. xxvii. 56. Mark xv. 40. *Mary Salome*, to distinguish her from *Mary*, *Cleophas*, or *Alpheus*. (John xix. 25. Mark iii. 18.) It seems her two sons, *James* and *John*, fired with the ambitious project, formed ever since the Transfiguration, of attaining the chief posts in the kingdom, were loth to lose so golden an opportunity; but being afraid to speak, prevailed on their mother to open the matter, and stood ready at her elbow to second her motion. It is one of the incomparable beauties and excellencies of the Evangelical History, above all others, to represent the human nature in its true light and colours; and the various workings of the human heart and passions, in all the simplicity of truth. Hence, the Scripture characters are all perfect in their kind, and, above all others, instructive for the regulating and well ordering of life and manners; what things and ways to choose, and what to refuse; what to speak, and what to forbear: and to mark the just distinction, nature, and value of an action, according to the governing principles and views of it. To instance in the case before us: The petition of *James* and *John* is to be condemned, as fixed on an improper object; but the principle on which it was founded, not to be condemned, being a noble ambition, aspiring to highest honour and glory in that kingdom of *Messiah*, which is capable of satisfying the boundless created ambition and desires of saints and angels.—These few hints will lead the ingenious reader into many profitable meditations, which brevity forbids the naming. It suffices to add, That if the mind and heart were cultivated as a rich soil, and the natural propensities and leading passions characteristic in every one, both man and woman, implanted by the hand of the Creator, were trained up and directed to their proper objects and ends, in the scheme of Providence and grace, the world would soon become an earthly paradise. Contrarywise, in proportion as the same is frustrated by corrupt passions, habits, and pursuits, according

OUR SAVIOUR JESUS CHRIST.

431

said unto her, "What wilt thou?" She saith
 unto him, "Grant that these, my two sons,
 "may sit, the one on thy right hand, and the
 "other on the left, in thy kingdom." * And 35 Mark
 James and John, the sons of Zebedee, come
 unto him, saying, "Master, we would that thou
 "shouldest do for us whatsoever we shall
 "desire." And he said unto them, "What 36
 "would ye that I should do for you?"
 They said unto him, "Grant unto us, that 37
 "we may sit, one on thy right hand, and the
 "other on thy left hand in thy glory." But 38
 Jesus said unto them, "Ye know not what ye
 "ask. * Are ye able to drink of the cup 22 Matt.
 "that I shall drink of, and to be baptized
 "with the baptism that I am baptized with?"
 They say unto him, "We are able." * And 39 Mark
 Jesus said unto them, "Ye shall indeed drink
 "of the (c) cup that I drink of, and with the
 "baptism that I am baptized withal, shall ye
 "be baptized; but to sit on my right 40
 "hand, and on my left hand, is not mine to

to the ability and power of men, is the misery of individuals,
 families, and communities, private and public, to be attributed,
 as its true source from whence it springs; and perhaps, nine in
 ten of the allotments of mankind, in the scale of an Equal Pro-
 vidence, are purposely to correct what is amiss; like as a skil-
 ful gardener prunes and directs the tender shoots, and trans-
 plants from one soil and aspect to another, as best promotes the
 health of hopeful herbs, flowers, fruits, &c.

(c) The metaphor of a cup is taken from the ancient custom
 of each guest at table having a particular cup at an entertain-
 ment. Hence, that of *cup*, came in general, to signify a *por-
 tion assigned*, (Psal. xvi. 5. xxiii. 5. xi. 6. and lxxv. 8.) whe-
 ther of pleasure or sorrow. Comp. Psal. xi. 6. and lxxiii. 10.
 Isa. li. 17, 22. Jer. xxv. 15, 17. Zach. xii. 2. John xviii. 11.
 and Matt. xxvi. 39, 42. and the metaphor of Baptism, Psal.
 xlii. 7. and lxix. 2.

" give,

432 THE EVANGELICAL HISTORY OF

- Matt. xx. 23 “ give, but *it shall be given* to them for whom
 Mark x. 41 “ it is prepared * of my Father.” And
 Matt. xx. 24 when the ten heard it, they began to be
 much displeased with James and John : * and
 25 were moved with indignation against the two
 brethren. But Jesus called them unto him,
 and said, “ Ye know that the (*d*) princes of the
 “ Gentiles exercise dominion over them, and
 “ * their great ones * exercise authority upon
 26 “ them. But it shall not be so among you:
 “ but whosoever will be great among you, let
 Mark x. 44 “ him be your minister : * and whosoever
 “ of you will be the chiefest, shall be servant
 45 “ of all. For even the Son of man came not
 “ to be ministered unto, but to minister, and to
 “ give his life a ransom for many.”

*Bartimeus, and another blind Beggar, receive Sight,
 near Jericho.*

- 46 AND they came to Jericho : and as he went
 out of (*e*) old Jericho with his disciples, and a
 great

(*d*) Of the Heathen nations, which stand here opposed to the holy people Israel, which had a just and equitable form of government. (See Deut. xvii. 14—20.) The argument is, ‘ Do not you affect to follow the bad example of Heathen princes and magistrates, who exercise arbitrary power, and abuse the ‘ royal authority’ (like as those Kings spoken of, in 1 Sam. viii. 10—16.) ; ‘ but the contrary temper and behaviour shall be the ‘ rule of all your actions, who wear my badge and own my ‘ authority : you must follow my example,’ (Mark x. 44, 45. Comp. John xiii. 13—17.) ‘ and ever remember, that a good ‘ prince considers his station not so much a noble and high ‘ post, as a charge and office that indispensibly obliges him to ‘ be always ready to defend and assist his subjects. In like ‘ manner, true greatness consists in a man’s humbling himself, ‘ and condescending to the meanest and lowest offices, if it is to ‘ do any good or service to his fellow-creatures.’ (Comp. Deut. xvii. 20. Matt. xxiii. 8—12.) *L’Enfant, Erasmus, Macnight.*

(*e*) It is apprehended, this history is one instance, among many,

great number of people, * it came to pass, 35 Luke
 that as he was come nigh unto *new* Jericho, xviii.
 * behold,

many, of the advantages of collecting the relation of different Evangelists into one reading; by which many difficulties vanish, which have proved stumbling-blocks to some: and that some attempts to reconcile Mark x. 46. to Luke xviii. 35. have not, after all, clearly solved the difficulty, and seeming disagreement; which is removed by supplying the words *old* and *new* Jericho, as we shall shew.—As for *Mark* and *Luke's* naming only *Bartimæus*, the son of *Timæus*, (who seems to have been a person of some distinction, who having fallen into poverty and blindness, was forced to beg his bread [See *Augustine, de Conserv. Eng.* lib. ii. N^o 124.]; and who had a very exalted degree of faith, which our Lord would not suffer to be passed over, without special marks of his favour, it doth not contradict *St. Matthew's* relation of two blind men; who both cried unto *Jesus*, and alike received sight from Him who only can open the eyes of the blind.—Now, that it happened, (as we have set down the words of the Evangelists) and is not merely conjecture, but a real fact, the reader will find clear proofs in Scripture: Read *Josh. vi. 24, 26.* The curse there denounced, struck such a terror into the Israelites, that no attempts were made to build it, for more than five hundred years, until *Hiel* the Bethlehemite, in the days of *Abab*, brought it upon himself, by venturing to raise this ancient city out of her ashes. (1 Kings xvi. 34.) But although the old city lay thus in ruins for many ages, there was a town very soon built, not far from it; to which they gave its name. For so early as *Eglon's* time, we read of the city of Palm-trees (*Judg. iii. 13.*); a name peculiar to Jericho, on account of the fine palm-groves with which it was environed. (*Deut. xxxiv. 3. 2 Chron. xxviii. 15.*) Besides, we find Jericho, some time after this, expressly named, (2 Sam. x. 5.) so that it cannot be doubted, that from *Hiel's* days, there were two cities of this name, perhaps at about a mile distance. Besides, *Josephus* (*Bello*, v. 4.) insinuates, that both subsisted in his time; for he expressly says, “The spring which watered the territory of Jericho, arose near the old town.” This instance may teach us, never to despair of finding a proper and full solution of any imagined inconsistency that is to be met with in the sacred history.—As in the Gospels,
 F f the

434 THE EVANGELICAL HISTORY OF

Matt. 30 * behold, two blind men sitting by the way-
 xx. 35 side, * begging; and hearing the multi-
 Luke xviii. 36 tude pass by, * blind Bartimeus the son of
 Mark 46 Timeus, * he asked what it meant. And
 x. 36 they told him, that Jesus of Nazareth passeth
 Luke xviii. 37 by. * And when he heard that, he began to
 Mark 47 cry out, and say, "Jesus, thou son of David,
 x. 39 "have mercy on me." * And they which
 Luke xviii. 48 went before, rebuked him. * And many
 Mark x. charged him that he should hold his peace;

the new city of Jericho is rendered famous, on account of *Jesus's* dining in it, at the house of *Zaccheus*, the chief of the Publicans, a very rich and great man; it may be pleasing to some readers, to observe what history records: That this city of Jericho, for greatness and opulence, was inferior to none in Palestine, Jerusalem excepted. It was beautified with a palace for the governor; had an amphitheatre for public shews, and an hippodrome for horse-races. The city was pleasantly situated at the foot of that range of hills which bounded the *Campus Magnus*, to the west. The country around it was the most fertile spot in Canaan, yielding (besides the necessaries of life in great abundance) the best palms, also honey, and the famous balsam-tree, the most precious production of the earth. Its extraordinary fruitfulness was owing to a peculiar blessing of *God*. (See 2 Kings ii. 18—21.) The air of it was exceeding mild; for when it snowed in other provinces of Palestine, and was so cold that they put on the warmest cloathing, the inhabitants of Jericho went about clad in linen only. Hence, (as *Josephus Bell.* v. 4. tells us) the territory of Jericho was called an heavenly country, resembling Paradise for beauty of prospect, fertility of soil, and felicities of climate. The fountain that enriched this delightful spot, was so large, as to deserve the name of a Water, or River, (*Josh.* xvi. 1.) and refreshed a plain of seventy statiums long and twenty broad, (or near nine miles, and two and a half over.) The country towards Jerusalem, was mountainous, bleak, and inhospitable; from which, Jericho was distant 120 statiums, or about fifteen miles due east. Towards the Asphaltite Lake, the land was flat and barren. (*Macnight, &c.*)

but

OUR SAVIOUR JESUS CHRIST.

435

but he cried the more a great deal, "Thou
 "Son of David, have mercy on me." * When 30 Matt.
 they heard that Jesus passed by, *both* cried out, xx.
 saying, "Have mercy on us, O Lord, thou Son
 "of David." And the multitude rebuked 31
 them, because they should hold their peace; but
 they cried the more, saying, "Have mercy on
 "us, O Lord, thou Son of David." And 32
 Jesus stood still, and ^a called them, and said,
 "What will ye that I shall do unto you?"
 They say unto him, "LORD, that our eyes may 33
 "be opened." So Jesus had compassion on 34
 them, and touched their eyes; and immediately
 their eyes received sight. * And Jesus said 52 Mark
 unto *Bartimeus*, "Go thy way, thy faith hath x.
 "made thee whole." And *they* followed Jesus
 in the way, * glorifying God: and all the 43 Luke
 people, when they saw it, gave praise unto xviii.
 God.

Zaccheus, a rich Publican, called.

AND *Jesus* entered, and passed through (f) Je- 1 Luke
 richo. And behold, there was a man named 2 xix.
 Zaccheus,

^a Mark x. 49. Luke xviii. 40.

(f) The old city. The road-side, where stood this sycamore-tree, seems to have been but a little way from New Jericho, and but a small distance from the place where *Christ* gave sight to two blind men; where, perhaps, *Zaccheus* was, but could not get near enough to see *Jesus*; so ran before, and finding no other means, climbed up into the tree: when, behold, *Jesus* stood still, and looking up full at *Zaccheus*, calls him by name, saying, *Make haste, and come down; for I must abide at thy house this day.* By which is meant, He would sup and lodge at his house that night; it being now, probably, towards evening. Our Lord had great and glorious views in so doing. Remember, Jericho was so great a city, and so very populous, that there were not less than twenty thousand priests

Luke
xix.

Zaccheus, which was the chief among the
3 publicans, and he was rich. And he sought

resident at Jericho at that time; besides, the road was full of people going up to Jerusalem unto the Passover. Now as *Zaccheus* was the head-collector of the customs, it may be thought, he had a large and noble house in Jericho, fit for the entertainment of a great company; whom, no doubt, would be present on so extraordinary an occasion, *Jesus's* going to sup with a Gentile proselyte, (according to ver. 7.—not a Jew, as *Lightfoot* (*Hor. Heb.*) infers from Ezra ii. 9. — he descended from *Zaccai*.) a man universally known and respected for his unblameable and exemplary life and conversation, and unre-served obedience to the law; which is asserted by Luke, ver. 8. Thus, when *Jesus* was entered into the house of *Zaccheus*, he, with the most grateful acknowledgments of *Christ's* condescension, fully convinced that *Jesus* knew every secret thought of his heart, says, “Lord, the half of my goods, or of *my income*, I give
“ to the poor; and if I have ignorantly or wrongfully taken
“ any thing from any man by an *unjust exaction* of the taxes,”
[This was the only temptation perhaps he had; or at least, was to him the *great sin* warned against, Heb. xii. 2.] “I restore
“ him fourfold.” As the law required: (see Exod. xxii. 1. and xxiii. 6, 7, 8. 1 Sam. xii. 6. 1 Sam. xii. 3. Luke i. 6.) This was a solemn appeal to *Messiah*, for his sincerity and love of the law of the LORD; walking, in his course, after the example of *Samuel* and *Zacharias*, blameless; and, at the same time, a humble and fervent desire to do that which should obtain him the blessing of the Master *Christ*.—That this was the simple language of his heart, we have *Christ's* own word for it.—*He is the son of Abraham*; i. e. he manifestly shews the faith of *Abraham*, by his works. (Jam. ii. 18, 19. Heb. xi. 6.) *Jesus* speaks in the present tense, in like manner as *Zaccheus* did. *I give, I restore*, runs in the present tense, and is a positive declaration of what *Zaccheus* had been used to do, in the fear of God. Thus, *Zaccheus* was one of *Christ's* sheep; and he called him by name; and he runs willingly, knowing the Shepherd's voice.—Well might our Lord say, he came to seek and to save, by his light and truth, these poor sheep; and that Roman tax-gatherers and harlots, i. e. Gentiles, embraced the gospel before the Jews. (*Macnight, Debeausobre, L'Enfant, and Doddridge*, note (f), § 143. vol. 2.)

to see Jesus, who he was, and could not for
the press, because he was little of stature.
And he ran before, and climbed up into a sycamore-tree, to see him; for he was to pass that
way. And when Jesus came to the place, he
looked up, and saw him, and said unto him,
“ Zaccheus, make haste, and come down; for
“ to-day I must abide at thy house.” And
he made haste, and came down, and received
him joyfully. And when they saw it, they
all murmured, saying, “ That he was gone to
“ be guest with a man that is a sinner.” And
Zaccheus stood, and said unto the Lord,
“ Behold, Lord, the half of my goods I
“ give to the poor, and if I have taken any
“ thing from any man by false accusation,
“ I restore him fourfold.” And Jesus said
unto him, “ This day is salvation come to this
“ house, for so much as he also is the son of
“ Abraham. For the Son of man is come to
“ seek and to save that which was lost.”

*The Parable of the Ten Pounds committed by the
King to his Servants that went into a far
Country to be crowned, and to return.*

AND as they heard these things (g), he added, 11
and spake a parable, because he was nigh to Je-
rusalem,

(g) This parable is a continuation of Jesus's discourse in the house of Zaccheus; and the Evangelist Luke first gives the reason (ver. 11.) why our Lord spake it to the disciples, to this end, That He, their Master, should go away (John xiii. 33, 36. and xiv. 2, 3, 18, 19, 25, 28, 29.) for a season, and die before he obtained the kingdom; and that they were to perform a long course of laborious services before they received their reward.—The number *ten*, is an allusion to the custom of the Jews, among whom there never used to be less than *ten*, either at a wedding, or a burying, or at any other solemnity whatsoever.

438 THE EVANGELICAL HISTORY OF

Luke
xix.

- Jerusalem, and because they thought that the kingdom of God should immediately appear.
- 12 He said therefore, "A certain nobleman went
"into a far country to receive for himself a
13 "kingdom, and to return. And he called
"his ten servants, and delivered to them ten
"pounds, and said unto them, Occupy till I
14 "come. But his citizens hated him, and
"sent a message after him, saying, We will not
15 "have this man to reign over us. And it
"came to pass, that when he was returned,
"having received the kingdom, then he com-
"manded these servants to be called unto him,
"to whom he had given the money, that he
"might know how much every man had gained
16 "by trading. Then came the first, saying,

ever. The sum delivered to each, was a pound or *mina*, (in value £. 3. 2s. 6d. English.) But his citizens hated him; by which is plainly pointed out, the temper and behaviour of the Jewish rulers and inhabitants of Jerusalem. (John xix. 15.) The King having received the kingdom, and returning, declares *Christ's* coming after his resurrection and session in heaven; when he should come to judge the Jews as a nation, in the destruction of Jerusalem: then he would reckon with his *ten* servants who had made a profession of faith in *Christ*, and had owned him for their Lord, who should then be saved or perish, in justice and equitable dealing.—Observe, This parable is different from that in Matt. xxv. 15. Sect. XXXIV. for whereas in *Matthew*, the parable signified the different gifts and graces given at different times; so here is pointed out the greater or lesser improvement of the *mina*, alike committed to every one's charge; and denotes the different measure of improvement in the Christian graces, (like as the seed sown, Matt. xiii. 23.) to teach us, that in proportion to the improvement of the means of grace, and increase of all the precious fruits of faith and love unto the end; so shall the reward be in heaven. (Psal. cxxvi. 5, 6. Mark viii. 34, 35. ix. 41. 2 Cor. ix. 6. Gal. vi.)

" Lord,

" Lord, thy pound hath gained ten pounds.
 " And he said unto him, Well, thou good ser- 17
 " vant, because thou hast been faithful in a
 " very little, have thou authority over ten
 " cities. And the second came, saying, 18
 " Lord, thy pound hath gained five pounds.
 " And he said likewise to him, Be thou ruler 19
 " over five cities. And another came, say- 20
 " ing, Lord, behold, here is thy pound which
 " I have kept (*b*), laid up in a napkin: for 21
 " I feared thee, because thou art an austere
 " man: thou takest up that thou laidest not
 " down, and reapest that thou didst not sow.
 " And he saith unto him, Out of thine own 22
 " mouth will I judge thee, thou wicked ser-
 " vant (*i*): thou knewest that I was an austere
 " man, taking up that I laid not down, and
 " reaping that I did not sow. Wherefore 23
 " then gavest not thou my money into the

Luke
 xix.

(*b*) *i. e.* He had maintained his profession, (or had not denied the faith and turned apostate) but he was idle, fullen, and discontented withal; expressed by that impudent malicious lie, uttered for an idle excuse: like as is found in the mouth of those who presumptuously and proudly arraign the divine government and dealings of Providence as partial and unequal: from whose ways good Lord deliver us! (Deut. xxxiii. 26—29. Jer. l. 36. Tit. i. 12. Rev. ii. 2, 3.)

(*i*) *Didst thou know?* &c. interrogatively. Our Lord proves this wicked unprofitable servant stood self-condemned, even upon his own vile principles. Take his *mina* from him, says *Christ*. So the Gospel was taken from the Jews, and given to the Gentiles, (1 Sam. xv. 28, 29. Luke xx. 16. Matt. xxi. 43.) when their day of grace was past.—Let then the barren professors in England, remember the *barren fig-tree*, and take warning in time from the word, lest the candlestick should be removed, as prophesied, and now fulfilled in the once Seven famous Churches of Asia. (Read Rev. iii. 11. See *Macnight*, *Erasmus*.)

440 THE EVANGELICAL HISTORY OF

Luke
xix.

- “ bank, that at my coming, I might have re-
 24 “ quired mine own with usury? And he
 “ said unto them that stood by, Take from him
 “ the pound, and give it to him that hath ten
 25 “ pounds; (And they said unto him, Lord,
 26 “ he hath ten pounds already.) for I say
 “ unto you, that unto every one which hath,
 “ shall be given, and from him that hath not,
 “ even that he hath shall be taken away from
 27 “ him. But those mine enemies which
 “ would not that I should reign over them,
 “ bring hither, and slay them before me.”
 28 And when he had thus spoken, he went before,
 ascending up to Jerusalem.

*Certain Jews who go up to Jerusalem, before the
 Passover, to purify themselves, seek Jesus.—
 The Pharisees proscribe him.*

John
xi.

- 55 * AND the Jews passover was nigh at hand,
 and many went out of the country up to Jeru-
 salem, before the passover, to purify themselves.
 56 Then sought they for Jesus, and spake among
 themselves, as they stood in the temple (*k*);
 “ What, think ye that he will come to the
 57 “ feast?” Now, both the chief priests and
 the Pharisees had given commandment, that if
 any man knew where he were, he should shew
 it, that they might take him.

*Christ sups at Bethany, and is anointed by Mary,
 six Days before the Passover.*

John
xii.

- I THEN Jesus, six days before the passover,
 came to Bethany (*l*), where Lazarus was, which

(*k*) With a double interrogation, *What think you? Will he
 not come to the feast?* (Conject. p. 115.)

(*l*) *Where Lazarus was; he who had been dead.* As ch. vii. 42.
 (See the Critic of Conject. p. 365. R.)

had

had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment (*m*), of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then said one of his disciples, Judas Iscariot, Simon's son, which should betray him, "Why was not this ointment sold for three hundred (*n*) pence, and given to the poor?" This he said, not that he cared for the poor (*o*): but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, "Let her alone: against the day of my burying hath she kept this; for the poor always ye have with you, but me ye have not always." Much people of the Jews therefore, knew that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted, that they might put Lazarus also to death: because that by reason of him, many of the Jews went away, and believed on Jesus.

John
xii.

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(*m*) See on Mark xiv. 3, 5. Sect. XXXV. and Luke vii. 38. Sect. XIV. note (*u*), p. 197.

(*n*) Roman pence, equivalent to £. 9. 7 s. 6 d. our money.

(*o*) But because he was a thief, and had the purse, and STOLE what was put therein. (Conject. p. 116.)

SECT. XXXIII. *Jesus makes his Public Entry into Jerusalem, sitting on an Ass's Colt, amidst the Acclamations of the Multitude. — The Barren Fig-Tree is cursed. — The Temple*

Temple again is purged, on the day following.—The next Morning Christ returns from Bethany to Jerusalem—his Discourse on the Road.—Philip and Andrew tell Jesus, that certain Greeks desire to see him—Discourses consequent on it.—In the Temple, Jesus is questioned of his Authority—he silences the Sanhedrim.—Their Temper described in Parables—Two Sons sent into the Vineyard—the Vineyard let out to Husbandmen.

Jesus makes his Public Entry into Jerusalem, sitting on an Ass's Colt, amidst the Acclamations of the Multitude.

John 12 **O**N the (a) next day, * it came to pass,
 xii. 29 when he was come (b) nigh to Bethphage
 Luke 19. and Bethany, at the mount called the mount of

(a) The day after our Lord was anointed by *Mary*, the sister of *Lazarus*.

(b) The expression is proper, and determines the place whence the two disciples were sent, *viz.* about midway from Bethany to Bethphage; which were but a mile distant one from the other. Bethany lay next Jericho; and Bethphage at the foot of the mount of Olives, next to Jerusalem.—Here it was Jesus bid two of the disciples to go before, into the village over-against them, (pointing to Bethphage) and bring to him the colt; he, in the mean time, stopping on the road, or walking on very slow, in discourse.—It is worthy of remark, the exact knowledge which our Lord shewed of so many minute and most fortuitous particulars, which must impress the minds of these messengers greatly, and establish the faith of his followers, especially after the pouring out of the *Holy Ghost*, when, as Jesus promised, (John xiv. 26.) these, and all other things done in fulfilment of prophecy, were brought to their remembrance.—Hence, not only this, but many other such things, which occurred a little before his death, (as Luke xxii. 10—13. Mark xiv. 13—16. Matt. xxvi. 31—35.) considered in this view, have a peculiar beauty, and serve mightily to stir up faith, admiration, and love. See Bishop *Candler's Defence of Christianity*, p. 102—107. *Bullock's Vind.* p. 175, 176. *Macnigh.*

Olives,

Olives,	* then sent Jesus two disciples,	1	Matt.
saying unto them, “ Go ye into the village		2	xxi.
“ over against you,	* and as soon as ye be	2	Mark
“ entered into it,	* ye shall find an (c) ass	2	xi.
“ tied, and a colt with her	* tied, whereon	30	Matc.
“ yet never man sat : loose him, and bring him			xxi.
“ hither * unto me.	* And if any man ask	31	Luke
“ you, Why do ye loose him ? thus shall ye			xix.
“ say unto him, Because the Lord hath need of			
“ him,	* and straightway he will send them	3	Matt.
			xxi.

(c) The Hebrew word, *hamor*, (Zach. ix. 9.) takes in both genders ; and it is thought to have been a *she-ass* and her *male foal* ; and *Mark*, *Luke*, and *John*, say, *Jesus sat on the colt* ; and some ancient Greek copies of *Matthew's* Gospel read, *upon him*. The disciples spread their garments upon the colt, and on his dam, which followed, led in state ; accompanied with all the other marks of royalty. The multitude, with undissembled joy, carried in their hands branches, or posies, of palm-trees, olives, citrons, myrtles, willows, &c. and strewing the road with them, (see Lev. xxiii. 40. 1 Macc. xiii. 51.) and crying *Hosanna* ; i. e. *Save, I beseech thee*. (See Psal. cxviii. 25, 26.) Ascriptions, *solely* applicable to *Messiah*. (Isa. lxii. 11.) — Thus the people paid willing homage and pure worship to God their Saviour, until stirred up to madness by malignant priests and state-sycophants : which thought made Mr. *Haines* say, *Vox populi est vox Dei*. — The scoff of Deists at this humble triumph, is as ignorant as prophane : seeing the spreading of garments was commonly practised among the eastern nations, at the coming of their kings. (See 2 Kings ix. 13.) And there was a great propriety in *Christ's riding on an ass* : it was in *fulfilment of prophecy*, and according to the law, which forbid horses in Israel. (See Deut. xvii. 6. Josh. xi. 6. 1 Kings iv. 26. Isa. li. 7. and xxxi. 1. Hof. xiv. 3.) The Jewish Patriarchs and Judges rode upon an ass (see Gen. xxii. 3. Exod. iv. 20. Judg. v. 10. and x. 4. 2 Sam. xvi. 2. and xvii. 23.) ; which in those eastern countries, is a much larger and more beautiful animal than ours. This history is set in a just and beautiful light, in *Bishop Sherlock's Discourse on Prophecy*, 4th Dissert. last edit. and see *L'Enfant's Introd. Macnight ; Doddr. &c.*

“ * hither.

444 THE EVANGELICAL HISTORY OF

- Matt. 4 “ * hither.” * All this was done, that it
xxi. might be fulfilled which was spoken by the pro-
phet, saying, “ Tell ye the daughter of Sion,
“ Behold thy King cometh unto thee, meek, and
“ sitting upon an afs, and a colt the foal of an
John 16 “ afs.” * These things understood not his
xii. disciples at the first; but when Jesus was glo-
rified, then remembered they that these things
were written of him, and that they had done
Matt. 6 these things unto him. * And the disciples
xxi. went, and did as Jesus commanded them;
Mark 4 * and found the colt tied by the door, without,
xi. in a place where two ways met: and they
Luke 33 loose him. * And as they were loosing the
xix. colt, the owners thereof said unto them,
Mark 5 “ * What do ye loosing the colt?” * And
xi. they said, “ The Lord hath need of him.”
Luke 34 6 * And they let them go. * And *they* brought
xix. the afs, and the colt, and put on them their
Matt. 7 clothes. * And they brought the colt to
xi. Jesus, and cast their garments * upon the
Matt. 35 colt, and they set Jesus thereon. And as he
xxi. went, * a very great multitude spread their
Mark 36 garments in the way; others cut down branches
xi. from the trees, and strewed *them* in the way.
Luke 9 And the multitudes that went before, and that
xix. followed, cried, saying, “ Hosanna to the Son
“ of David: blessed is he that cometh in the
“ name of the Lord. Hosannah in the highest.”
Luke 37 * And when he was come nigh, even now at
xix. the (*d*) descent of the mount of Olives, the
whole multitude of the disciples *again* began to
rejoice, and praise God with a loud voice, for all
the

(*d*) Where the royal city first shewed itself. Here, just as they were joined by those from Jerusalem, come out with palm-branches in their hands, the symbol of peace and victory; the whole multitude, with *Jesus*, hymned in one grand chorus, *Blessed, in the name*

the mighty works that they had seen, say- 38 Luke
 ing, "Blessed be the King that cometh in the xix.
 "name of the Lord, peace in heaven, and glory
 "in the highest." * And much people that 12 John
 were come to the feast, when they heard that xii.
 Jesus was coming to Jerusalem, took 13
 branches of palm-trees, and went forth to meet
 him, and cried, "Hosannah! blessed is the
 "King of Israel that cometh in the name of
 "the LORD." And the multitudes with Jesus,
 and those that met him, * cried, saying, 9 Mark
 "Hosannah! blessed is he that cometh in the xi.
 "name of the LORD. Blessed be the king- 10
 "dom of our father David, that cometh in the
 "name of the LORD: *Hosannah* in the highest."
 * The (e) people therefore that was with him, 17 John
 when he called Lazarus out of his grave, and xii.
 raised him from the dead, bare record. For 18
 this cause also the people met him, for that
 they heard that he had done this miracle.
 The Pharisees therefore said among them- 19
 selves, "Perceive ye how ye prevail nothing?
 "behold the world is gone after him."
 And some of the Pharisees from among the mul- 39 Luke
 titude, said unto him, "Master, rebuke thy xix.
 "disciples." And he answered, and said unto 40
 them, "I tell you, that if these should hold

name of the LORD, be THE KING that cometh; peace, &c. (See Luke ii. 14. Col. i. 16, 19, 20. Psal. ii. 10, 11.) To which the multitude from Jerusalem, in like manner hymned responsive, *Hosannah! Blessed, in the name of the LORD, be the KING of Israel that cometh.* Upon which, both companies, with one voice, sung, *Hosannah! &c.* (Matt. xi. 9, 10.) What Christian ear but must catch the sacred sound, and with tongue and heart, join in the melodious song of the inspired multitudes! (Psal. xxxiii. 1, 12, 19, 22. cxlvii. lxxii. and xlv.)

(e) Or, *now*; as we say in our language. (See Doddridge, note (k), § 146. p. 303.

" their

Luke
xix. 41 "their peace, the stones would immediately
"cry out." And when he was come near,
he beheld the city, and (f) wept over it,
saying,

(f) (See John xi. 35.) O what astonishing beauty and grandeur is found in this sentiment and expression! how pathetic and instructive! Herein we behold the humanity of *Christ*, in all its highly important and self-concerning interests, to every believer in *Jesus*. (1 Thess. iv. 14. Phil. ii. 5. Rom. xii. 15.) When *Jesus* (to whose prophetic spirit were present all things, past, present, and to come) beheld Jerusalem, (in which term, here, is comprehended the ancient people of *God*. See Psal. lxxxvii. cxxxvii. and cxxi.—cxxxvii. together with all their interests and concerns) he wept over that affecting scene to humanity: their spiritual blindness and perverseness big with impending ruin, hanging over that ancient and holy city, at first called *Salem* (Gen. xiv. 18. Psal. lxxvi. 2.); but in after-ages, changed for *Jerusalem*; by which is meant, not *holy Salem*, nor the *Temple of Solomon*, but the *seeing*, or *possessing Peace*, or the *Peace-maker*, that holy, peaceable, and perfect one, the *Prince of Peace*, the *Lamb of God*; and who himself evidently alludes to the name: when, weeping over it, he says, (Luke xix. 42.) *ALAS! if thou knewest in this thy day WHICH thou allottest to thy security*, the things which belong to thy *PEACE!* *but now it is hid from thy eyes, that times will come upon thee when thine enemies will, &c.* (see *Conject.* p. 89, and 361. R.) because thou knewest not THE TIME OF THY VISITATION. By which is meant, not the destruction of Jerusalem, (which followed, thirty-seven years after) but the time in which *God remembered his holy covenant; the oath which he swore unto Abraham, and VISITED and REDEEMED his people.* (Luke i. 68—75.)—This holy city had been preserved through so many ages, by the particular providence of Almighty *God*, to be the residence of his people, so long as they continued faithful and obedient; but when they despised and rejected him who was appointed to rule over them; when they crucified the Lord of life, and denied him to be the Promised Seed, or Messiah, the *Christ*, their Prince, the Prince of SALEM, or *Peace*, whom all the Prophets had taught them to expect; they themselves were justly abandoned: when all the signs for his coming were accomplished: They, as a people, together with their city, were destroyed: they were no more to live in one place; they

saying, "If thou hadst known, even thou, at 42
 "least in this thy day, the things which belong
 "unto thy peace! but now they are hid from
 "thine eyes. For the days shall come upon 43
 "thee, that thine enemies shall cast a trench
 "about thee, and compass thee round, and
 "keep thee in on every side, and shall lay 44
 "thee even with the ground, and thy children
 "within thee: and they shall not leave in thee
 "one stone upon another, because thou knewest
 "not the time of thy visitation." * And 10

^e
 Luk
 xix.

Matt.
 xxi.

they were to be dispersed and scattered over the face of the whole earth; they were to shew themselves a standing miracle of God's mercy and judgment, to produce and bear witness to the oracles of God, which they confirm by their own appearance, under the circumstances they now are, trustees and guardians, as it were, of those divine records for the use of Christians. What would have still preserved and kept them together in one place, (the city and the temple) were taken from them. They have now no home; and yet, are as distinct from all other men, with whom they live in great numbers over all the earth, as when they inhabited Jerusalem in its ancient splendor. They could have no temple, nor any sacrifice, but in Jerusalem; and when that was destroyed, they were dispersed. Circumcision, the mark of the covenant, or token of the Promise, could be of no peculiar use when the covenant of promise was fulfilled, and the Promised Seed had evidently appeared in the person of Jesus. All that was peculiar to the Jews; all that obstructed the general union of mankind under one God and Saviour of us all, the calling of the Gentiles, who by adoption, are made heirs of the promise; all that was local and temporary, became obsolete, and of no use or significance: for by accomplishment of the prophecies, and the appearance of the Son of God, all these things were abolished: sacrifices had their end; the carnal ordinances, the temple, the Jewish polity, sacred and civil, as connected with the city of Jerusalem; all were destroyed in one general ruin; and the distinction of the tribes is entirely lost. (See Dr. Sharpe's *Rise and Fall of Jerusalem*, 2d edit. p. 29—56.)

when

448 THE EVANGELICAL HISTORY OF

Matt.
xxi.

- when he was come into Jerusalem, all the city
 11 was moved, saying, "Who is this?" And
 the multitude said, "This is Jesus the Prophet
 12 " of Nazareth of Galilee." And Jesus went
 into the temple of God, and cast out all them
 that sold and bought in the temple, and over-
 threw the tables of the money-changers, and the
 13 seats of them that sold doves; and said unto
 them, "It is written, My house shall be called
 " the house of prayer; but ye have made it a
 14 " den of thieves." And the blind and the
 lame came to him in the temple, and he healed
 15 them. And when the chief priests and Scribes
 saw the wonderful things that he did, and the
 children crying in the temple, and saying,
 "Hosannah to the Son of David," they were
 16 fore displeased, and said unto him, "Hearest
 " thou what these say?" And Jesus saith unto
 them, "Yea: have ye never read, Out of the
 " mouth of babes and sucklings (g) thou hast
 17 " perfected praise?" And he left them.
 Mark 11. 11 * And when he had looked round about upon all
 things, and now the even-tide was come, he
 went out unto Bethany with the twelve,
 Matt. 17 * and he lodged there.
 xxi.

*The Barren Fig-Tree is cursed.—The Temple again
 is purged on the day following.*

- 18 Now in the morning, as he returned into
 Mark 12 the city * from Bethany, he was an hungry.
 xi.

(g) (Psal. viii. 2.) Thou hast ordained that strength whereby
thou hast perfected thine own *praise*, by the weakness of the in-
 struments made use of in thy service.—This general observation,
 or rather prophetic song, of *David*, was greatly illustrated, or
 fulfilled, by the Hosannahs of these children; and by the tri-
 umphs of the apostles (1 Cor. iv. 13. 2 Cor. xii. 10.) over all
 the opposition of Jews and Gentiles. (*Doddridge. Macnight.*)

And seeing a fig-tree afar off, having leaves, he 13 Mark
came, if haply he might find any thing thereon. xi.

And when he came to it, he found nothing but
leaves (h); for the time of figs was not yet.

And

(h) For the time of its bearing figs was not yet come; i. e. Though it had been planted a sufficient time, and made a fair shew at a distance, yet was it nevertheless a barren and unfruitful tree, and had never yet bore fruit. I own, that the word *καιρος* time, or season, (see Matt. xxvi. 18. Acts i. 6, 7. Ken. New Meth. p. 214.) is more generally taken for a revolving season, as we call *hopping time* the season for picking hops. (Conject. p. 55.) But it is likewise often used in a determinate sense, and signifies one particular stated part of time, which never was before, nor shall ever return. This is evident from Luke xx. 10. neither the sense of which text, nor the meaning of the parable will allow us to take *καιρος* here for the annual season of gathering the fruit, but only for that determinate time when the vineyard should first begin to bring forth fruit. The word is used in the same sense, Rom. v. 6.— That this is the true interpretation, appears from Luke xiii. 6. which expositors agree to be an allusion to this action of our Saviour; (i. e. these three years, according to the common course of nature, this tree should have bore fruit; but these three years has it deceived my expectation) *Cut it down, why cumbereth it the ground?* And if this interpretation be thus authorized, how much more, when we consider the event, of which this act is designed a type? The Jews, who had been ever the chosen people of God, were designed, for their unfruitfulness, to be cut off from the earth. And as the withering away of this fig-tree was to be a type of their destruction, so the tree in its flourishing condition, was a type of their lives. Nothing could so well represent the pompous and hypocritical appearance of the wicked Jews, as this gay, leafy, but fruitless tree. [A single fig-tree, both in Mark xi. 13. and Matt. xxi. 19. so the Jewish nation was separated from all others]: those that did all their works to be seen of men, &c. (read Matt. xxiii. 5, 6, 7, 23, 25.) could not have been more exactly typified, than by this tree, which made so splendid an appearance at a distance, whose green and flourishing leaves promised a plenty of fruit to the beholders, but was inwardly barren and unfruitful. And as

Mark 14 And Jesus answered, and said unto it, "No man
xi. "eat fruit of thee hereafter for ever." And
his

the withering away of this fig-tree was to be a type of their destruction, so the tree in its flourishing condition was a type of their lives. Its pompous and gay appearance prefigured those *whited sepulchres*, that indeed *appeared beautiful without*: but as they were *within full of rottenness and all uncleanness*, and for all the care that had been taken of them, had yet brought forth no fruit; and for that reason, were to be destroyed: so it is necessary that this tree should in this particular, *viz.* the reason of its being cursed, answer to the antitype; *i. e.* should have yet brought forth no fruit, notwithstanding the long time since it might have been expected.—This tree had been planted in a fruitful soil, (see Isa. v.) and had had sufficient care taken of it, if possible, to make it prolific; and had shewed all the outward signs of a strong and goodly tree: but yet had long deceived the husbandman's care, and brought forth no fruit; and consequently, in a short time to be destroyed, was the only type of a beloved and favoured people; of a people that shewed all outward signs of goodness, but inwardly could not be induced to bring forth fruit; and so were destined to perish in their wickedness. (See Mr. William Bowman's *Defence against Woolston*.)—As the action of our Saviour had evidently a figurative and spiritual sense and application, may not the same be thought of his being *an hungry*? (Comp. Matt. v. 6. and John iv. 32, 34.)—Those who will not be convinced that the tree should have figs on it at the time of the Passover, I send to Julian the apostate, (Ep. xxiv. p. 392.) who observes, "That the fig-trees of Damascus particularly, bore figs all the year round; the last year's fruit remaining, while that of the next succeeded." And Pliny (*Nat. Hist.* xv. c. 18.) says expressly, "That in the East, figs are at maturity in the first month; which the Hebrews call *Nisan*, and the Romans, *March*." To these early figs *Isaiah* alludes (xxviii. 4.): *The glorious Beauty of Ephraim shall be as the first ripe [fig] before the summer*. (Comp. Hos. ix. 10. Nahum iii. 12. Jer. xxiv. 2. Mic. vii. 2. Cant. ii. 11, 13. to which add Matt. xxiv. 32. where *the fig-tree opening its leaves*, which, every body knows, do not appear till after the fruit, is spoken of as a *sign of approaching summer*. Our Lord therefore, at this time, might well

OUR SAVIOUR JESUS CHRIST.

451

his disciples heard *it*. * And presently the 19 Matt.
fig-tree withered away. And they come to 15 xxi.
Jerusalem; and Jesus went into the temple, and Mark
began to cast out them that sold and bought in xi.
the temple, and overthrew the tables of the
money-changers, and the seats of them that sold
doves; and would not suffer that any man 16
should carry any vessel through the temple.
And he taught, saying unto them, "Is it not 17
"written, My house shall be called of all na-
"tions the house of prayer (*i*)? but ye have
"made it a den of thieves." And the 18
Scribes and chief priests heard it, and sought
how they might destroy him; for they feared
him, because all the people was astonished at
his doctrine. And when even was come, he 19
went out of the city.

*The next Morning Christ returns from Bethany
to Jerusalem—his Discourse on the Road.*

AND in the morning, as they passed by, * the 20
disciples * saw the fig-tree dried up from the
roots; * and they marvelled, saying, (*among* 20 Matt.
xxi.

well expect to find fruit on this tree. (See Bishop Kidder's
Demonst. of Messiah, § ii. p. 38, 39. and *Doddridge*, note (g),
§ 149.)

(*i*) Or, perhaps, with an interrogation; *And have ye made
it a den of thieves?* (*Conject.* p. 28. R. and so Matt. xxi. 13.
comp. Isa. lv. 6, 7. Jer. vii. 11.) -It is strange, how these two
histories should have been confounded, and thought to be one
and the same: whereas *Matthew* affirms, *Christ* purged the tem-
ple on the same day he made his public entry. On the con-
trary, *Mark* says, it was on the day following: besides, there
are some different circumstances in *Mark's* account the second
time, [or rather the third time. (See Sect. V. p. 72, 73.
notes (*l*) and (*m*), on John ii. 16.] See *Doddridge's* excellent
note, (*a*), § 150. p. 326.)

G g 2

themselves)

452 THE EVANGELICAL HISTORY OF

- Mark xi. *themselves*) "How soon is the fig-tree withered away!" *And Peter calling to remembrance, saith unto him, "Master, behold, the fig-tree which thou cursedst, is withered away." And Jesus answering, saith unto them, (k) "Have faith in God. * Verily, I say unto you, if ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, * and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. There-fore, I say unto you, What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye (l) stand praying, forgive, if ye have ought against any, that your Father also which is in heaven, may forgive you your

(k) Some read interrogatively, *Have you faith in God?* (Beza.) Or perhaps, it may mean, *Have the faith of God.* Spoken imperatively, as declarative of the miraculous faith the apostles should have; (like as Acts iii. 6. ix. 34. and xiv. 9, 10.) if so, Matt. xxi. 21. must not be taken literally, but after the hyperbolical manner of expression, common among the Jews: as when they had a mind to extol any of their doctors, they said of him, 'that he plucked up mountains by the roots;' so, on the other hand, it was a common comparison among the Jews to say, 'As small as a grain of sand,' when they would express a very small thing. (*L'Enfant.*)

(l) (1 Kings viii. 14, 22. Neh. viii. 6. Jer. xv. 1. Job xxx. 28. 2 Chron. xx. 19. Luke xviii. 11.) Dr. Lightfoot (*Hor. Heb. on Matt. vi. 5.*) observes, that *standing* was the usual posture of the Jews when they prayed. Lord Chancellor King (*Enquiry into the Worship of the Primitive Church*, ch. ii. § 1.) has shewn it to be the practice of the first ages of the Christian church.

" trespasses.

“ trespasses. But if you do not forgive, nei- 26 Mark
 “ ther will your Father which is in heaven, xi.
 “ forgive your trespasses.”

*Philip and Andrew tell Jesus, that certain Greeks
 desire to see him—Discourses consequent on it.*

* AND there were certain Greeks among 20 John
 them, that came up to worship at the feast. xiii.
 The same came therefore to Philip, which was 21
 of Bethsaida, of Galilee, and desired him, say-
 ing, “ Sir, (m) we would see Jesus.” Philip 22
 cometh

(m) These Greeks, St. John says, came up to worship. By which is signified, most probably, that they were *profelytes of righteousness* (as the Rabbies term them); such as by circumcision obliged themselves to keep the whole law. (Comp. Acts ii. 5. viii. 27. and xiii. 43. Doddr. notes (a) and (b), § 148. p. 313.)—Are there any ingenuous enquirers after Gospel-truth and grace, who have (like these pious Greeks) heard of the fame of *Jesus*, and are desirous to seek out every possible means to truly inform their own understanding and senses, who he is? who would see his very person, and hear of his heavenly doctrine, so highly extolled and embraced by multitudes, from his own lips? Let all such know, the divine Master doth freely invite them to his company and table; where they shall see him with their own eyes, and hear him with their own ears, and have all their doubts resolved, their hopes and desires satisfied, and their faith and love fixed on a Rock (as was *Thomas's*) by coming to the holy oracle, *his written word*; which being searched out, the *letter* and *spirit* of it, with a pure mind and heart, and sought in prayer for illumination, they shall find *Jesus*, where perhaps they least expected, and behold him present with them, as if coming bodily in the clouds of heaven, to conduct them to the heavenly mansions prepared for them. The best means towards so important and adorable an end, is to cast away all the unseemly garments of prejudices, which blind and entangle them, and put on the beautiful garments of simplicity (Mark x. 5.); and so clothed, you shall meet *Jesus* in the place and way He shall choose. (Like as the

John
xii.

- cometh and telleth Andrew : and again Andrew
 23 and Philip told Jesus. And Jesus answered
 them, saying, (*n*) " The hour is come that the
 24 " Son of man should be glorified. Verily,
 " verily, I say unto you, Except a corn of
 " wheat fall into the ground and die, it abideth
 " alone ; but if it die, it bringeth forth much
 25 " fruit. He that loveth his life shall lose it ;
 " and he that hateth his life in this world,
 26 " shall keep it unto life eternal. If any man
 " serve me, let him follow me, and where I
 " am, there shall also my servant be. If any
 " man serve me, him will my Father honour.
 27 " Now is my soul troubled (*o*), and what shall I
 " say ? Father, save me from this hour ? But for
 28 " this cause, came I unto this hour. Father,

Writer of these sheets hath gained his understanding in the gospel-mysteries, in an eligible rural solitude, in salutary independency ; which, if it may be in anywise instrumental to your good, shall be his crown at the day of *Christ*.)

(*n*) The phrase here, intimates the suitability of the following discourse to this particular occasion ; by attending to which, many of the beauties of it will be discovered. (Comp. John xii. 32. 1 Cor. xv. 20—23, 36—38, 42—44.)

(*o*) (Comp. Matt. xxvi. 37, 38, 39, 41.) The clauses of ver. 27, 28. should be read, not only with an interrogation, but be distinguished and interpreted, "*Whether of the two shall I say ? Shall I say, Father, save me from this hour ? But for this very purpose I came, in order to this hour. I will therefore say the other : Father, glorify thy name.*" (See *Conject.* p. 116, 365, 383.) It is well known, that the pointing of the New Testament is far less antient than the text. It is agreeable to observe, how many difficulties may be removed by varying it, and departing from the common punctuation : of which, I take this to be one of the most remarkable instances : for as the text does not oblige us to it, it does not seem natural to suppose, that our Lord actually offered this petition, and then immediately retracted it again. (*Doddr.* note (*e*), § 148. p. 315.

" glorify

“glorify thy name.” Then came there (*p*)
 a voice from heaven, *saying*, “I have both glo-
 “rified it, and will glorify it again.” (*q*) The 29
 people therefore that stood by, and heard it, said
 that “it thundered.” Others said, “An angel
 “spake to him.” Jesus answered, and said, 30
 “This voice came not because of me, but for
 “your sakes. Now is the judgment of this 31
 “world: (*r*) now shall the prince of this
 “world be cast out: and I, if I be lifted up 32
 “from the earth, will draw all men unto me.”
 (This he said, signifying what death he should 33
 die.) The people answered him, “We have 34
 “heard (*s*) out of the law, That Christ abideth
 “for ever: and how sayest thou, The Son of
 “man must be lifted up? Who is this Son of
 “man?” Then said Jesus unto them, 35
 “Yet a little while is the light with you; walk
 “while ye have the light, lest darkness come
 “upon you; for he that walketh in darkness,
 “knoweth not whither he goeth. While ye 36
 “have light, believe in the light, that ye may
 “be the children of light.” These things spake
 Jesus and departed, and did hide himself from

John
xii.

(*p*) (See Exod. xix. 16, 19. Rev. iv. 5. vi. 1. and x. 3.)—
 This was the third time: 1st, At his baptism. 2^d, At his trans-
 figuration. (Matt. iii. 17. and xvii. 5.)

(*q*) The people who stood by, said, &c. (Conject. p. 116.)

(*r*) John iii. 18, 19. and xvi. 8, 11. 1 Cor. xi. 32.

(*s*) It means, in the Prophets and Psalms, accounted [a true
 commentary upon the law. (See 2 Sam. vii. 16. Psal. lxxxix. 29.
 and cx. 4. Isa. ix. 7. Ezek. xxxvii. 25. Dan. ii. 44. and
 vii. 14.) This being a reflection and demand coming from
 some cavilling Jews, our Lord made no direct answer; but gave
 the discourse a useful turn, casting an eye on his disciples, not
 to discourage them at so real and important a difficulty started,
 which would be removed, and the mystery proclaimed within a
 few days only.

John
xii.

37 them. But though he had done so many mi-
 38 racles before them, yet they believed not on
 him: that the saying of Esaias the prophet
 might be fulfilled which he spake: "Lord,
 " who hath believed our report? and to whom
 " hath the arm of the Lord been revealed?"
 39 (t) Therefore they could not believe, because
 40 that Esaias said again, "He hath blinded
 " their eyes and hardened their hearts, that
 " they should not see with their eyes, nor un-
 " derstand with their heart, and be converted,
 41 " and I should heal them." These things
 said Esaias, when he saw his glory, and spake
 42 of him. Nevertheless, among the chief rulers
 also, many believed on him; but because of the
 Pharisees, they did not confess him, lest they
 43 should be put out of the synagogue: for they
 loved the praise of men more than the praise of
 44 God. Jesus cried and said, "He that be-
 " lieveth on me, believeth not on me, but on
 45 " him that sent me. And he that seeth me,
 46 " seeth him that sent me. I am come a
 " light into the world, that whosoever believeth
 47 " in me, should not abide in darkness. And

(t) (Isa. liii. 1. and vi. 10.) The learned, by consulting the Originals of the places below, may see instances of a phraseology nearly resembling, and illustrating this. Compare Exod. ix. 12. and viii. 15, 32. Lev. xiii. 3. Ezek xiii. 19, 22. xiv. 9. xx. 25. Gen. xli. 13. Jer. i. 10. and iv. 20. Acts x. 15. where a person is said to do what he permits, or what he declares or foretells. The Evangelist, in this quotation, has not confined himself exactly to the words of the Prophet; but the sense is plainly the same; and nothing was more usual with the Jews, than to quote Scripture in this way, by memory, and that very readily, from the daily reading of the Scriptures. They had no chapters nor verses, as in our printed text. (See *Surenhusius de formulis allegandi*, p. 367. *Doddridge*, § 149. P. 321, 322.)

" if

" if any man hear my words, and believe not, I
 " judge him not : (u) for I came not to judge
 " the world, but to save the world. He that 48
 " rejecteth me, and receiveth not my words,
 " hath one that judgeth him. The word that
 " I have spoken, the same shall judge him in
 " the last day. For I have not spoken of 49
 " myself; but the Father which sent me, he
 " gave me a commandment what I should say,
 " and what I should speak. And I know that
 " his commandment is life everlasting. What-
 " soever I speak therefore, even as the Father
 " said unto me, so I speak."

John
xii.

*In the Temple, Jesus is questioned of his Authority
—he silences the Sanhedrim.*

* AND they come again to Jerusalem; 27 Mark
 * and he taught daily in the temple: but the 47 xi.
 (*) chief priests and Scribes, and the chief of Luke
 the people, sought to destroy him: and 48 xix.
 could

(u) This should be in a parenthesis, the sense being, *There will be no need that I judge or condemn him, because the doctrine I have taught will condemn him at the day of judgment, (for I came not into the world to condemn it.)* (Conject. p. 116. R.

(x) By the term *chief priests*, is probably meant the high-priest, his deputy (or sagan), or any of the heads of the twenty-four courses of priests who might be in waiting, and likewise any of those whom the Talmudists call *catholicin*, *amarcalin*, and *memunnim*, appointed to preside over the other priests and Levites, and to regulate the *watch*, the *singers*, &c. (*Reland's Antiq. Heb.* part ii. c. 3. § 4, 5.)—By the *elders*, some would understand, those representatives who were called *Viri Stationarii*; appointed to attend in their courses at the hours of morning and evening-sacrifice, in the name of the whole Israelitish nation: But I rather suppose it may signify the *members* of the *Grand Sanhedrim*, to whom that title most eminently and properly belonged, (Numb. xi. 25. Deut. xxv. 7. xxix. 10. and xxxi. 28.) as they were the persons under whose cognizance the late action of
Christ

Luke
xx.

could not find what they might do; for all the
1 people were very attentive to hear him. And

it came to pass, that on one of those days, as he
taught the people in the temple, and preached
the gospel, the chief priests and the Scribes

2 came upon him, with the elders, and spake
unto him, saying, "Tell us by what authority

"doest thou these things? or who is he that

3 "gave thee this authority?" And he an-
swered, and said unto them, "I will also ask

Mark
xi.

29 "you one * question, and answer me, and
"I will tell you by what authority I do these

30 "things. The baptism of John, was it
"from heaven, or of men? Answer me."

31 And they reasoned with themselves, saying, "If
"we shall say, From heaven, he will say, Why

Luke
xx.

6 "then did ye not believe him? * but if we
"shall say, Of men, all the people will stone

"us; for they be persuaded that John was a
"prophet." * And they feared the people:

Mark
xi.

32 "for all men counted John, that he was a prophet
33 indeed. And they answered, and said unto

Jesus, "We cannot tell * whence it was."
* And Jesus answering, saith unto them, "Nei-

"ther do I tell you by what authority I do
"these things."

*Their Temper described in Parables.—Two Sons
sent into the Vineyard—the Vineyard let out
to Husbandmen.*

Mark
xii.
Matt.
xxi.

1 AND he began to speak unto them by para-
28 bles. * "But what think you? (y) A certain

"man had two sons, and he came to the first, and
"said,

*Christ in purging the temple, would naturally fall. The Scribes
and doctors of the law are the same. (See Matt. xxii. 35. Mark
xii. 28.—See Cruden's Concordance on the word SCRIBE.)*

(y) As Erasmus well observes, Because a simple and plain
question

“ said, Son, go work to-day in my vineyard. Matt. xxi.
 “ He answered, and said, I will not : but after- 29
 “ wards he repented, and went. And he 30
 “ came to the second, and said likewise ; and
 “ he answered, and said, I go, Sir ; and went
 “ not. Whether of them twain did the will 31
 “ of his father ?” They say unto him, “ The
 “ first.” Jesus saith unto them, “ Verily, I
 “ say unto you, that the publicans and the har-
 “ lots go into the kingdom of God before you.
 “ For John came unto you in the way of righ- 32
 “ teousness, and ye believed him not ; but the
 “ publicans and harlots believed him. And ye,
 “ when ye had seen *it*, repented not afterward,
 “ that ye might believe him. Hear another 33
 “ parable : There was a certain householder
 “ which planted a vineyard, * and set a 1 Mark
 “ hedge about it, and digged *a place for* the xii.
 “ wine-fat, and built a tower, and let it out to
 “ husbandmen, and went into a far country
 “ * for a long time : and at the season 9 Luke
 “ * when the time of fruit drew near, * he 10 xxi
 “ sent a servant to the husbandmen, that they 34 Matt.
 “ should give him of the fruit of the vineyard : xxi.
 “ but the husbandmen * caught him, and 3 Mark
 “ beat him, and sent him away empty. And 4 xii.
 “ again he sent unto them another servant ; and
 “ at him they cast stones, and wounded him in
 “ the head, and sent him away * empty,
 “ * shamefully handled. And again he sent 12 Luke
 “ the third ; and they wounded him also, and xx.
 “ cast him out, * and him they killed, and 5 Mark
 “ many others ; beating some, and killing xii.
 “ some. * Then said the Lord of the vine- 13 Luke
xx.

question could not wring out the confession of truth, *Jesus* put-
 teth forth another question by a parable, because they should,
 ere they were well aware, give sentence against themselves.

“ yard,

460 THE EVANGELICAL HISTORY OF

- Mark
xii. 6 “ yard, What shall I do? * Having there-
fore yet one son, his well-beloved, he sent
Luke
xx. 13 “ him also last unto them, saying, * It may
be, they will reverence * my son * when they
14 “ see him. But when the husbandmen saw
“ him, they reasoned among themselves, saying,
“ This is the heir, come let us kill him,
Matt.
xxi. 38 “ * and let us seize on his inheritance. And
39 “ they caught *him*, and cast him out of the
40 “ vineyard, and slew *him* When the Lord
“ therefore of the vineyard cometh, what will
41 “ he do unto those husbandmen?” They
say unto him, (z) “ He will miserably destroy
“ those wicked men, and will let out *his* vine-
“ yard unto other husbandmen, which shall
“ render him the fruits in their seasons.”
Luke
xx. 16 * *And Jesus answered*, “ He shall come and
“ destroy those husbandmen, and shall give the

(z) As the Evangelist says, (ver. 45.) they perceived that, in these parables, *Jesus* spake of them. It seems then probable, that the answer given (ver. 41.) was spoken with envenomed malice, sarcastically; yet with a seeming simplicity: “ He will, “ *no doubt*, destroy those wicked men,” &c. scoffingly, in fact, to mock him, by a seeming direct answer. But *Jesus*, knowing all the secret workings of their unbelieving hearts, with a majesty of voice and countenance that struck terror into their souls, replied, “ He shall come, &c. as yourselves have witnessed.” — They felt the power of his word; and in fear and terror, cry out, *God forbid!* — It is apprehended, that the great advantage of reading the Evangelical History, after the manner herein adopted, will be owned by many; and that the History before us will, upon a critical examination, be found one (among many instances) wherein seemingly different relations do sweetly harmonize, without any occasion for laboured criticisms: as here to reconcile *Matthew* with *Luke*’s account; when the truth is, *Matthew* records only the words of the Jews, and *Luke* those of *Jesus Christ*; pronouncing their guilt and condemnation.

“ vineyard

“ vineyard to others.” And when they heard it, they said, “ God forbid.” And he beheld 17
 them, and said, “ What is this then that is written; * did ye never read it, * The stone which
 “ the builders rejected, the same is become the
 “ head of the corner? * This was the 11
 “ Lord’s doing, and it is marvellous in our
 “ eyes. * Therefore I say unto you, The 43
 “ kingdom of God shall be taken from you,
 “ and given to a nation bringing forth the
 “ fruits thereof. And whosoever shall fall 44
 “ on this stone, shall be broken : but on whom-
 “ soever it shall fall, it will grind him to
 “ powder.” And when the chief priests and 45
 Pharisees had heard his parables, they perceived
 that he spake of them. * And the chief priests 19
 and the Scribes the same hour sought to lay
 hands on him, * but they feared the mul- 46
 titude, because they took him for a prophet.
 * For they knew that he had spoken the parable 12
 against them : and they left him, and went their
 way.

Luke
xx.

Mark
xii.

Matt.
xxi.

Luke
xxi.

Matt.
xxi.

Mark
xii.

SECT. XXXIV. *The Parable of the Marriage Supper.—*
Pharisees and Herodians tempt Jesus concerning paying
Tribute to the Romans.—Jesus silences the Sadducees, who
put captious Questions to him concerning the Resurrection.
He answers the Lawyer who asked “ Which was the First
“ Commandment ;” and silences the Pharisees, by putting
to them a Question concerning the Messiah.—Woes de-
nounced against the Pharisees and Lawyers, a second time.
—Jesus applauds the Truth and Liberality of the poor
Widow, whom he saw cast Two Mites into the Treasury.
—He goes out of the Temple—his Disciples come to shew
him the Beauty of the Building.—Jesus’s Answer.—
His Disciples ask, “ When shall these Things be? and
 “ what

“ *what shall be the Destruction of the Temple?—Christ’s Answer.—Parable of the Ten Virgins—Talents—Sheep and Goats.*

The Parable of the Marriage Supper.

Matt.
xxii.

- 1 * AND Jesus answered, and spake unto them
2 again by parables, and said, “ The
3 “ kingdom of heaven is like unto a certain king
4 “ which made a marriage for his son : and
“ he sent forth his servants to call them that
“ were bidden to the (a) wedding : and they
“ would not come. Again, he sent forth
“ other servants, saying, Tell them (b) which
“ are bidden, Behold, I have prepared my din-
ner ; my oxen and my fatlings *are* killed, and
“ all

(a) To the nuptial banquet. (Rev. xix. 7, 9. 2 Cor. xi. 2. Matt. xxv. 7. Eph. v. 32.) Here is an allusion to the most ancient custom of the marriage-feast, (Gen. xxix. 22, 27. Judg. xiv. 10, 12. Prov. ix. 1, 2. Zeph. i. 7, 8.) according to the magnificence of eastern princes and nobles, whose wardrobes were furnished with beautiful garments, for cloathing their guests at feasts, (see Gen. xlv. 22.) and on solemn and special occasions. The richness and numbers of habits, were declarative of their rank and wealth. (See Job xxvii. 16. Luke xvi. 19. Matt. vi. 19. Jam. v. 3.) The fashions of cloaths in those times and countries, did not alter, according to the changeable humour of our climate or land. These customs continued, and prevailed among the Greeks and Romans ; and do so to this day, in the more eastern countries. So *Homer* tells us, (*Odys.* ver. 47—51.) concerning the arrival of *Telemachus* and *Pisistratus* at the house of *Menelaus*, in Lacedæmon, whilst solemnizing the nuptials of his son and daughter :—And *Horace*, That the Roman general, *Lucullus*, enriched with the spoils of the East, being asked if he could furnish an hundred habits for the theatre, replied, He had five thousand in the house, which they were welcome to.

(b) This may have a comprehensive meaning, including the covenanted people of *God* throughout the ages. First, Those
under

“ all things *are* ready : come unto the marriage.
 “ But they made light of *it*, and went their 5
 “ ways, one to his farm, another to his mer-
 “ chandize : and the remnant took his ser- 6
 “ vants, and intreated *them* spitefully, and slew
 “ *them*. But when the king heard *thereof*, 7
 “ he was wroth ; and he sent forth his armies,
 “ and destroyed those murtherers, and burnt up
 “ their city. Then saith he to his servants, 8
 “ The wedding is ready ; but they which were
 “ bidden were not worthy. Go ye therefore 9
 “ into the highways, and as many as ye shall
 “ find, bid to the marriage. So those ser- 10
 “ vants went out into the highways (*c*), and
 “ gathered together all as many as they found,

under the Patriarchal dispensation ; and after, the church in
 the wilderness, and times of the judges and kings of Israel ;
 during which seasons the prophets and messengers sent, which
 spake in the name of the LORD, met with the like treatment
 from the Jews, as did *John Baptist*, *Jesus Christ* himself, and
 his Apostles and Evangelists, until *God's* armies (the Roman
 soldiers) executed the just vengeance of an holy *God* and
 Saviour, on that reprobate nation. (Jer. vi. 30. 2 Tim. iii. 8.
 1 Cor. ix. 27.)

(*c*) By the most public ways, and where several streets and
 roads meet, is figured the Gentiles (Acts x. 14, 15.) ; whom
 (it is hereby intimated) had as little reason to expect the call
 of the Gospel, as common passengers and travellers to expect
 an invitation to a royal banquet. And farther, The public
 streets and common roads, do aptly represent the one public
 and common law of the Gospel to all nations and people : after
 that the law of peculiarity (the Levitical ceremonial law)
 having answered its end, necessarily waxed old, and vanished
 away. (Heb. viii. 2, 13.) — By *bad* and *good*, (converts of all
 nations) is shewn the different characters and circumstances,
 both of nations and people, and of individuals ; amongst whom
 the Gospel, being known and received, would obtain a very dif-
 ferent reception and improvement. (See on Matt. xiii. page
 227, 229.)

“ both

464 THE EVANGELICAL HISTORY OF

- Matt. xxii. 11 “ both bad and good : and the wedding was
 11 “ furnished with guests. And when the king
 “ came in to see the guests, he saw there a (*d*)
 “ man which had not on a wedding-garment.
 12 “ And he saith unto him, Friend, how camest
 “ thou in hither, not having a wedding-
 13 “ garment ? And he was speechless. Then

(*d*) In the anti-chamber, the King observed a man among the guests, who had haughtily refused the wedding-garment, freely brought to him, and allotted for him to put on ; so that he appeared most disgracefully ragged and dirty. Such an unpardonable insult received a suitable punishment. He was bound with chains, and cast into a deep dungeon, to abide under thick darkness (Exod. x. 21. Jude v. 6. 2 Pet. ii. 4, 17.); opposed to the light and beauty of the banqueting-room, finely illuminated and richly adorned. The figurative spiritual application, cannot easily be mistaken. The circumstance of the robe being offered, but refused by the ingrate, (*Calvin* observes) is admirably suited to the method of *God's* dealing with us ; who indeed requires holiness, in order to our receiving the benefits of the gospel ; but is graciously pleased to work it in us by his holy Spirit (Rom. viii. 15, 16. Tit. iii. 5, 6, 7, 8.); and therefore may justly resent and punish our neglect of so great a favour. (1 Thess. v. 19. Heb. x. 29.)—Farther, *Calvin* says, “ It is needless to dispute about the wedding-garment, whether it be faith, or a pious holy life : for neither can faith be separated from good works, nor can good works proceed except from faith. *Christ's* meaning is only, that we are called, in order that we may be renewed in our minds, after his image. (Col. iii. 10, 11. Eph. iv. 22—24.) And therefore, that we may remain always in his house, the old man with his filthiness must be put off, and a new life designed, that our attire may be such as is suitable to so honourable an invitation.”—And, *He was struck speechless !* Note, The Original is in the passive form, (see 1 Cor. ix. 9. 1 Pet. ii. 15.) and is very expressive.—May these awful words sink down deep into the hearts of professors, who are in danger, and nearly bordering upon the same evil heart of unbelief, in disobeying the holy commandment ! (2 Pet. ii. 18—22. — See *Macnight*, *L'Enfant*, and *Doddridge*.)

“ said

“ said the king to the servants, Bind him hand
 “ and foot, and take him away, and cast *him*
 “ into outer darkness: there shall be weeping
 “ and gnashing of teeth. For many are 14
 “ called, but few are chosen.”

Matt.
xxii.

*Pharisees and Herodians tempt Jesus, concerning
 paying Tribute to the Romans.*

THEN went the Pharisees and took counsel 15
 how they might entangle him in his talk;
 and they sent out unto him their disciples, 16
 * certain of the Pharisees, and of the Herodians; 13
 * and they watched him, *being* sent forth as 20
 spies, which should feign themselves just men,
 that they might take hold of his words; that
 so they might deliver him unto the power and
 authority of the governor. And they asked 21
 him, saying, * “ Master, we know that 16
 “ thou art true, and teachest the way of God in
 “ truth, neither carest thou for any man; for
 “ thou regardest not the persons of men:
 “ Tell us therefore, What thinkest thou? Is it 17
 “ lawful to give tribute unto Cesar or not?
 “ * Shall we give, or shall we not (*e*) give?” 15
 * But Jesus perceived their * craftiness, * hy- 18
 pocrify, and * wickedness, and said, “ Why
 “ tempt ye me, ye hypocrites? Shew me 19
 “ the tribute-money.” And they brought unto
 him a penny. And he saith unto them, 20
 “ Whose *is* this image and superscription?”
 They say unto him, “ Cesar’s.” Then saith he 21

Mark
xii.
Luke
xx.

Matt.
xxii.

Mark
xii.
Matt.
xxii.

(*e*) According to *Judas Gaulonita*, who joining with a Pha-
 risee, named *Sadoc*, formed a party of men; who, under pre-
 tence of standing up for the public liberty, taught that the
 Jews ought not to submit to any foreign power, nor to pay tri-
 bute. *Joseph. Antiq. lib. 18.—Acts v. 37.—(Doddr.)*

466 THE EVANGELICAL HISTORY OF

- Matt. xxii. unto them, (f) "Render therefore unto Cesar
 " the things which are Cesar's ; and unto God
 Luke 26 " the things that are God's." * And they
 xx. could not take hold of his words before the
 people : and they marvelled at his answer, and
 Matt. 22 held their peace, * and left him, and went
 xxii. their way.

Jesus silences the Sadducees, who put captious Questions to him concerning the Resurrection.

- 23 THE same day came to him the Sadducees,
 which say that there is (g) no resurrection, and
 asked

(f) The Jews were so tenacious of the customs of their country, and had so high an opinion of their own holiness, that they would not make use of Heathen money. (See John ii. 14. Matt. xxi. 12.) Probably, it was for this reason that the Romans insisted on having the taxes paid in their own coin, because, by making it current, they taught the Jews that they were their masters. Hence, the force of our Lord's argument appears, ' Since this money bears Cesar's image, it is his ; and ' by making use of it, you acknowledge his authority. If so, ' I leave it to yourselves to judge whether tribute ought to be ' paid towards the support of that government which ye have ' acknowledged, which ye cannot shake off, and by which your ' tranquillity is preserved. At the same time, in discharging ' your duty to the civil magistrate, you should never depart ' from the duty you owe to God ; but remember, that, as you ' bear the image of the Great King omnipotent, you are his ' subjects, and ought to pay him the tribute of *yourselves* ; and ' serve him with body and soul, to the utmost of your power.' — Hence we learn, that it is the peculiar character of the Christian Religion, to inspire men with a wise and just submission to superiors, and to the lawful authority of the civil magistrate, in whatever is not contrary to the law of God, and express command of Christ, in the written word.—Macnight, Doddr. note (d), p. 353, § 154.)

(g) (Acts xxiii. 8.) Perhaps, the Sadducees embraced the old Quakers opinion, as old as St. Paul. (See 2 Tim. ii. 18.) However, they craftily found their carnal reasonings on Deut.

asked him, * saying, "Master, Moses wrote 19 Mark
 " unto us, If a man's brother die, and leave his xii.
 " wife behind him, and leave no children, that
 " his brother should take his wife, and raise up
 " seed unto his brother. Now there were 20
 " * with us * seven brethren, and the first
 " took a wife, and dying, left no seed; and 21
 " the second took her, and died, neither left
 " he any seed; and the third likewise; and 22
 " the seven had her, and left no seed: last of
 " all, the woman died also. In the resurrec- 23
 " tion, therefore, when they shall rise, whose
 " wife shall she be of them; for the seven had
 " her to wife?" And Jesus answering, said 24
 " unto them, "Do ye not therefore err, because
 " ye know not the Scriptures, neither the
 " power of God? * The children of this 34 Luke
 " world marry, and are given in marriage. But 35 xx.
 " they which shall be accounted worthy to ob-
 " tain that world, and the resurrection from
 " the dead, * when they shall rise from the 25 Mark
 " dead, they neither marry, nor are given in xii.
 " marriage. * Neither can they die any 36 Luke
 " more; for they are equal unto the angels xx.

xxv. 5—10. (and see Gen. xxxviii. 8. Ruth iv. 5.) and enforced it by a recent example, then known among the Jews: and that such vain conceits arose from their ignorance of the Scriptures, (see Acts xxiv. 15. and xxvi. 6, 7, 8. comp. Heb. xi. 4, 10, 13, 16, 19, 40.) our Lord plainly asserts in Mark xii. 24.; which is properly printed with an interrogation; implying a negation: upon which the Pharisees triumphed; who believed in that article of Jewish (as well as Christian) faith, the Scripture-doctrine of the resurrection from the dead (see Acts xxiii. 6, 8. John xi. 24. Job xix. 25, 26.); which is enforced with the simplicity and strength of truth, by the resurrection of *Jesus*, (see 1 Cor. xv. 12—23, 35—38.) and exemplified in a grain of wheat. (See *Appendix*, N^o XXX. on John xi. 24.)

- Matt. 29 “ * of God in heaven, * and are the chil-
 xxii. 36 “ dren of God, being the children of the re-
 Luke 31 “ surrection. * But as touching the resur-
 xx. 31 “ rection of the dead, have ye not read that
 Matt. 26 “ which was spoken unto you by God, * in
 xxii. 26 “ the book of Moses, how in the bush God spake
 Mark 26 “ unto him, saying, I am the God of Abraham,
 xii. 26 “ and the God of Isaac, and the God of Jacob?
 Luke 37 “ * Now that the dead are raised, even Moses
 xx. 37 “ shewed at the bush, when he called the
 “ LORD, the God of Abraham, and the God of
 38 “ Isaac, and the God of Jacob. For he is
 “ not a God of the dead, but of the living; for
 Mark 27 “ all live unto him. * Ye therefore do
 xii. 33 “ greatly err.” * And when the multitude
 Matt. 33 “ heard this, they were astonished at his doctrine.
 xxii. 39 * Then certain of the Scribes answering, said,
 Luke 40 “ Master, thou hast well said.” And after
 xx. 40 “ that, (b) they durst not ask him any question
 at all.

*He answers the Lawyer who asked, “ Which was
 “ the First Commandment,” and silences the
 Pharisees, by putting to them a Question con-
 cerning the Messiah.*

- Matt. 34 * BUT when the Pharisees had heard that
 xxiii. 34 he had put the Sadducees to silence, they were
 35 gathered together. Then one of them which
 Mark 28 was a lawyer, * came, and having heard
 xii. 28 them reasoning together, and perceiving that he
 Matt. 35 had answered them well, * asked him a que-
 xxiii. 36 stion, (i) tempting him, and saying, “ Master,
 “ which

(b) This is meant of the Sadducees, and must be limited to them; because just after, a lawyer puts a question to him.

(i) Or, with intent to make trial of his skill in the volume of God's book: not with any insidious view; for had the Pharisean Scribe asked with an evil intent, Christ would not have answered,

OUR SAVIOUR JESUS CHRIST.

469

“ which is the great commandment in the
 “ law? * which is the first commandment 28
 “ of all?” And Jesus answered him, “ The 29
 “ first of all the commandments *is*, Hear, O
 “ Israel, the LORD our God is one LORD :
 “ and thou shalt love the LORD thy God with 30
 “ all thine heart, and with all thy soul, and
 “ with all thy mind, and with all thy strength :
 “ this is the first * and great command- 38
 “ ment : and the second is like unto it ; 39
 “ *namely* this, Thou shalt love thy neighbour 31
 “ as thyself. There is none other command-
 “ ment greater than these. * On these two 40
 “ commandments hang all the law and the pro-
 “ phets.” * And the Scribe said unto him, 32
 “ Well, Master, thou hast said the truth ; for
 “ there is one God, and there is none other but
 “ he. And to love him with all the heart, 33
 “ and with all the understanding, and with all
 “ the soul, and with all the strength, and to
 “ love his neighbour as himself, is more than
 “ all whole burnt-offerings and sacrifices.”
 And when Jesus saw that he answered discreetly, 34
 he said unto him, “ Thou art not far from the
 “ kingdom of God.” And no man after that,

Mark
xii.

Matt.
xxii.

Mark
xii.

Matt.
xxii.

Mark
xii.

answered, “ Thou art not far from the kingdom of God” for
 his owning that the love of *God* (Deut. vi. 4, 5. x. 12. and
 xx. 6.) and love of his neighbour (Lev. xix. 18. comp. Rom.
 ii. 9. Gal. v. 14. 1 Tim. i. 5. Jam. ii. 8.) are the two great
 hinges of the door of the Law and the prophets. And indeed,
 the inseparable connection between the love of *God* and our
 neighbour, the more it is examined, the more, and still stronger
 and brighter, will it appear, in particular from the views given
 in the following Scriptures, *viz.* *The love of Christ constraineth*
 2 Cor. v. 14. (Comp. John xx. 17. Heb. ii. 11, 12,
 15. 1 John iv. 20, 21. and iii. 14, 15, 16.) — O may we
 keep the same in memory, and daily meditate thereon !

470 THE EVANGELICAL HISTORY OF

- Matt. xxii. 41 durst ask him any question. * While the Pharisees were gathered together, Jesus asked them, * while he taught in the temple, "How say the Scribes that Christ is the Son of David?" * What think ye of Christ? whose son is he?" They say unto him, "*The son of David.*" He saith unto them, "How then doth David in spirit, (*k*) * himself, by the Holy Ghost, * in the book of Psalms, * call him LORD, saying, 'The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?' * David therefore himself calleth him Lord, and whence is he then his Son?" And the common people heard him gladly. * And no man was able to answer him a word; neither durst any man, from that day forth, (*l*) ask him any more questions.
- Mark xii. 35
Luke xx. 42
Mark xii. 37
Matt. xxii. 46

Woes denounced against the Pharisees and Lawyers, a second time.

- Matt. xxiii. I THEN spake Jesus to the multitude, * in his doctrine; * and in the audience of all the people, he said unto his disciples,
- Mark xii. 38
Luke xx. 45

(*k*) It is from hence evident, not only that *David* is the author of Psalm cx. which contains this prophecy; but also, that the Pharisees thought so; since otherwise, they would not have failed to call this point in question, had it not been universally acknowledged. Moreover the ancient Jewish Doctors were wont to apply this Psalm to the Messiah. *L'Enfant.*

(*l*) Or, tempt him any more with ensnaring or captious questions. So strongly did the memory of this confusion impress their minds, during the short remainder of *Christ's* continuance among them: so that they had no farther opportunity of doing it, when that impression wore off.

* * The

“ * The (m) Scribes and the Pharisees sit 2 Matt.
 “ in Moses’ seat: all therefore whatsoever 3 xxiii.
 “ they

(m) The business of the Prophets was to reveal the will of God; to teach and reprove; to foretel things to come, and, upon occasion, to confirm the true religion and the prophecies they delivered, by miracles, which were termed *Signs*, because they were plain and manifest proofs of their divine mission.—Jews and Christians unanimously agree, that *Malachi* was the last of the Prophets, properly so called. It is observable, that so long as there were Prophets among the Jews, there arose no sects or heresies among them, though they often fell into idolatry. The reason of it is, that the Prophets learning God’s will immediately from himself, there was no medium: the people must obey either the Prophets, and receive their interpretations of the law, or no longer acknowledge *that God* who inspired them. But when the law of God came to be explained by weak and fallible men, (who seldom agreed in their opinions) several sects and religious parties unavoidably sprung up. [This leaven hath been the bane of pure and undefiled religion, and primitive Christianity derived from the written word, and foregoing Scriptures, being expounded by the True Scribe, *Jesus Christ*.]—We may trace the origin of these Doctors back to the times of *Ezra*, (ch. vii. 6.) who is himself called a Scribe; which is a word of the same import as that of *Doctor*, in the New Testament, (see Acts v. 34. Luke ii. 46. and v. 17.) except in Deut. xx. 5, 9. where, according to the Version of the Seventy, some officers are named *Scribes*.—Hence, *Jesus Christ* said of the Scribes, as well as of the Pharisees, that they sat in *Moses’ chair*. (Matt. xxiii. 2. Mark xii. 28, 38.) So 1 *Maccabees* (ch. vii. 12.) mentions a company of Scribes; and 2 *Macc.* vi. 18. sets forth, that there were several degrees of dignity and subordination among them. Such a regulation as this, was necessary, after the gift of prophecy had ceased among them; because the high-priests having the greatest share of the administration in their hands, could have no leisure or opportunity of applying themselves to explain the law, and instruct the people. At first, these Doctors had the plain name of only *Scribes*, or *Interpreters of the Law*: but a little before our Lord’s time, they affected higher titles; as those of *Rabban*, and *Rabbi*; which imply *greatness and multiplicity of learning* (Jer. xxxiii.

“ they bid you observe, *that* observe and do:
“ but do not ye after their works; for
“ they

xxxiii. 18. Matt. xxiii. 34. 1 Cor. i. 20.) : and that of *Ab*, or *Abba*, i. e. *Father* ; which they were extremely fond of. The word *Scribe*, was the title of an office, and not of a Sect. (Luke xi. 44, 45. Acts xxiii. 9.) The greater part of the Scribes sided with the Pharisees, (Matt. xxiii. 2, 23.) and some with the Sadducees. (Matt. xvi. 1, 6, 11. and xxii. 13. Acts v. 17. and xxiii. 26.)—The profession of the Scribes, as Doctors, was to write copies of the law, to keep it correct, [This afterwards gave rise to the Massorites, i. e. those that criticised upon the Letter of Scripture ; upon the number of verses, words, letters, and points (see *Prideaux's Connect.*) ; and (under *Esdras*) purged the Hebrew Bible from the errors that were crept into it in the Babylonish Captivity. See *Kennedy's Comp. Syst.* p. 498, 140.] and to read and explain it to the people. In doing this, they did not all follow the same method ; for besides the Allegorists, some stuck to the literal sense of the law. These are supposed to be termed in the Gospels, *Doctors of the Law*, or *Lawyers* ; and seem to be distinguished from the Pharisees and the rest of the Scribes. Some made it their business to explain the Traditions ; which they called the *Oral Law* : what the Jews call the *Cabala* ; i. e. the *Doctrine received by Tradition*, viz. 1st, The opinions, rites, and ceremonies, of the Jews : 2^d, The mystical expositions of the Law. This Cabala is of a very ancient date, and was the occasion of most of the heresies among Christians. —These Traditions, which they pretended had been conveyed from *Moses* down to them, they looked upon as the key of the law, and preferred to the law itself. Hence their blasphemous maxim, *The words of the Scribes are more lovely than the words of the law of God* : (see Matt. xv. 2, 3, 6. Mark vii. 7.) which words of *Christ* will be found undeniably true, by any one that will be at the pains of consulting the *Talmud*, or Collection of the Jewish Doctrines and Traditions. There are two of them : that of Jerusalem, composed by *Rabbi Judah*, the son of *Simeon*, about the year of *Christ* 300 : and that of Babylon, published about the year 500. Each of them consists of two parts ; one of which, called the *Misnah*, is the text of the Talmud ; and the other, named *Gemara*, is the Supplement, or Comment upon them. (See *Prideaux's Connect.* part 1. b. 5.) — The most an-

" they say and do not (*n*). * Beware of the 38 Mark
 " Scribes, * for they bind heavy burdens, 4 xii.
 " and grievous to be borne, and lay *them* on Matt.
 " mens shoulders, but *they themselves* will not xxiii.
 " move them with *one of* their fingers. But 5
 " all their works they do for to be seen of
 " men : they make broad their phylacteries (*o*),
 " and

cient sect among the Jews, was that of the Sadducees ; so named from *Sadoc*, the founder of it, who lived about 200 years before *Christ*. They were exact observers of the law ; whereas the Pharisees, who sprang up 100 years after, did not only adulterate it by their traditions, but disgraced it by their notorious pride, impiety, impurity, and the most detestable hypocrisy.—The third sect among the Jews was the Essenes, who (according to *Philo* and *Josephus*) began during the persecution of *Antiochus Epiphanes*, when so many Jews were driven into the wilderness, where they enured themselves to a hard and laborious way of living. The Essenes lived in desarts ; and they are nowhere mentioned in Scripture, because they seldom resided in cities : but *Philo* (p. 678) says, nevertheless, there were about 4000 in Judea in his time. They applied themselves to husbandry, and other innocent trades and occupations ; and there was a great conformity in some of their maxims to the Christian Religion, and they maintained a more amiable character than any other sect. They have been ignorantly confounded with the Rechabites. (Jer. xxxv. 5—9. 1 Chron ii. 55.)—Those who choose to know more of Scribes, Pharisees, Sadducees, &c. are referred to excellent remarks on those names in *Cruden's Concordance*, and in *Debeausobre* and *L'Enfant's Introduction to the New Testament*, p. 97—112.

(*n*) Whatsoever is enjoined you by public and lawful authority, as the command or ordinance of *God* in his word, that obey in heart and deed ; not in appearance only, which will be no excuse for your neglect nor hypocritical compliances, after the bad example of the Pharisean Scribes ; concerning whom I give you a caution to be wary ; not to be deceived by them, who would impose on you traditions of men, for the commandments of *God*.

(*o*) From a literal interpretation of Deut. vi. 8. and Exod. xiii. 9, 16. introduced a little before the advent of *Christ*.—

“ call no man your father upon the earth ; for
 “ one is your Father which is in heaven.
 “ Neither be ye called masters ; for one is your
 “ Master, *even* Christ. But he that is
 “ greatest among you, shall be your servant.
 “ And whosoever (*r*) shall exalt himself, shall
 “ be abased ; and he that shall humble himself
 “ shall be exalted. But wo unto you Scribes,

Matt.
 xxiii.

xxv. 8, 20. Dan. i. 3. ii. 48. and v. 11.) ; as *Rab*, or *Rabban*, properly signifies *Master*, or, *he that is excellent* : *Rabbi*, or *Rab-bani*, is *my Master*. There was a peculiar and pointed meaning in these high titles assumed by the Scribes and Pharisees, equivalent to *infallible Teacher* and *Father*, in the very sense here claimed by these Jewish masters, and forbidden by our Lord to his disciples. The title of *Father*, Bishop *Wilkins* observes, is what assuming Priests, of all religions, have greatly affected. (See Dr. *Gale's Sermons*, vol. 1. p. 80.—*Whitby*,—*Elfner*, *Macnight*.)

(*r*) There is no sentence of our Lord's so frequently repeated as this : it occurs, at least, ten times. (Comp. Matt. xviii. 4. xx. 26, 27. and xxiii. 10, 11. Mark ix. 35. and x. 43, 44. Luke xiv. 11. xviii. 14. and xxii. 26. and John xiii. 4, 14.) *Christ* seems, by the frequent repetition of this maxim, to intimate, that he intended it, not only for those who were to be teachers of others, but for *all his disciples*, without exception. Upon the contrary unchristian spirit and behaviour, *God* hath set a mark ; inasmuch, that whoso takes upon him any authority, or assumes a character and actions unbecoming his rank, station, or profession, is sure (sooner or later) to be abased, and shall be despised of men, and abhorred of *God*. (Psal. ci. 5. and cxxxviii. 6. Prov. vi. 17. xvi. 5. xxi. 4. and xxviii. 25, 26. Eccl. vii. 8.) “ Wo to hypocrites !” naturally follows ; since the proud in heart ever find it necessary to put on the outward garment of humility, as *David* shews. (Psal. x. 10. and Job xl. 11, 12.) Then put on humility ; not for a cloak, but to be clothed withal. (1 Pet. iv. 5.) — Dr. *More* (*Theol. Works*, p. 293.) observes, That the word *Hypocrites*, in its most exact application, signifies *players* ; who, according to the unnatural custom of the ancients, acted a part under a mask. (See *Doddr. Macnight* ; and *Erasmus* is excellent on this chapter.)

“ and

Matt.
xxiii.

- “ and Pharisees, hypocrites ; for ye shut up
 “ the kingdom of heaven against men ; for ye
 “ neither go in yourselves, neither suffer ye them
 14 “ that are entering, to go in. *Wo* unto you
 “ Scribes and Pharisees, hypocrites ; for ye de-
 “ vour widows houses, and for a pretence make
 “ long prayers : therefore ye shall receive the
 15 “ greater damnation. *Wo* unto you Scribes
 “ and Pharisees, hypocrites ; for ye compass
 “ sea and land to make one proselyte, and when
 “ he is made, ye make him twofold more the
 16 “ child of hell than yourselves. *Wo* unto
 “ you, ye blind guides, which say, Whosoever
 “ shall swear by the temple, it is nothing ; but
 “ whosoever shall swear by the gold of the
 17 “ temple, he is a debtor. Ye fools and
 “ blind : for whether *is* greater the gold, or the
 18 “ temple that sanctifieth the gold ? And
 “ whosoever shall swear by the altar, it is no-
 “ thing ; but whosoever sweareth by the gift
 19 “ that is upon it, he is guilty. Ye fools and
 “ blind ; for whether *is* greater the gift, or the
 20 “ altar that sanctifieth the gift ? Whoso
 “ therefore shall swear by the altar, sweareth by
 21 “ it, and by all things thereon. And whoso
 “ shall swear by the temple, sweareth by it,
 22 “ and by him that dwelleth therein. And
 “ he that shall swear by heaven, sweareth by
 “ the throne of God, and by him that sitteth
 23 “ thereon. *Wo* unto you Scribes and Pha-
 “ risees, hypocrites ; for ye pay tithe of mint,
 “ and anise, and cummin, and have omitted the
 “ weightier matters of the law, judgment,
 “ mercy, and faith : these ought ye to have
 “ done, and not to leave the other undone.
 24 “ Ye blind guides, which strain (*f*) at a gnat,
 “ and

(*f*) *Strain OFF a gnat, and swallow a camel.* The expression is proverbial. (See ch. xix. 24.) This species of hypocrisy was exemplified

“ and swallow a camel. Wo unto you 25
 “ Scribes and Pharisees, hypocrites; for ye
 “ make clean the outside of the cup and of the
 “ platter, but within are full of extortion and
 “ excess. Thou blind Pharisee, cleanse first 26
 “ that *which is* within the cup and platter, that
 “ the outside of them may be clean also. Wo 27
 “ unto you Scribes and Pharisees, hypocrites;
 “ for ye are like unto whited sepulchres, which
 “ indeed appear beautiful outward, but are
 “ within full of dead mens bones, and of all
 “ uncleanness. Even so ye also outwardly 28
 “ appear righteous unto men, but within are
 “ full of hypocrisy and iniquity. (t) Wo 29
 “ unto you Scribes and Pharisees, hypocrites;
 “ because ye build the tombs of the prophets,
 “ and garnish the sepulchres of the righteous,
 “ and say, If we had been in the days of our 30
 “ fathers, we would not have been partakers
 “ with them in the blood of the prophets.
 “ Wherefore

Matt.
 xxiii.

exemplified in their tything even the most common and insignificant herbs; which consequently could not pass for fruits of the earth; of which tythes were to be paid, according to the law (Deut. xiv. 22. and xxvi. 12.); as if it was bitter to them as death, the neglect of the smallest ceremonial, at the same time that they secretly, without scruple, swallowed down all manner of filthiness of the flesh and spirit, omitting the most weighty matters of the moral law, and piety towards God. (Rev. xvii. 4. Ezek. xxiv. 12, 13. 2 Cor. vii. 1. Titus i. 15, 16. See the learned Criticisms of *Conject.* p. 30. *L'Enfant, Macnight.*

(t) All to the end of ver. 32. should make one sentence, and ver. 31. should be in a parenthesis, and then the connection of ver. 30. and 32. will be thus: “ We should not have been
 “ partakers with them in the murder of the Prophets; (so that,
 “ *by the bye*, ye are witnesses to yourselves, [as John v. 33.]
 “ that ye are descendants of those who murdered the Prophets)
 “ and yet ye, who talk in this manner, will fill up the measure

478 THE EVANGELICAL HISTORY OF

Matt.
xxiii.

- 31 “ Wherefore ye be witnesses unto your-
 32 “ selves, that ye are the children of them
 33 “ which killed the prophets. Fill ye up
 33 “ then the measure of your fathers. Ye
 “ serpents, ye generation of vipers, how
 “ can ye escape the damnation of hell?
 34 “ Wherefore, behold, I send unto you pro-
 “ phets, and wise men, and Scribes; and
 “ *some* of them ye shall kill and crucify, and
 “ *some* of them shall ye scourge in your
 “ synagogues, and persecute *them* from city
 35 “ to city; that upon you may come all
 “ the righteous blood shed upon the earth,
 “ from the blood of righteous Abel, unto
 “ the blood of Zacharias, son of Barachias,
 “ whom ye slew between the temple and the
 36 “ altar. Verily, I say unto you, all these
 “ things shall come upon this generation.
 37 “ (*u*) O Jerusalem, Jerusalem, thou that
 “ killest the prophets, and stonest them which
 “ are sent unto thee; how often would I have
 “ gathered thy children together, even as a hen
 “ gathereth her chickens under *her* wings, and
 38 “ ye would not? Behold, your house is left
 39 “ unto you desolate. For I say unto you,
 “ Ye shall not see me henceforth, till ye shall

“ sure of your forefathers’ iniquity: they wanted but little to
 “ complete their wickedness, and that deficiency ye will make
 “ up.” I read, with one MS. *Ye will fill up*; that it may be
 prophetic (as ver. 34.); to denote the event, rather than the
 design and intention of God. (*Conject.* p. 31, and 380. R.
L’Enfant.)—Two days after this, they crucified the Lord of
 Life.

(*u*) See Luke xiii. 34. page 381. and Luke xix. 41, 42.
 This lamentation our Lord uttered at three different times: so
 deeply was his sacred breast impressed with the affecting scene,
 before the eye of his omniscience.

“ say,

“ say, Blessed is he that cometh in the name of
“ the LORD.”

Matt.
xxiii.

*Jesus applauds the Faith and Liberality of the
poor Widow, whom he saw cast Two Mites
into the Treasury.*

* AND Jesus sat over against the treasury, and 41 Mark
beheld how the people cast money into the trea-
sury: and many that were rich cast in much.
And there came a certain poor widow, and she 42
threw in two mites, which make a farthing.
And he called unto him his disciples, and saith 43
unto them, “ Verily, I say unto you, that this
“ poor widow hath cast more in than all they
“ which have cast into the treasury: for all 44
“ they did cast in of their abundance * unto 4 Luke
“ the offerings of God, but she of her penury
“ hath cast in * all that she had, even all 44 Mark
“ her living.” xii.

*He goes out of the Temple—his Disciples come to
shew him the Beauty of the Buildings—
Jesus’ Answer.*

* AND Jesus went out, and departed from I Matt.
the temple; and his disciples came to him for xxiv.
to shew him the buildings of the temple.
* And as some spake of the temple, how it was 5 Luke
adorned with goodly stones, and gifts, * as I
he went out of the temple, one of his disciples Mark
saith unto him, “ Master, see what manner of xiii.
“ stones (x), and what buildings are here!”
And Jesus answering, said unto him, “ Seest 2

(x) See *Joseph. Bell. Jud. lib. v. c. 5. (al. vi. 6.) § 6.* for a
large and beautiful description of the whole temple; and
Doddr. note (b). § 160. p. 382.

“ thou

480 THE EVANGELICAL HISTORY OF

- Luke
xxi.
Matt.
xxiv.
- 6 “ thou these great buildings? * As for these
2 “ things which ye behold, * Verily, I say
“ unto you, * the days will come, in the which
“ there shall not be left one stone upon another
“ that shall not be thrown down.”

*His Disciples ask, “ When shall these Things be?
“ and what shall be the Signs of the Destruc-
“ tion of the Temple?”—Christ’s Answer.*

- Mark
xiii.
- 3 * AND as he sat upon the mount of Olives,
over-against the temple, Peter, James, and John,
4 and Andrew, asked him privately, “ Tell us;
“ when shall these things be? and what shall
“ be the sign when all these things shall be ful-
Matt.
xxiv.
- 3 “ filled? * and what shall be the sign of thy
“ coming (y), and of the end of the world?”
4 And Jesus answered, and said unto them, “ Take
5 “ heed that no man deceive you: for many
“ shall come in my name, saying, I am Christ,
Luke
xxi.
- 8 “ * and the time draweth near: * and shall
9 “ deceive many: * go ye not therefore after
Matt.
xxiv.
- 6 “ them. But when ye shall hear of wars
“ and commotions, * see that ye be not
“ * terrified: * for all *these things* * must
7 “ * first * come to pass; but the end is not yet.
“ For nation shall rise against nation, and
“ kingdom against kingdom: and there shall

(y) The Disciples, yet under Jewish prejudices, (comp. Luke xxii. 49. and xxiv. 21. Acts i. 6.) asked, according to the then current opinion amongst the Jews, who were wont to join together, the coming of the *Messiah*, and the end of the world; considering the days of the *Messiah* as the last days: (Heb. i. 1. Acts ii. 17. 1 Tim. iv. 1, 2. 2 Pet. iii. 3.) after which, nothing was to be expected, but the end of the world. (*L’Enfant.*)—This is necessary to be remembered, in order to understand many Scriptures.

“ be

OUR SAVIOUR JESUS CHRIST.

481

" be (z) famines, and pestilences, and earth-		Luke
" quakes, in divers places, * and fearful	11	xxi.
" fights, and great signs shall there be from		
" heaven. * These <i>are</i> the beginnings of	8	Mark
" sorrows. * But before all these, they shall	12	xiii.
" lay their hands on you, and persecute you.		Luke
" * Take heed to yourselves; for they shall	9	xxi.
" deliver you up to councils; and in the syna-		Mark
" gogues ye shall be beaten; * and <i>be cast</i> into		xiii.
" prisons; and ye shall be brought before	12	Luke
" rulers and kings for my name's sake; and	13	xxi.
" it shall turn to you for a testimony. * Then	9	Matt.
" shall they deliver you up to be afflicted, and		xxiv.
" shall kill you: and ye shall be hated of all		
" nations for my name's sake. * And the	10	Mark
" gospel must first be published among all na-		xiii.
" tions. But when they shall lead you, and	11	
" deliver you up, take no thought before-hand		
" what ye shall speak, neither do ye premed-		
" itate: but whatsoever shall be given you in		
" that hour, that speak ye: for it is not ye		
" that speak, but the Holy Ghost. * Settle	14	Luke
" it therefore in your hearts, not to meditate		xxi.
" before what ye shall answer; for I will	15	
" give you a mouth and wisdom, which all		Luke
" your adversaries shall not be able to gainsay,		xxi.
" nor resist. And ye shall be betrayed, both	16	
" by parents and brethren, and kinsfolks, and		
" friends; and some of you shall they cause to		
" be put to death. And ye shall be hated of	17	
" all men, for my name's sake. But there	18	

(z) Among which we may place the famine that happened in Judea, under the empire of *Claudius Cesar*. (Acts xi. 28.)—Pestilence generally follows a famine. (See Rev. vi. 8.)—Earthquakes. *Eusebius* makes mention, in his Chronicle, of a great earthquake that happened in Asia, under *Tiberius*: and *Tacitus* observes, it was accompanied with a pestilence. (*Tacit. Annal.* ii.)

- Mark
xiii.
 19 " shall not an hair of your head perish. In your
 12 " patience (a) possess ye your souls. * Now
 " the brother shall betray the brother to death,
 " and the father the son: and the children shall
 " rise against their parents, and shall cause them
 Matt.
xxiv.
 10 " to be put to death. * And then shall many
 " be offended, and shall betray one another,
 11 " and shall hate one another. And many
 " false prophets shall rise, and shall deceive
 12 " many. And because iniquity shall abound,
 13 " the love of many shall wax cold. But he
 " that shall endure unto the end, the same shall
 14 " be saved. And this gospel of the kingdom
 " shall be preached in all the world, for a
 " witness unto all nations, and then shall the
 15 " end come. When ye therefore shall see
 " the abomination of desolation, spoken of by
 Mark
xiii.
 Matt.
xxiv.
 Luke
xxi.
 14 " Daniel the prophet, * standing where it
 15 " ought not, * in the holy place, (whoso
 20 " readeth, let him understand) * and when
 " ye shall see Jerusalem compassed with armies,
 " then know, that the desolation thereof is
 21 " nigh. Then let them which are in Judea,
 " flee to the mountains; and let them which
 " are in the midst of it, depart out, and let not
 " them that are in the countries enter there-
 Mark
xiii.
 15 " into. * And let him that is on the house-
 " top, not go down into the house, neither
 " enter therein, to take any thing out of his
 16 " house. And let him that is in the field,
 " not turn back again for to take up his gar-
 Luke
xxi.
 22 " ment. * For these be the days of vengeance,

(a) As if our Lord had said, " By keeping the government
 " of your own spirits in these awful scenes, which will bear
 " down so many others, you will secure the most valuable
 " self-enjoyment, as well as be able, most prudently, to guard
 " against the dangers which will surround you." (Dr. Wright's
Discourse on Self-Possession, p. 4, 5.)

" that

" that all things which are written may be
 " fulfilled. But wo unto them that are with 23 Luke
 " child, and to them that give suck in those
 " days; for there shall be great distress in the
 " land, and wrath upon this people. * But 20 Matt:
 " pray ye that your flight be not in the winter,
 " neither on the Sabbath-day. For then 21 xxiv.
 " shall be great tribulation: * and in those 19 Mark
 " days shall be affliction, such as was not from
 " the beginning of the creation which God
 " created, unto this time; * no, nor ever 21 Matt.
 " shall be. And except those days should be 22 xxiv.
 " shortened, there should no flesh be saved:
 " but for the elect's sake * whom he hath 20 Mark
 " chosen, * those days shall be shortened. 22 xiii.
 " Then, if any man shall say unto you, Lo, 23 Matt.
 " here is Christ, or there, believe it not: for 24 xxiv.
 " there shall arise false Christs, and false pro-
 " phets, and shall shew great signs and won-
 " ders, insomuch, that (if *it were* possible) they
 " shall deceive the very elect. * But take ye 23 Mark
 " heed; behold, I have foretold you all things. xiii.
 " * Wherefore, if they shall say unto you, 26 Matt.
 " Behold, he is in the desert, go not forth: xxiv.
 " Behold, *he is* in the secret chambers, believe
 " it not. For as the lightning cometh out 27
 " of the east, and shineth even unto the west,
 " so shall also the coming of the Son of man
 " be. For wheresoever the carcase is, there 28
 " will the eagles be gathered together: * and 24 Luke
 " they shall fall by the edge of the sword, and
 " shall be led away captive into all nations,
 " and Jerusalem shall be trodden down of the
 " Gentiles, until the times of the Gentiles be
 " fulfilled. * Immediately after the tribula- 29 Matt.
 " tion of those days, * there shall be signs 25 xxiv.
 " in the sun, and in the moon, and in the stars; Luke:
 " * the sun shall be darkened, and the moon 24 xxi.
 " shall not give her light, * and the stars 29 Mark
 " shall xiii.
 " shall Matt.
 " shall xxiv.

484 THE EVANGELICAL HISTORY OF

- Luke
 xxi. 25 " shall fall from heaven, and the powers of the
 " heavens shall be shaken ; * and upon the
 26 " earth distress of nations, with perplexity, the
 " sea and the waves roaring ; mens hearts
 " failing them for fear, and for looking after
 " those things which are coming on the earth ;
 Matt. 29 " for the powers of * the heavens shall be
 xxiv. 30 " shaken : and then shall appear the sign of
 " the Son of man in heaven : and then shall all
 " the tribes of the earth mourn, and they shall
 " see the Son of man coming in the clouds of
 31 " heaven, with power and great glory. And
 " he shall send his angels with a great sound of
 " a trumpet, and they shall gather together his
 Mark 27 " elect from the four winds, * from the ut-
 xiii. " termost part of the earth to the uttermost part
 Luke 28 " of heaven. (b) * And when these things
 xxi. " begin to come to pass, then look up, and lift
 " up your heads ; for your redemption draweth
 Matt. 32 " nigh. * Now learn a parable of the fig-
 xxiv. " tree : when his branch is yet tender, and
 " putteth forth leaves, ye know that summer
 Luke 29 " is nigh : * and behold all the trees ;
 xxi. 30 " when they now shoot forth, ye see and know
 " of your own selves that summer is now nigh
 31 " at hand. So likewise ye, when ye shall
 " see these things come to pass, know ye
 " that the kingdom of God is nigh at hand,
 Mark 29 " * even at the doors. Verily, I say unto you,
 xiii. 30 " That this generation shall not pass, till all
 31 " these things be done. Heaven and earth

(b) This whole description of the total overthrow of Jerusalem, by the Roman armies, our Lord foretold in the magnificent Prophetic Language ; (like as *Moses* hath described *Noah's* Flood.)—It must be owned, the images of the prophetic stile are exceedingly strong and lofty, beyond all human writings ; which, compared with Scripture, are flat and insipid.

" shall

OUR SAVIOUR JESUS CHRIST.

485

" shall pass away ; but my words shall not
 " pass away. But of that day and that 32
 " hour knoweth no man (c), no not the angels
 " which are in heaven, neither the Son, but
 " the Father * only. * And take heed 36
 " to yourselves, lest at any time your hearts be 34
 " overcharged with surfeiting, and drunken-
 " ness, and cares of this life, and so that day
 " come upon you unawares. For as a snare 35
 " shall it come on all them that dwell on the
 " face of the whole earth. Watch ye there- 36
 " fore, and pray always, that ye may be ac-
 " counted worthy to escape all these things
 " that shall come to pass, and to stand before
 " the Son of man. * But as the days of Noe 37
 " were, so shall also the coming of the Son of
 " man be. For as in the days that were 38
 " before the flood, they were eating and
 " drinking, marrying, and giving in mar-

Mark
xiii.

Matt.
xxiv.
Luke
xxi.

Matt.
xxiv.

(c) But of that day knoweth no man, [or, none maketh you to
 know] no, not the angels which are in heaven ; neither the Son,
 [the man Christ Jesus, exalted above angels. Phil. ii. 9, 10, 11.]
 because Jesus was not yet glorified. This may be the reason
 why Jesus had no commission from the Father to reveal the time
 of this grand event of the destruction of Jerusalem in plainer
 terms ; but to speak in the Prophetic Language, to lead his
 disciples to the book of the prophet Daniel ; where it was fore-
 told, that when it came to pass, they might believe. Or, if
 the destruction of Jerusalem (to which this relation is confined ;
 which is certain from ver. 30.) is by us to be understood as a
 figure of the day of judgment : and so an useful lesson to every
 member of Christ's body throughout the ages of the Church ;
 yet it makes no difference with respect to the sense of the Son
 not knowing ; i. e. his making known this secret ; being among
 those times which the Father hath put in his own power. (Acts
 i. 7.) I think, Mr. Macnight's Critic on the Text, is much to
 the same purpose. (See his Harm. Notes, vol. 2, in locum ; and
 Introduction, p. 25. Chron. on Gen, v. 23.)

486 THE EVANGELICAL HISTORY OF

- Matt.
xxiv. 39 "riage, until the day that Noe entered into
" the ark, and knew not until the flood
" came, and took them all away; so shall also
40 " the coming of the Son of man be. Then
" shall two be in the field; the one shall be
41 " taken, and the other left. Two women
" shall be grinding in the mill; the one shall
42 " be taken, and the other left. Watch there-
" fore; for ye know not what hour your Lord
43 " doth come. But know this, that if the
" good-man of the house had known in what
" watch the thief would come, he would have
" watched, and would not have suffered his
44 " house to be broken up. Therefore, be ye
" also ready; for in such an hour as you think
Mark
xiii. 34 " not, the Son of man cometh. * *For the Son*
" *of man is as a man taking a far journey, who*
" *left his house, and gave authority to his*
" *servants, and to every man his work, and*
Matt.
xxiv. 45 " commanded the porter to watch. * Who
" then is a faithful and wise servant, whom his
" Lord hath made ruler over his household, to
46 " give them meat in due season? Blessed is
" that servant, whom his Lord, when he
47 " cometh, shall find so doing. Verily, I say
" unto you, That he shall make him ruler over
48 " all his goods. But and if that evil ser-
" vant shall say in his heart, My Lord delayeth
49 " his coming, and shall begin to smite his
" fellow-servants, and to eat and drink with the
50 " drunken; the Lord of that servant shall
" come in a day when he looketh not for him,
" and in an hour that he is not ware of;
51 " and shall cut him asunder, and appoint him
" his portion with the hypocrites: there shall
Mark
xiii. 35 " be weeping and gnashing of teeth. * Watch
" ye therefore, (for ye know not when the
" Master of the house cometh, at even, or at
" midnight, or at the cock-crowing, or in the
" morning)

" morning) lest coming suddenly, he find 36 Mark
 " you sleeping. And what I say unto you, 37 xiii.
 " I say unto all, Watch."

Parable of the Ten Virgins—Talents—Sheep and Goats.

" THEN shall the kingdom of heaven be 1 Matt.
 " likened unto (d) ten virgins, which took xxv.
 " their lamps, and went forth to meet the
 " bridegroom; and five of them were wise, 2
 " and five were foolish. They that were 3
 " foolish,

(d) In this parable is represented the future glory of *Christ's* elect, and condemnation of the world at the day of judgment, (1 John v. 18, 20. Acts iii. 19—21. 2 Thess. i. 4—10.) delivered at the conclusion of our Lord's discourse, concerning the destruction of unbelievers, at the burning of Jerusalem.—The similitude of the ten virgins is taken from the custom which prevailed among the Jews then; and still among many eastern nations. (See *The Customs of the Jews and Indians compared*, p. 41, and seq.) The bridegroom used to conduct the bride home in the evening, by the light of lamps, which were used by the Jews and Romans on the like occasions, (see *Elfsner's Obs.* vol. i. p. 114, 115.) carried by bride-maids, who used afterwards to sup with them. The number *ten* is mentioned, because ten at least was required at a wedding, or any other public solemnity. The *wise* and *foolish* virgins, in this parable, are alike (five); by which seems to be pointed out, the *Jews* and *Gentiles* (Deut. iv. 6. Jer. v. 21. and x. 8. Zach. xi. 15. Rom. ii. 17—20.); who shall be upon an equality, respecting the gospel-law, (Col. iii. 11. Rom. ii. 25—29.) and respecting future rewards and punishments. The *foolish virgins* (imprudent, careless, and without foresight. Prov. xxvii. 12.) are those who, having the light of an outward profession of the true religion in their hands, are nevertheless destitute of the *holy oil* of faith, abounding with all the graces of the Spirit (1 John ii. 20. Rom. viii. 9, 10, 11.); freely given of God: so that having merely the blaze of a profession, (1 Tim. v. 6. Jam. ii. 17, 26. Eph. v. 14, 15, 16.) and nothing to keep it alive, it must

- Matt. " foolish, took their lamps, and took no oil
 xxv. 4 " with them : but the wise took oil in their
 5 " vessels, with their lamps. While the
 " bridegroom tarried, they all slumbered and

must needs end in smoke and darkness ; it failing them, when they have most occasion for it.—They all slumbered. The best Christians are apt to be remiss, or may be overtaken by temptation ; but possessing a vital governing principle of faith in the heart, they recover, by repentance ; and it stirs up greater vigilance after it. (2 Cor. vii. 9, 10, 11.)—Hence we learn, that every man shall give account of himself to God : and we discern the folly of all pretences to merit ; and, above all, the blasphemous, proud doctrine of Popish works of supererogation ; a pretended fund of merit, to supply those who need it :—a delusion totally condemned by this parable.—And by *the midnight cry*, we are admonished how unexpectedly, and suddenly, some are called away by death to judgment. What then is the hope of the hypocrite, when God taketh him away ? (Job xxvii. 8, 9. and xiii. 16.)—That unless the believer perseveres in grace, having it always in habit at least, and ready to be brought into action, (like as a soldier to use his armour, he is clad withal. Eph. vi. 10.) and exercise, as occasion requires, he shall have his portion with hypocrites and unbelievers. The bitter cries of a death bed repentance to one who hath sat under the sound of the gospel, without any impression of its doctrine and precepts on the heart, as a vital principle of action, will be like *Esau's* (Heb. vi. 7, 8, 9. ii. 12, 13. and xii. 14—17. 1 Cor. xiii. 1.) ; and no better than a tinkling cymbal.—Remember *Judas Iscariot* discovered every mark of repentance, of grief, and sorrow, and made all the reparation he could ; yet, was left to perish in his sin.—These things are written for our learning. Let those in danger, from corrupt times and evil examples, bear in memory these Scriptures ; which will be the best antidote against the plague of sin : Gen. xxvii. 34. Heb. xii. 16, 17. Isa. v. 20—24. Ezek xiii. 4—10. Jer. vi. 14. and xvii. 5, 6, 9—11. Isa. lvii. 20, 21. Prov. i. 20—33. Isa. i. 16, 17, 18, 25.—The *Sheep* and the *Goats* represent that good and bad professors will continue in the Church, like the *wheat* and the *tares* (Matt. xiii.) until the day of harvest. (Rev. xxii. 20, 21.

" slept.

“ slept. And at midnight there was a cry 6 Matt.
 “ made, Behold, the bridegroom cometh; go xxv.
 “ ye out to meet him. Then all those vir- 7
 “ gins arose, and trimmed their lamps. And 8
 “ the foolish said unto the wise, Give us of
 “ your oil, for our lamps are gone out. But 9
 “ the wise answered, saying, Not so, lest there be
 “ not enough for us and you; but go ye rather
 “ to them that sell, and buy for yourselves.
 “ And while they went to buy, the bridegroom 10
 “ came; and they that were ready went in with
 “ him to the marriage, and the door was shut.
 “ Afterward came also the other virgins, say- 11
 “ ing, Lord, lord, open to us. But he an- 12
 “ swered, and said, Verily, I say unto you, I
 “ know you not. Watch therefore, for ye 13
 “ know neither the day nor the hour wherein
 “ the Son of man cometh. For *the kingdom* 14
 “ *of heaven* is as a man travelling into a far
 “ country, who called his own servants, and
 “ delivered unto them his goods. And unto 15
 “ one, he gave five talents; to another, two;
 “ and to another, one: to every man according
 “ to his several ability; and straightway took
 “ his journey. Then he that had received 16
 “ the five talents, went and traded with the
 “ same, and made *them* other five talents.
 “ And likewise he that *had received* two, he also 17
 “ gained other two. But he that had re- 18
 “ ceived one, went and digged in the earth,
 “ and hid his lord’s money. After a long 19
 “ time, the lord of those servants cometh, and
 “ reckoneth with them: and so he that had 20
 “ received five talents, came and brought other
 “ five talents, saying, Lord, thou deliveredst
 “ unto me five talents; behold, I have gained
 “ besides them five talents more. His lord 21
 “ said unto him, Well done, thou good and
 “ faithful servant; thou hast been faithful over a
 “ few

Matt.
xxv.

- “ few things, I will make thee ruler over many things : enter thou into the joy of thy lord.
- 22 “ He also that had received two talents, came, and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other
- 23 “ talents besides them. His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things :
- 24 “ enter thou into the joy of thy lord. Then he which had received the one talent, came, and said, Lord, I know thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed ;
- 25 “ and I was afraid, and went and hid thy talent in the earth : lo, there thou hast that
- 26 “ is thine. His lord answered, and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and
- 27 “ gather where I have not strawed. Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury.
- 28 “ Take therefore the talent from him, and give
- 29 “ it unto him which hath ten talents : for unto every one that hath, shall be given, and he shall have in abundance ; but from him that hath not, shall be taken away, even that
- 30 “ which he hath. And cast ye the unprofitable servant into outer darkness : there shall
- 31 “ be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him ; then shall he
- 32 “ sit upon the throne of his glory : and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats.
- 33 “ And he shall set the sheep on his right hand ;
- 34 “ but the goats on the left. Then shall the
- “ King

“ King say unto them on his right hand,
 “ Come, ye blessed of my Father, inherit the
 “ kingdom prepared for you from the founda-
 “ tion of the world : for I was an hungred, 35
 “ and ye gave me meat ; I was thirsty, and ye
 “ gave me drink ; I was a stranger, and ye
 “ took me in : naked, and ye clothed me : 36
 “ I was sick, and ye visited me : I was in pri-
 “ son, and ye came unto me. Then shall 37
 “ the righteous answer him, saying, Lord,
 “ when saw we thee an hungred, and fed
 “ thee ? or thirsty, and gave thee drink ? when 38
 “ saw we thee a stranger, and took thee in ? or
 “ naked, and clothed thee ? or when saw 39
 “ we thee sick, or in prison, and came unto
 “ thee ? And the King shall answer, and 40
 “ say unto them, Verily, I say unto you, in
 “ as much as ye have done *it* unto one of the
 “ least of these my brethren, ye have done it
 “ unto me. Then shall he say also unto 41
 “ them on the left hand, Depart from me, ye
 “ cursed, into everlasting fire, prepared for the
 “ devil and his angels : for I was an hun- 42
 “ gred, and ye gave me no meat ; I was thirsty,
 “ and ye gave me no drink ; I was a stran- 43
 “ ger, and ye took me not in ; naked, and ye
 “ clothed me not ; sick, and in prison, and ye
 “ visited me not. Then shall they also an- 44
 “ swer him, saying, Lord, when saw we thee
 “ an hungred, or a-thirst, or a stranger, or
 “ naked, or sick, or in prison, and did not mi-
 “ nister unto thee ? Then shall he answer 45
 “ them, saying, Verily, I say unto you, in as
 “ much as ye did *it* not to one of the least of
 “ these, ye did *it* not to me. And these 46
 “ shall go away into everlasting punishment ;
 “ but the righteous into life eternal.”

SECT. XXXV. *The Two last Days before the Passover, Jesus teaches in the Temple, and at Night goes out to the Mount of Olives—foretells his Death, which the Sanhedrim had resolved on—is anointed (the third time) in the House of Simon of Bethany.—Judas bargains with the Sanhedrim to betray Jesus.—On the Day of Unleavened Bread, Jesus sends Peter and John to prepare for their eating the Passover.—In the Evening, Jesus sat down to Supper with the Twelve—they dispute about the chief Posts.—Jesus riseth from Table, and washes his Disciples' Feet.—Jesus instituteth Bread and Wine to be the Memorials of his Death, until he comes.—A consolatory Discourse after the Disciples had eat and drank of the commemorative Bread and Wine, before singing the Hymn.—Jesus discourses with his Eleven Disciples on the Way to the Mount of Olives.—Christ's Intercessory Prayer.—He passes over the Brook Cedron, enters into the Garden of Gethsemane, and being in an Agony prayeth.—Judas betrays the Son of man with a Kiss.—The Guards seize and take Jesus, bound, to the High Priest.*

The Two last Days before the Passover, Jesus teaches in the Temple, and at Night goes out to the Mount of Olives—foretells his Death, which the Sanhedrim had resolved on.

Luke
xxi. 37 * **A**ND in the day-time, he was teaching in
the temple; and at night he went out,
38 and abode in the mount of Olives. And all the
people came early in the morning to him in the
Matt.
xxvi. 1 temple, for to hear him. * And it came to
pass, when Jesus had finished all these sayings,
2 (a) he said unto his disciples, “Ye
“ know,

(a) That is, After Jesus had concluded the last sermon he ever preached to the people, (and that delivered in the temple) he said unto his disciples, &c. (probably in the house to which he

“ (b) know, that after two days is *the feast of*
 “ the passover, * and of unleavened bread, 1
 “ * and the Son of man is betrayed to be cru-
 “ cified.” Then assembled together the 3
 chief priests, and the Scribes, and the elders of
 the people, unto the palace of the high priest,
 who was called Caiaphas, and consulted that 4
 they might take Jesus by subtilty, and kill him.
 * And the chief priests and the Scribes (c) 1
 sought how they might take him by craft, and
 put him to death. But they said, “ Not 2

Mark
xiv.

Mark
xiv.

he withdrew in the evening, at Bethany, before that he retired to some garden, or oratory, in the mount of Olives to pass the night in meditation and prayer.

(b) Read, (Matt. xxvi. 2.) *Ye know, that after two days is the feast of the passover; and the Son of man is betrayed: — not, Ye know THAT the Son of man is betrayed.*—It is apprehended, there is an emphasis and beauty in the observation made by the Evangelist *Matthew*, in these words, (ver. 3.) *THEN assembled,* &c. as though it was appointed they should do so. It is true, this was in fulfilment of prophecy, although their own voluntary act, yet farthest from their thoughts, that they were thereby executing the counsel of *God*; which they vainly imagined to frustrate. (Comp. Acts ii. 23, 24. and v. 39. Isa. v. 18, 19, 23, 24. and xxix. 13—20.)

(c) It may mean those Scribes who were also chief priests, and most eager about this business, after it had been resolved on by the great council of the nation; seeing they had been particularly marked out by *Christ*, *Wo unto ye lawyers*, who had, above all others, misled the people; and so feared their resentment, upon additional proofs given that *Jesus* was *Messiah*, or the *Christ*. On which account, it was necessary to act with great caution and secrecy, and to watch for some favourable occasion to trap him by surprize when alone, some time before the feast-day; when they feared the people would have rescued him; being informed, that he had retired apart from his disciples some nights past. But while they were plotting how to execute their wicked devices, comes the traitor *Judas*; soon after *Jesus* had been anointed at the house of *Simon* in Bethany.

“ on

494 THE EVANGELICAL HISTORY OF

Luke - " on the feast-day, lest there be an uproar
xxii. 2 " of the people : " * for they feared the
people.

*Jesus is anointed (the third time) in the House of
Simon of Bethany.*

Matt. 6 * Now when Jesus was in Bethany, in the
xxvi. 7 house of Simon the leper, (d) there came
unto him a woman, having an alabaster-box
Mark 3 * of ointment of spikenard (e), very precious,
xiv. and she brake the box, and poured it on his head,
Matt. 7, 8 * as he sat at meat. But when his (f) dis-
xxvi. ciples saw it, they had indignation * within
themselves,

(d) At the house of *Simon*; who at some former time, probably, had been cured of an inveterate leprosy; the which, with many other miracles, are not recorded. (See John xx. 30.) *Jesus* was anointed, for the last time, the night before he was betrayed. For the first anointing, see note (u), p. 197; and the second time, six days before the Passover; viz. by *Mary*, the sister of *Lazarus*. (See note (m), p. 441. Sect. XXXII.)

(e) An alabaster of pure liquid nard; the *nardus pistica*, from *Pista*, a city on the Indus, as *Ptolemy* says, (*Lud de Dieu*.) These very precious ointments were not brought from Persia, but India. There were boxes, containing these rich perfumes, called alabasters; some made of glass; but the greater part of them of a kind of alabaster, called *Onyx*, and made in the shape of a pyramid; in value from £. 3. 10s. up to £. 9. 7s. 6d. or 300 Roman denarii, the current price for the most costly liquid nard of Indus: of which last value was the alabaster of *Mary*, the sister of *Lazarus*; and also this of the honourable woman at *Simon's* the leper, of Bethany; who stands distinguished from *Simon* the Pharisee, of Naim or Capernaum (Luke vii. 36, 40.): which last ointment, poured on the sacred head of *Jesus*, seems to have been rather more costly than *Mary's* (poured on *Jesus's* feet); because it is said, " for it might have " been sold for more than 300 pence." (Mark xiv. 5.)

(f) *Debeausobre* conjectures, that the plural, *disciples*, is put here for one of the disciples: according to the like manner of
6 expression,

themselves, * saying, "To what purpose is 9 Matt.
 "this waste * of the ointment made? for 4, 5 xxvi.
 "it might have been sold for more than three Mark
 "hundred pence, and have been given to the xiv.
 "poor:" and they murmured against her.
 * When Jesus understood *it*, he said unto them, 10 Matt.
 "Why trouble ye the woman? * Let her 11 xxvi.
 "alone, * for she hath wrought a good work
 "upon me: * for ye have the poor with 7 Mark
 "you always, and whensoever ye will, ye xiv.

expression, *the thieves for thief*. (Matt. xxvii. 44.) Thus, all the children of Israel are charged with the sin of *Achan* (Josh. vii. 1, 21.): thus, *Luke* (xxiii. 36.) and *John* (xix. 29.) ascribe to the soldiers in general, that which (according to Matt. xxvii. 4, 8. and Mark xv. 36.) was done only by *one* of them: and so it might be *Judas* only who murmured again, as he did before: at least, he only spake out. But supposing other of the disciples, influenced by his pernicious example, (1 Cor. xv. 33.) which may be thought from Matt. vi. 8. that they secretly murmured against the woman, and perhaps expressed their discontent, after a rude manner of speaking and behaviour, that much troubled her spirit, fearing to have offended *Christ*, by not having bestowed the sum of £. 9. 7 s. 6 d. (the value of the ointment) on *God's* poor (Deut. xv. 11.); which great duty *Jesus* doth not hereby condemn, but enforces (Mark xiv. 7.) and commends such highly laudable Christian temper and spirit, prevailing in the heart of this saint of *God*, by which she was led to express her fervent love and faith in the Master *Christ*, who knowing the moving principle to this noble action, hath perpetuated her memory unto all generations, in the words recorded by two Evangelists. (Matt. xxvi. 13. and Mark xiv. 9.)—May all true believers who fervently wish for her reward, in like manner imitate her piety and goodness (unto which the Saviour himself hath borne testimony); which will lead them in all wisdom and prudence to such actions, as in the employment of their time and disposal of their substance, (Prov. xxii. 2.) shall most honour *Christ*, and the cause of his religion, by doing good to his members. (Heb. xiii. 16. 2 Cor. ix. 6, 7, 8.)

" may

And he went his way, and communed with the	4	Luke
chief priests and captains, how he might betray		xxii.
him unto them, * and said unto them,	15	Matt.
"What will ye give me, and I will deliver		xxvi.
"him unto you?" * And when they heard	11	Mark
it, they were glad, and promised to give him		xiv.
money. * And they covenanted with him	15	Matt.
for (b) thirty pieces of silver. * And he pro-	6	xxvi.
mised :		Luke
		xxii.

priest and council. But besides the Levites porters, there was another guard belonging to the temple; namely, the Roman garriſon in the tower (or caſtle) of Antonia; which was builthard by the temple. (See Acts xxi. 31, 32, 34. Matt. xxvii. 65. and xxviii. 4, 11, 12.) But *Judas* bargained not with theſe, whoſe company the former ſhunned as much as poſſible; beſides, no Heathens were ever admitted into the ſupreme eccleſiaſtical court of the Jews: ſo that here is meant the temple-guard of Priests and Levites, who were at the devotion of the high-priest and great council. (See *Joſeph. Bel.—Macnight.*)

(b) Three pounds fifteen ſhillings of our money. This thirty ſhekels of ſilver was the price of a ſlave, and the ranſom of a ſervant's life. (Exod. xxi. 32.—See *Ainſworth* on the text, and *L'Enfant.*) A goodly price, in the eſtimation of the great national council of the Jews (as propheſied by *Zacharias*; chap. xi. 12, 13.) for which paltry ſum paid by them down in hand, that arch traitor and thief, *Judas Iſcariot*, who was alſo one of the twelve, (John xii. 6. and vi. 64, 70, 71. Acts i. 16—20, 25.) betrayed Jeſus with a kiſs, and delivered him into the hands of the high prieſt. His covetouſneſs truſted in their promiſe of a farther reward, (ſee Mark xiv. 11.) above what they covenanted with him, for the commiſſion of a ſin of more than ſcarlet dye: for he knew that Jeſus was the *Chriſt*, and was forced to confeſs. (Matt. xxvii. 4. comp. Jam. ii. 19. Mark iii. 11. and i. 24, 34.) Thus *Satan* again practiſed in his ſervant *Judas* what he would have perſuaded *Chriſt* to, in order to deſtroy him (Luke iv. 5, 6.); and he did lead and delude *Judas* with the falſe hopes of compelling Jeſus to take upon him his great earthly power and reign; that, as lord treaſurer, he might amafs wealth under him.—On the whole, it may be remarked, what need there is of the caution againſt that maxim in Scripture, (Rom. iii. 8.) *Let us*

498 THE EVANGELICAL HISTORY OF

Matt. 16 mised : * and from that time, he sought op-
 xxvi. 11 portunity * how he might conveniently be-
 Mark 6 tray him * unto them, in the absence of the
 xiv. multitude.
 Luke xxii.

On the Day of Unleavened Bread, Jesus sends Peter and John to prepare for their eating the Passover.

7 THEN came the day of unleavened bread,
 Matt. 17 when the passover must be killed. * Now
 xxvi. (i) the first day of the feast of unleavened bread,
 Mark 12 * when they killed the passover, * the dis-
 xiv. ciples came to Jesus, saying unto him, " Where
 Matt. 17 " wilt thou that we prepare for thee to eat the
 xxvi.

do evil, that good may come. This is the Satanical deceit, by which many sink into perdition, and is the pretext for many deeds done in secret unbelief, and heart, seeking the gratification of the darling passion, whether of covetousness, pride, or lust; a threefold chord seldom separated (as experience confirms the true judgments made of men and their actions; which have the like propensities, and ends in view, in all ages) however the objects and modes of gratification and enjoyment may vary according to climate or customs. Thus, the spirituality and incomparable excellency of the *law of the Lord* (Rom. vii. 12.) stands confessed; and the more it is searched out and understood, the more and more the heights and depths of Christianity astonish and captivate the heart, mind, and soul, of believers.—May God touch the hearts of many in our days, who (it may be) abide yet self-deluded, by those who are bordering upon the sin and condemnation of *Judas Iscariot*:—from whose horrid infection and misery, may *Christ* pluck them as brands out of the burning!—The observations of Mr. *Macnight*, respecting the sentiments of the Sanhedrim, and of *Judas*; and the light in which he considers the consequential occurrences respecting *Judas*, and their putting it in their power to take away *Christ's* life, under the colour and form of public justice appear judicious and instructive.

(i) See *Appendix*, N^o XXXIV.

" passover ?"

"passover?" * And he sent Peter and 8 Luke
John, saying, "Go, and prepare us the pass- xxii.
"over, that we may eat." And they said 9
unto him, "Where wilt thou that we pre-
"pare?" And he said unto them, "Be 10
"hold, when ye are entered into (k) the city,
"there shall * meet you a man bearing a 13 Mark
"pitcher of water: follow him * into the 10 xiv.
"house where he entereth in; * and where- Luke
"soever he shall go in, say ye to the goodman xxii.
"of the house, * The Master saith * unto 14 Mark
"thee, * My time is at hand, I will keep the xiv.
"passover at thy house with my disciples. Matt.
" * Where is the guest-chamber, where I shall xxvi.
"eat the passover with my disciples? and 14 Mark
"he will shew you a large upper-room, fur- xiv.
"nished and prepared: there make ready for
"us." And his disciples went forth, and 16
came into the city, and found as he had said
unto them. And they made ready the passover.

*In the Evening, Jesus sat down to Supper with the
Twelve—they dispute about the chief Posts.*

AND in the evening, he cometh with the 17
twelve. * And when the hour (l) was come, 14 Luke
he sat down, and the twelve apostles with him. xxii.
And

(k) That is, to Jerusalem; which was called *the City*, by
way of eminence, (as Rome was stiled by the Latin writers
Urbs, or *the City*, without the addition of any other word.)—
Christ's knowledge of persons and events, are evident from this
beautiful relation. The man with the pitcher, was a believer;
and his house a fit place for the 120 disciples. (Acts i. 13—15.
and ii. 1.)

(l) Of supper-time was come. It was now the end of the
thirteenth, and in the beginning of the fourteenth day of the
month; [Let it be remembered, the Jewish days were reck-
oned

Luke
xxii.

- 24 And there was also a strife among them, which of them should be accounted the greatest.
- 25 And he said unto them, "The kings of the
" Gentiles exercise lordship over them, and
" they that exercise authority upon them are
- 26 " (m) called benefactors. But ye shall not
" be so; but he that is greatest among you,
" let him be as the younger; and he that is
- 27 " chief, as he that doth serve. For whether
" is greater he that sitteth at meat, or he that
" serveth? is not he that sitteth at meat? but
" I am among you as one that serveth."

oned, *not* as ours, but from evening to evening, as on the Equinoctial-day; *i. e.* from six o'clock in the evening to six o'clock in the evening: as from the beginning. Gen. i. 31.] whereas the Passover was to be eaten in the end of the fourteenth, and in the beginning of the fifteenth day of the month: at which time, *Jesus* was resting in the grave.

(m) Or, ambitiously affect the pompous title of *Benefactor*: a surname which some of the Kings of Egypt and Syria assumed; and was given to some of the *Ptolemys* and *Seleucidæ*: — "But
" you, my disciples, do not ye in like manner, vainly aspire
" after, nor covet worldly wealth and grandeur, nor proud
" titles, nor despotic power; but whosoever would be the most
" eminent among you" (or *eldest*, as it is rendered, Rom. ix. 12. see Gen. xxv. 23. 1 Sam. xvii. 14. *Septuag.* and comp. 1 Kings ii. 22.) "in the spiritual kingdom of *Messiah*,
" let him be as the younger." From whom, according to the manners of the Jews, the aged expected great service and submission: and therefore our Lord proceeded to enforce that essential lesson of humility and self-abasement suited and most necessary to the Christian state of suffering they must undergo, by a symbolical action, most expressive of the regard they ought to shew, not only to the necessary preservation, but the mutual comfort of each other. (See Dr. *Evans's Christian Temper*, vol. i. p. 81.)

Jesus

Jesus riseth from Table, and washes his Disciples' Feet.

* Now before the feast of the passover, when
 Jesus knew that his hour was come, that he
 should depart out of this world unto the Father,
 having loved his own which were in the world,
 he loved them unto the end. Jesus knowing
 that the Father had given all things into his
 hands, and that he was come from God, and
 went to God; he riseth from supper, and
 laid aside his (*n*) garments, and took a towel
 and girded himself. After that, he poureth
 water into a bason, and began to wash the dis-
 ciples' feet, and to wipe them with the towel
 wherewith he was girded. Then cometh he
 to Simon Peter; and Peter saith unto him,
 "Lord, dost thou wash my feet?" Jesus
 answered, and said unto him, "What I do,
 "thou knowest not now; but thou shalt know
 "hereafter." Peter saith unto him, "Thou
 "shalt never wash my feet." Jesus answered
 him, "If I wash thee not, thou hast no part
 "with me (*o*)." Simon Peter saith unto
 him, "Lord, not my feet only, but also my
 "hands and my head." Jesus saith to him,
 "He that is washed, needeth not, save to
 "wash his feet, but is clean every whit: and
 "ye are clean, but not all." For he knew
 who should betray him; therefore said he,
 "Ye are not all clean." So after he had

1 John
xiii.

3

4

5

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12

(*n*) He put off the upper-garment over his *tunic*, and pro-
 ceeded to perform one of the lowest offices of menial attendants.
 —This was so to a proverb. (See 1 Sam. xxv. 41. and *Grotius*
in loc.)

(*o*) See Isa. i. 16, 18, 25. and xlv. 34. Jer. ii. 22. Tit. iii.
 5, 6.

John
xiii.

- washed their feet, and had taken his garments, and was set down again, he said unto them,
- 13 “ Know ye what I have done to you? Ye
 “ call me Master and Lord; and ye say well;
 14 “ for so I am. If I then, your Lord and
 “ Master, have washed your feet (*p*), ye also
 15 “ ought to wash one another’s feet: for I
 “ have given you an example, that ye should
 16 “ do as I have done to you. Verily, verily
 “ I say unto you, the servant is not greater
 “ than his lord, neither he that is sent, greater
 17 “ than he that sent him. If ye know these
 18 “ things, happy are ye if ye do them. I
 “ speak not of you all: I know whom I have
 “ chosen: but that the Scripture may be ful-
 “ filled (*q*), He that eateth bread with me,
 19 “ hath lift up his heel against me. Now, I
 “ tell you before it come, that when it is come
 “ to pass, ye may believe that I am he.

(*p*) The action of washing the disciples’ feet, was, confessedly, symbolical; consequently, it had a grand spiritual sense and application; and teaches us, that the love, humility, meekness, &c. of the *Master Christ* himself, should be the rule of action and behaviour to all his followers, to copy after the ONE PERFECT EXEMPLAR, until his appearing and kingdom. —But surely, it must be a low conceit of some ancient churches, (mentioned in *Cave’s Primitive Christianity*, vol. 2. chap. 14.) and now followed by the Moravian churches; although without the ridiculous fopperies of washing the feet, (as practised by the Pope of Rome and his Cardinals. See *Relig. Ceremon. of all Nations*, vol. 1. p. 417.) seeing taking it in the letter, grossly perverts and loses the *spirit* and beauty of the injunction.

(*q*) Psal. xli. 9. This, with many other passages in the book of Psalms said of the *Typical David*, (and *Solomon*) are prophecies of the *True David*. (e. g. Psal. ii. 6. xlv. 1. and lxxxix. 20, 29, 35, 36, 37. comp. Psal. xvi. 8. and cix. 31. Acts ii. 25—36. and iii. 20, 21, 24.)

“ Verily,

“ Verily, verily I say unto you, He that re- 20 John
 “ ceiveth whomsoever I send, receiveth me ;
 “ and he that receiveth me, receiveth him that
 “ sent me.” When Jesus had thus said, he 21
 was troubled in spirit, and testified, and said,
 “ Verily, verily I say unto you, That one of
 “ you shall betray me : * one of you which 18 Mark
 “ eateth with me. * Behold, the hand of 21 xiv.
 “ him that betrayeth me (r), is with me on the xxii.

(r) Probably *Judas's* hand only ; or his hand in particular was at that instant on the table, and near to *Christ's* hand, (*Judas* being seated directly opposite to *Jesus*, on the other side of a long table) *Jesus's* words grieved the disciples exceedingly ; and perhaps they looked stedfastly on each other for some time, in silent astonishment of whom he spake ; when some one of them observing the Master's eye fixed on *Judas*, and recollecting his hand was on the table, accused him. *Judas*, in reply, shifted the blame from himself, by insisting his hand *alone* was not on the table. However, to end the dispute, they ask *Jesus*, one by one, *Is it I ?* In the mean time, He seemed swallowed up in contemplation, as if he heard them not ; upon which *Peter*, who sat next to *Jesus*, on his left hand, beckoned, with a motion of his head, (or as more exactly rendered, *nodded*) to *John*, who sat on *Jesus's* right hand, and leaned on his bosom (as they all sat in a reclining posture, each of them resting on his left elbow, seated on a triclinium ; (*i. e.* the beds for the guests to sit or lean along upon ; three on each) ; then *John* secretly whispered, *Lord, who is it ?* And *Jesus* answered him with a low voice, *It is he to whom I shall give this sop, when I have dipped it.* And when he had dipped the sop, in a thick kind of sauce, called *Charoseth*, made of dates, raisins, palm-buds, and other berries, which they bruised and mixed with vinegar, and other seasoning ; to represent the clay of which they made bricks in Egypt. They used to eat this mixture with bitter herbs at the Passover. (See *Ainsworth* on *Exod. xii. 8.* *Buxtorf's Synag. Jud. cap. 18.* and *Relig. Cerem. vol. 1. p. 215.*)—This might be ready prepared the night before ; and which *Jesus* and the Twelve supped upon, (*Macnigh. Doddridge.*)

- Matt. 22 "table." * And they were exceeding for-
 xxvi. rowful. * And they began to enquire among
 Luke 23 themselves, which of them it was that should do
 xxii. this thing; * and began every one, * one
 Matt. 22 by one, to say unto him, "Lord, is it I?"
 xxvi. 19 And another said, "Is it I?" And he an-
 Mark 20 swered, and said unto them, "*It is* one of the
 xiv. "twelve that dippeth * his hand with me
 Matt. 23 "in the dish, the same shall betray me. * The
 xxvi. 21 "Son of man indeed goeth, as it is written of
 Mark 21 "him: but wo to that man by whom the Son
 xiv. "of man is betrayed: good were it for that
 John 22 "man, if he had never been born." * Then
 xiii. the disciples looked one on another, doubting of
 23 whom he spake. Now there was leaning on
 Jesus' bosom one of his disciples whom Jesus
 24 loved. Simon Peter therefore beckoned to
 him, that he should ask who it should be of
 25 whom he spake. He then lying on Jesus'
 breast, saith unto him, "Lord, who is it?"
 26 Jesus answered, "He it is to whom I shall give
 "a sop, when I have dipped it." And when he
 had dipped the sop, he gave it to (f) Judas
 Matt. 25 Iscariot, the son of Simon. * Then Judas,
 xxvi. which

(f) *Judas*, no doubt, took notice of the dumb motion and whispering of *Peter* and *John*, and of *Jesus's* reply; but with an artful effrontery, concealed his guilty fears, by taking *Christ's* behaviour and familiar manner of dipping a morsel in the dish, and putting it in his mouth, for a token of special favour; and after receiving it, he, with a tone of voice and air of affection, (like as Matt. xxvi. 49.) said, *Master, is it I?* implying a negation, and as the most unlikely thing that he should be the man pointed at. *Christ's* answer and countenance was direct and pungent (Heb. iv. 12.); "*Thou hast said*;" (comp. Matt. xxvi. 64. Mark xiv. 62.) "what thine evil heart meditates; therefore, go and do speedily what *Satan* leads you on to, that I may now be glorified."—From the instant of this bitter reproach and disgrace, *Satan* took wholly possession of

Judas;

which betrayed him, answered, and said,
 " Master, is it I ?" He said unto him, " Thou
 " hast said." * And after the sop, Satan 27
 entered into him, (the devil having now put
 into the heart of Judas Iscariot, Simon's son,
 to betray him.) Then said Jesus unto him,
 " That thou doest, do quickly." Now no 28
 man at the table knew for what intent he spake
 this unto him : for some of them thought, 29
 because Judas had the bag, that Jesus had said
 unto him, " Buy those things that we have
 " need of, against the feast ;" or that he should
 give something to the poor. He then having 30
 received the sop, went immediately out : and
 it was (t) night. Therefore, when he was 31
 gone out, Jesus said, " Now is the Son of man
 " glorified, and God is glorified in him. If 32
 " God be glorified in him, God shall also glo-
 " rify him in himself, and shall straightway
 " glorify him,"

Matt.
xxvi.

John
xiii.

*Jesus instituteth Bread and Wine to be the Memo-
 rials of his Death, until he comes.*

* AND (u) as they were eating, Jesus took 26
 bread, and blessed it, and brake it, and gave it
 to

Matt.
xxvi.

Judas ; and the infernal legion of pride, wrath, &c. hurried
 him on to the murderous intent towards the Good Master,
 whose presence he could no longer behold ; and he arose up
 from table, and went out to the Captain of the guard, to deliver
 Jesus up that very night.

(t) Past nine o'clock, and before midnight.

(u) Or, *After they had done eating*, Jesus took a cake of un-
 leavened bread, (which loaves, the Jews made round, flat,
 thin, and consequently very easy to break) and blessed, or
 gave God thanks : which is one and the same thing. (See Matt.
 xiv. 19. and xvi. 36. 1 Cor. xi. 24.) It is plain, the phrases,
He blessed God—He gave thanks, come to the same, in the style
 of

Luke
xxii. to the disciples, and said, "Take, eat, (x) this
19 "is my body * which is given [broken] for
"you. This do in remembrance of me."
15 And he said unto them, "With desire I have
"desired to eat this passover with you before I
16 "suffer. For I say unto you, I will not

of the New Testament. The *grace* the Jews were wont to say before meals, was a thanksgiving; being conceived in these terms, *Blessed be thou, O Lord, who hast given us, &c.* (See Mark vi. 41. xviii. 6. and xiv. 23. 1 Cor. xiv. 16.) *Note,* The word *it*, in the English Bible, is rightly printed in *Italic*, to denote it is not in the Greek; so that it is strange, some should have laid so great stress on what hath, without any Scripture-ground, proved the occasion of blessing the bread, so as to imagine thereby it infused a secret supernatural virtue into the bread itself; which conceit, at length, grew up into that monstrous and blasphemous church-doctrine of Transubstantiation (one of the pillars of Popery); that is, Upon a prayer of consecration spoken by the priest, there follows a total change of the elements of bread and wine into the very body and blood of our Lord *Jesus Christ*.—And *Jesus* gave *the bread* (not his body) to the eleven apostles, to eat every one of it. — Observe, *Judas* was not present. No; there was no remission of sins to him, whose *SIN* should never be forgiven. (Mark xiv. 21. and Acts i. 25.)—Hence this holy commemorative rite cannot profit any professor, without saving faith, or that faith which worketh by love, and is accompanied with bitter compunction for countless trespasses, and hope of free pardon of sins past, through that covenant of grace sealed and ratified in the blood of *Christ*.—Such a frame of spirit, thankfulness of heart, and sanctified fruitful resolutions of better obedience, (2 Cor. vii. 11. Gal. vi. 1 John iii. 18–24.) is the best and only worthy partaking of the true Church-ordinance of breaking bread and drinking wine; by which, his members *remember Christ's death until he come*.

(x) That is, *signifies*, or *represents*, (according to the style of the Sacred Writers.—See Gen. xl. 12, 18. and xli. 26. Dan. viii. 23. Gal. iv. 24. Rev. i. 20. Exod. xii. 11. John vi. 51, 53.) So here *Christ* speaks in paschal terms.—See *Dodridge*. note (c), § 172.—*L'Enfant*.—*Macnigh*.

“ any

" any more eat thereof, (y) until it be fulfilled
 " in the kingdom of God." Likewise also, 20 Luke
 he took the cup after supper, * and when 17 xxii.
 he had given thanks, he gave it to them, 23 Mark
 * saying, " Drink ye all of it. * This cup 27 xiv.
 " is the New Testament in my blood, which 20 Matt.
 " is shed * for many, for the remission of sins. Luke
 " * This do ye, as oft as ye drink it, in re- 25 xxii.
 " membrance of me. For as often as ye eat 26 I Cor.
 " this bread, and drink this cup, ye do shew xi.
 " the Lord's death till he come, * Take 17 Luke
 " this cup, and divide it among yourselves." xxii.
 * and they all drank of it. " Verily, I 23, 25 Mark
 " say unto you, * I will not drink hence- 29 xiv.
 " forth of this fruit of the vine, until that day Matt.
 " when I drink it new with you in my Father's xxvi.
 " kingdom."

*A consolatory Discourse after the Disciples had eat
 and drank of the commemorative Bread and
 Wine, before singing the Hymn.*

" * YE are they which have continued with 28 Luke
 " me in my temptations: (z) and I appoint 29 xxii.
 " unto you a kingdom, as my Father hath ap-

(y) It is apprehended, the same thing is meant here as Matt.
 xxvi. 29.; so that the sense is, " I will not eat at all of the le-
 gal passover, before it be fulfilled in the thing signified, viz.
 " my body offered up" (the immaculate Lamb of God); " after
 " which, you may be assured, the kingdom of God is come."
 Consonant to which, Christ says, *Verily, I will not drink at all
 of the fruit of the vine, till, &c.* (See Conject. p. 34.) — The
 word *new*, often signifies, in Scripture, *excellency* and *truth*;
 consequently, the substance represented by an emblematical
 shadow. (See note (a) on John xiii. 34.)

(z) And I grant to you (so far as my Father hath granted
 to me a kingdom) to eat and drink at my table, in my kingdom. (See
 on Mark xi. 13. Conject. p. 92. R.) — Sit on thrones, judg-
 ing, &c. (See note (g.), p. 425.)

" pointed

508 THE EVANGELICAL HISTORY OF

- Luke 30 “ pointed unto me : that ye may eat and
xxii. “ drink at my table, in my kingdom, and sit on
“ thrones, judging the twelve tribes of Israel.
- John 33 “ * Little children, yet a little while I am
xiii. “ with you. Ye shall seek me, and as I said
“ unto the Jews, Whither I go, ye cannot
34 “ come ; so now I say unto you. (a) A new
“ commandment I give unto you, That ye love
“ one another, as I have loved you, that ye also
35 “ love one another. By this shall all men know
“ that

(a) A strong and lively intimation, that the engagements to mutual love, peculiar to the Christian dispensation, are so singular and so cogent, that all other men, when compared with its votaries, may seem uninstructed in the school of friendship ; and *Jesus* may appear, as it were, the first Professor of that divine science. Our Lord seems to have laid this peculiar stress on charity, or uninterrupted love, (see 1 Cor. xiii.) as foreseeing that general corruption and destruction of true Christianity, which the want of it would cause among those that call themselves his Church. (See Dr. *Clarke's Serm.* vol. 3. p. 297. and see the excellent Note of *Raphelius, Annot. ex Xen.* p. 137 to 139.)—Perhaps, our Lord may here insinuate a reflection, not only on that party-spirit which prevailed so much in the Jews, but likewise on the emulations and contentions among the apostles themselves, which mutual love would easily have cured. (See Jam. iv. 1—12. and iii. 13—18. 1 John iii. 10—18. and iv. 6—21.) In this sense it is still a new commandment to us, who generally act as if we had not yet got time to learn, or even to read it. This free spirit of love, our Lord hath made the peculiar badge of *his disciples*, &c. whereby all men shall know them to be the genuine Scholars of the One True Doctor and Infallible Master CHRIST, by this singular and noble ornament, sign, or mode of living. (See *Doddr.* notes (b), (c), § 171. p. 451, 452. — Mr. *Macnight* admirably observes, our Lord calls this a New Commandment : not because mutual love had never been enjoined before, under the law, (comp. Lev. xix. 18. and Matt. xxii. 39, 40.) but because it was a precept of peculiar excellency ; for the word *new*, in the Hebrew, denotes excellency and truth ; as appears from Psal. xxxiii. 3. Mark i. 27. Rev. ii. 17. : and the reason of the

“ that ye are my disciples, if ye have love one
 “ to another.” Simon Peter said unto him, 36
 “ Lord, whither goest thou ?” Jesus answered
 him, “ Whither I go, thou canst not follow me
 “ now ; but thou shalt follow me afterwards.”
 Peter said unto him, “ Lord, why cannot I fol- 37
 “ low thee now ? I will lay down my life for
 “ thy sake.” Jesus answered him, “ Wilt 38
 “ thou lay down thy life for my sake ? Verily,
 “ verily I say unto thee, the cock shall not
 “ crow till thou hast denied me thrice.”
 * And the Lord said, “ Simon, Simon, behold, 31
 “ Satan hath desired to have you (b), that he
 “ may sift you as wheat : but I have prayed 32
 “ for

Johⁿ
 xiii.

Luke
 xxii.

the idiom seems to have been, that novelty oft-times has the same effect upon the mind with excellency ; rendering an object acceptable, and raising admiration. He called this a New Commandment also, because they were to exercise it under a new relation, according to a new measure, and from new motives. They were to lay down their lives for the brethren (1 John iii. 16.) ; withal, they were to love from the consideration of his love ; and in so doing, to prove themselves his genuine disciples to the conviction of Jews and Gentiles : before whom divine philanthropy and intense love would be manifested to be the peculiar and distinguishing features of the family of *Jesus Christ*.

(b) “ Behold, *Satan* ” (as in the case of *Job*. Job ii. 4, 5.)
 “ has requested of *God* a permission to assault you, that he may
 “ toss you up and down, and sift you like wheat in a sieve.”
 (Comp. Amos ix. 9.) “ After this severe conflict, and victory
 “ in the end, through my might ” (saith *Jesus*) ; “ when thou
 “ art returned back ” (Acts ix. 35. xi. 21. and xiv. 15.) “ from
 “ those wanderings into which, I know, thou wilt fall, and
 “ shalt be permitted so to do, to leave a very affecting example
 “ to all ages to come, of human vanity in the midst of greatest
 “ weakness ; then strengthen thy brethren, through the
 “ celestial illumination given thee, after my example ; ” (Heb.
 ii. 18. 1 Pet. ii. 20—25.) “ then thou shalt follow me.”
 (Comp. John xxi. 18, 19.) And so *Peter* did ; for he died on
 the

Luke
xxii.

- “ for thee, that thy faith fail not : and when
 “ thou art converted, strengthen thy brethren.”
 33 And he said unto him, “ Lord, I am ready to
 “ go with thee both into prison, and to death.”
 34 And he said, (c) “ I tell thee, Peter, the cock
 “ shall not crow this day, before that thou shalt
 35 “ thrice deny that thou knowest me.” And
 he said unto them, “ When I sent you with-
 “ out purse, and scrip, and shoes, lacked ye any
 36 “ thing ?” And they said, “ Nothing.” Then
 said he unto them, “ But now, he that hath a
 “ purse, let him take it, and likewise his scrip :
 “ and he that hath no sword, let him sell his
 37 “ garment and buy one. For I say unto
 “ you, That this that is written, must yet be
 “ accomplished in me, (d) And he was reck-
 “ oned among the transgressors : for the things
 38 “ concerning me have an end.” And they
 said, “ Lord, behold, here are two swords.”
 And he said unto them, “ It is enough.
 John
xiv. 1 “ * Let not your heart be troubled : ye believe
 2 “ in God, believe also in me. (e) In my
 “ Father’s house are many mansions : if it were
 “ not

the cross ; as ancient history assures us. (See *Euseb. Hist. Eccles.* lib. 3. cap. 1. *Lardner’s Credib. Suppl.* to part ii. vol. 3. vol. 3. p. 187, 188. *Macnight. Doddridge.*)

(c) See note (r) on Matt. xxvi. 34.

(d) Isa. liii. 12.

(e) Read ver. 2. *In my Father’s house are many mansions : if there were not, I would have TOLD YOU THAT I GO TO prepare them.* (*Erasmus. Luther. Conject.* p. 117.) Read John v. 17—29. which Scriptures do beautifully illustrate this, and together, administer abiding comforts, when trouble ariseth, from whatever quarter.—O how sweet the meditation ! that “ in my “ Father’s house are many mansions !” i. e. quiet and continued abodes, furnished with whatever can enoble and enrich the largest capacities for enjoyment of the spiritual permanent
 repasts

OUR SAVIOUR JESUS CHRIST.

511

“ not so, I would have told you. I go to pre-
 “ pare a place for you. And if I go and
 “ prepare a place for you, I will come again,
 “ and receive you unto myself, that where I
 “ am, there ye may be also ; and whither I
 “ go, ye know, and the way ye know.”
 Thomas saith unto him, “ Lord, we know not
 “ whither thou goest ; and how can we know
 “ the way ?” Jesus saith unto him, “ I am
 “ the way, the truth, and the life: no man
 “ cometh unto the Father, but by me. If ye
 “ had known me, ye should have known my
 “ Father also: and from henceforth ye know
 “ him, and have seen him.” Philip saith
 unto him, “ Lord, shew us the Father, and it
 “ sufficeth us.” Jesus saith unto him, “ Have
 “ I been so long time with you, and yet hast
 “ thou not known me, Philip ? He that hath
 “ seen me, hath seen the Father ; and how
 “ sayest thou then, Shew us the Father ?
 “ Believest thou not that (f) I am in the Fa-
 “ ther, and the Father in me ? The words that
 “ I speak

John
xiv.

3

4

5

6

7

8

9

10

repasts of glorified saints in heavenly places, as they rise higher and higher in intellectual attainments, approaching nearer unto the throne of *Jehovah*. (See Bishop *Beveridge's Sermons*, and 1 Cor. ii. 9. Psal. xxxvi. 8, 9. see the Observations of Archbishop of *Cambray's (Dialogues on Eloquence)* ; which admirable book, Dr. *Doddridge* recommends to our Preachers. *N. B.* There is a good Translation of it from the French, by *William Stephenson*.

(f) *Philo*, speaking of the *Logos*, says, “ He is the Father’s house in which he dwells :” which is parallel to Col. ii. 9. (See Dr. *Scott's Christian Life*, vol. 3. p. 559.)—Read the next clause: *I speak not of myself, but the Father that dwelleth in me speaketh. He doth the works.*—The doctrine and the miracles are two different articles. (*Markland on Lysias*, 31. p. 603.)—*Note*, The answer of *Jesus*, (ver. 9, 10.) seems direct to what Mr. *Fleming (Christol.* vol. 2. p. 202.) conjectures *Philip* meant,
 6 (ver.

512 THE EVANGELICAL HISTORY OF

John
xiv.

- “ I speak unto you, I speak not of myself: but
 11 “ the Father that dwelleth in me, he doth the
 “ works. Believe me, that I am in the Father,
 “ and the Father in me; or else believe me for
 12 “ the very works sake. Verily, verily I say
 “ unto you, He that believeth on me, the
 “ works that I do shall he do also; and greater
 “ works than these shall he do (*g*), because I
 13 “ go unto my Father. And whatsoever ye
 “ shall ask in my name, that I will do, that
 14 “ the Father may be glorified in the Son. If
 “ ye shall ask any thing in my name, I will
 15 “ do it. If ye love me, keep my command-
 16 “ ments: and I will pray the Father, and he
 “ shall give you another comforter, that he
 17 “ may abide with you for ever; even the
 “ Spirit of truth (*h*), whom the world cannot
 “ receive, because it seeth him not, neither
 “ knoweth him: but ye know him; for he

(ver. 8.) “ Let us have a vision of the Father in a corporeal
 “ form.”

(*g*) This should begin the 13th verse; which runs on with
 the 14th, in one sentence:—Because *I go to my Father, AND will
 do whatever ye shall ask in my name; so that the Father may be
 glorified in [by] the Son, if ye ask any thing in my name, I will
 do it.*—He repeats the promise made in the 13th verse, with
 this restriction, *that what ye shall ask, shall be to God's glory.*—
 (Conject. p. 177 and 366. R.)

(*h*) Even the *Spirit of Truth* and Grace, which, in particu-
 lar, shall at present become a divine Comforter to you, under
 your deep sorrow and temptations, (1 Pet. i. 6, 7. Jam. i. 2, 3.)
 and abide with you for ever after, both as a Comforter, an Ad-
 vocate, and a Monitor: whom the world cannot receive, being
 altogether destitute of his sanctifying influences, and refusing
 to admit his testimony to me (1 John v. 6, 8, 18—20.); but
 you know him; for he already dwells with you, and shall
 quickly be more abundantly in you, by the plenitude of his
 gifts and graces. (Psal. lxxviii. 18. Eph. iv. 7—13.)

“ dwelleth

" dwelleth with you, and shall be in you. I 18 John
 " will not leave you comfortless (*i*) ; I will xiv.
 " come to you. Yet a little while, and the 19
 " world seeth me no more ; but ye see me. Be-
 " cause I live, ye shall live also. At that 20
 " day, ye shall know that I am in my Father,
 " and you in me, and I in you. He that 21
 " hath my commandments, and keepeth them,
 " he it is that loveth me ; and he that loveth
 " me, shall be loved of my Father ; and I will
 " love him, and will manifest myself to him."
 Judas saith unto him, (not (*k*) Iscariot) " Lord, 22
 " how is it, that thou wilt manifest thyself
 " unto us, and not unto the world ?" Jesus 23
 answered, and said unto him, " If any man

(*i*) I will not leave you neglected, like a family of helpless orphans, who have no friend or guardian surviving.—*Elser* (*Observ.* vol. 1. p. 341.) very justly observes, that the case of those who have lost the presence and patronage of some dear friend, (though not in strict propriety *a father*) is elegantly and tenderly expressed by the Greek word, rendered *comfortless*. (Comp. 1 Thess. ii. 17. Gr.—*Doddr.*)

(*k*) Who was gone out of the guest-chamber (see John xiii. 30.) ; but had he been there, he was always too much on his guard to have dropped any hint of his view to *Christ's temporal kingdom*. " *Judas Iscariot* was so finished a hypocrite, " that we never find him saying one word of *Christ's temporal kingdom*, though probably the hope of preferment and gain " in it, was the chief consideration which engaged him to follow our Lord." This is the observation of the incomparable Mr. *David Some*, of *Harborough* ; whose fatal modesty engaged him with his dying breath to consign to the flames those writings, which (unfinished as some of them might have appeared) would probably have been the means of spreading among thousands that spirit of wisdom, piety, and love, into which the whole soul of the author seemed to be transformed.—The effects of his *fatal modesty* are much lamented by Dr. *Doddridge*, (Note (*e*), § 174.)

- John
xiv.
- “ love me, he will keep my words, and my
 “ Father will love him; and we will come
 “ unto him, and make our abode with him.
 24 “ He that loveth me not, keepeth not my
 “ sayings; and the word which you hear is not
 “ mine, but the *Father's* which sent me.
 25 “ These things have I spoken unto you, being
 26 “ yet present with you. But the Comforter,
 “ *which is* the Holy Ghost, whom the Father
 “ will send in my name, he shall teach you
 “ all things, and bring all things to your re-
 “ membrance, whatsoever I have said unto you.
 27 “ Peace I leave with you; my peace I give
 “ unto you: not as the world giveth, give I
 “ unto you. Let not your heart be troubled;
 28 “ neither let it be afraid. Ye have heard
 “ how I said unto you, I go away, and come
 “ again unto you. If ye loved me, ye would
 “ rejoice, because I said, I go unto the Fa-
 “ ther: for my Father is greater than I.
 29 “ And now I have told you before it come to
 “ pass, that when it is come to pass (*l*), ye
 30 “ might believe. Hereafter I will not talk
 “ much with you; for the prince of this world
 31 “ cometh, and hath nothing in me. But
 “ that the world may know that I love the
 “ Father: and as the Father gave me com-
 30 “ mandment, even so I do.” * And when
 31 they had sung an (*m*) hymn, * *Jesus*
said,
- Matt.
xxvi.
John
xiv.

(*l*) It is very judiciously observed by Dr. *Jenkins*, (*Defence of Christianity*) that when miraculous events are also the accomplishment of prophecies, the degree of evidence arising from them, is the greatest that can possibly be conceived.

(*m*) The hymn which was usually sung by the Jews at the Passover, (what they call the *Hallel*) began at Psal. cxiii. and ended with Psal. cxviii. which they sang at the fourth and last cup of thanksgiving; and is styled, *The Hymn of Release*. (See *Debeauvoivre*

said, "Arise, let us go hence." * And he 39
came out, and went, as he was wont, unto the
mount of olives, and his disciples also followed
him.

Luke
xxii.

*Jesus discourses with his Eleven Disciples on the
Way to the Mount of Olives.*

* "I AM the the true vine (*n*); and my 1
"Father is the husbandman. Every branch 2
"in me that beareth not fruit, he taketh away;
"and every branch that beareth fruit, he
"purgeth it, that it may bring forth more
"fruit. Now ye are clean through the word 3
"which I have spoken unto you. Abide in 4
"me, and I in you; as the branch cannot bear
"fruit of itself, except it abide in the vine;

John
xv.

Debeausobre and L'Enfant's Introduction, p. 138.)—*Grotius*, and
some others, think it uncertain whether our Lord and his dis-
ciples at this supper, (twenty-one hours before the Passover)
sang any one or more of those Psalms, or some other hymn.

(*n*) The *true*, and most excellent vine: so the *true light*,
(John i. 9.) and the *true bread*, (John vi. 32.) evidently sig-
nifies. (See *Raphelius Annot. ex Xen.* p. 141.)—This discourse
was probably delivered somewhere on the road to the Mount
of Olives, where the sight of a vineyard suggested this beautiful
simile. (Comp. Psal. cxxviii. 3. Gen. xlix. 11, 12. Numb.
xiii. 23. Deut. viii. 8.) Ver. 2. latter clause, strongly suggests
a very sublime and important thought, *viz.* that one of the
noblest rewards *God* can bestow on former acts of obedience, is
to make the soul yet more holy and fit for farther and more
eminent service, though it should be by such painful afflictions
as resemble the *pruning of the vine*.—Hence, unfruitful Pro-
fessors are as hurtful to the healthful members of *Christ's*
church, as branches in the vine that appear strong and flowery,
and have only leaves, but no fruit: so they must be accounted
no better than withered branches, that are fit for nought but
burning; which shall be their end. (Matt. vii. 21, 22, 23.
2 Thess. i. 8, 9.)

516 THE EVANGELICAL HISTORY OF

John
XV.

- “ no more can ye, except ye abide in me.
- 5 “ I am the vine, ye are the branches. He that
“ abideth in me, and I in him, the same
“ bringeth forth much fruit ; for without me
- 6 “ ye can do nothing. If a man abide not
“ in me, he is cast forth as a branch, and is
“ withered, and men gather them, and cast
“ them into the fire, and they are burned.
- 7 “ If ye abide in me, and my words abide in
“ you, ye shall ask what ye will, and it shall
- 8 “ be done unto you. Herein is my Father
“ glorified, that ye bear much fruit ; so shall
- 9 “ ye be my disciples. As the Father hath
“ loved me, so have I loved you : continue ye in
- 10 “ my love. If ye keep my commandments,
“ ye shall abide in my love ; even as I have
“ kept my Father’s commandments, and abide
- 11 “ in his love. These things have I spoken
“ unto you, that my joy might remain in you,
- 12 “ and that your joy might be full. This is
“ my commandment, That ye love one an-
- 13 “ other, as I have loved you. Greater love
“ hath no man than this, that a man lay down
- 14 “ his life for his friends. Ye are my
“ friends, if ye do whatsoever I command you.
- 15 “ Henceforth I call you not servants ; for the
“ servant knoweth not what his lord doeth :
“ but I have called you friends ; for all things
“ that I have heard of my Father, I have made
- 16 “ known unto you. Ye have not chosen me,
“ but I have chosen you, and ordained you,
“ that you should go and bring forth fruit, and
“ that your fruit should remain ; that whatso-
- 17 “ ever ye shall ask of the Father in my name,
“ he may give it you. These things I com-
- 18 “ mand you, That ye love one another. If
“ the world hate you, ye know that it hated
- 19 “ me before it hated you. If ye were of the
“ world, the world would love his own ; but
“ because

OUR SAVIOUR JESUS CHRIST.

517

John
xv.

" because ye are not of the world, but I have
 " chosen you out of the world ; therefore the
 " world hateth you. Remember the word 20
 " that I said unto you, The servant is not
 " greater than the lord. If they have perse-
 " cuted me, they will also persecute you : if
 " they have kept my saying, they will keep
 " yours also. But all these things will they 21
 " do unto you, for my name's sake, because
 " they know not him that sent me. If I had 22
 " not come and spoken unto them, they had
 " not had sin ; but now they have no cloke for
 " their sin. He that hateth me, hateth my 23
 " Father also. If I had not done among 24
 " them the works which none other man did,
 " they had not had sin ; but now they have
 " both seen and hated both me and my Father.
 " But this cometh to pass, that the word 25
 " might be fulfilled that is written in their law,
 " They hated me without a cause. But 26
 " when the Comforter is come, whom I will
 " send unto you from the Father, even the
 " Spirit of truth, which proceedeth from the
 " Father, he shall testify of me. And ye 27
 " also shall bear witness, because ye have been
 " with me from the beginning. These 1
 " things have I spoken unto you, that ye should
 " not be offended. They shall put you out 2
 " of the synagogues : yea, the time cometh,
 " that whosoever killeth you, will think that
 " he doth God service. And these things 3
 " will they do unto you, because they have not
 " known the Father, nor me. But these 4
 " things have I told you, that when the time
 " shall come, ye may remember that I told you
 " of them ; and these things I said unto you at
 " the beginning, because I was with you.
 " But now I go my way to him that sent me, 5
 " and none of you asketh me, Whither goest
 " thou ?

John
xvi.

- 6 " thou? But because I have said these things
 " unto you, sorrow hath filled your heart.
 7 " Nevertheless, I tell you the truth: it is ex-
 " pedient for you that I go away; for if I go
 " not away, the Comforter will not come unto
 " you: but if I depart, I will send him unto
 8 " you. And when he is come, he will re-
 " prove the world of sin, and of righteousness,
 9 " and of judgment. Of sin, because they be-
 10 " lieve not on me: Of righteousness, because
 " I go to my Father, and ye see me no more:
 11 " Of judgment, because the prince of this
 12 " world is judged. I have yet many things
 " to say unto you; but ye cannot bear them
 13 " now. Howbeit, when he, the Spirit of
 " truth is come, he will guide you into all
 " truth; for he shall not speak of himself;
 " but whatsoever he shall hear, that shall he
 " speak: and he will shew you things to come.
 14 " He shall glorify me; for he shall receive of
 15 " mine, and shall shew it unto you. All
 " things that the Father hath are mine: there-
 " fore said I, that he shall take of mine, and
 16 " shall shew it unto you. A little while,
 " and ye shall not see me; and again a little
 " while, (o) and ye shall see me; because I go
 17 " to the Father." Then said some of the dis-
 " ciples among themselves, "What is this that
 " he saith unto us: A little while and ye shall
 " not see me; and again, a little while, and ye
 " shall see me: and, Because I go to the
 18 " Father?" They said therefore, "What
 " is this that he saith: A little while? we
 19 " cannot tell what he saith." Now Jesus
 knew that they were desirous to ask him; and

(o) Ye shall see me, because I go to the Father. (Conject.
 p. 366. R. See on John xx. 17. Sect. XXXVI.)

said

said unto them, "Do ye enquire among your-
 "selves of that I said: A little while and ye
 "shall not see me: and again, a little while,
 "and ye shall see me? Verily, verily I say 20
 "unto you, That ye shall weep and lament,
 "but the world shall rejoice; and ye shall be
 "sorrowful, but your sorrow shall be turned
 "into joy. A woman, when she is in tra- 21
 "vail, hath sorrow, because her hour is come;
 "but as soon as she is delivered of the child,
 "she remembereth no more the anguish, for
 "joy that a man is born into the world.
 "And ye now therefore have sorrow: but I 22
 "will see you again, and your heart shall re-
 "joice; and your joy no man taketh from
 "you. And in that day ye shall ask me 23
 "nothing. Verily, verily I say unto you,
 "Whatsoever ye shall ask the Father in my
 "name, he will give it you. Hitherto have 24
 "ye asked nothing in my name. Ask, and ye
 "shall receive; that your joy may be full.
 "These things have I spoken unto you in 25
 "proverbs: the time cometh, when I shall no
 "more speak unto you in proverbs, but I shall
 "shew you plainly of the Father. At that 26
 "day ye shall ask in my name; and I say not
 "unto you, that I will pray the Father for
 "you; for the Father himself loveth you, 27
 "because ye have loved me, and have believed
 "that I came out from God. I came forth 28
 "from the Father, and am come into the
 "world: again, I leave the world, and go to
 "the Father." His disciples said unto him, 29
 "Lo, now speakest thou plainly, and speakest
 "no proverb. Now are we sure that thou 30
 "knowest all things, and needest not that any
 "man should ask thee. By this, we believe
 "that thou camest forth from God." Jesus 31
 answered them, "Do ye now believe? Be- 32
 L 14 "hold,

John
xvi.

- “ hold, the hour cometh, yea, is now come,
 “ that ye shall be scattered, every man to his
 “ own, and shall leave me alone : and yet I am
 “ not alone, because the Father is with me.
 33 “ These things I have spoken unto you, that
 “ in me ye might have peace. In the world
 “ ye shall have tribulation : but be of good
 I “ cheer, I have overcome the world.” These
 words spake Jesus ; and lift up his eyes to
 heaven, and said,

John
xviii.*Christ's Intercessory Prayer.*

- “ FATHER, the hour is come ; glorify thy
 “ Son, that thy Son also may glorify thee.
 2 “ As thou hast given him power over all flesh,
 “ that he should give eternal life to as many as
 3 “ thou hast given him. And this is life
 “ eternal, that they might know thee, the only
 “ true God, and Jesus Christ, whom thou hast
 4 “ sent. I have glorified thee on the earth.
 “ I have finished the work which thou gavest
 5 “ me to do. And now, O Father, glorify
 “ thou me with thine own self ; with the glory
 “ which I had with thee before the world was.
 6 “ I have manifested thy name unto the men
 “ which thou gavest me out of the world.
 “ Thine they were, and thou gavest them me ;
 7 “ and they have kept thy word. Now they
 “ have known that all things whatsoever thou
 8 “ hast given me, are of thee. For I have
 “ given unto them the words which thou gavest
 “ me ; and they have received them, and have
 “ known surely that I came out from thee, and
 “ they have believed that thou didst send me.
 9 “ I pray for them. I pray not for the world,
 “ but for them which thou hast given me ; for
 10 “ they are thine. And all mine are thine,
 “ and thine are mine ; and I am glorified in
 “ them.

“ them. And now I am no more in the II John
 “ world, but these are in the world, and I come xvii.
 “ to thee. Holy Father, keep through thine
 “ own name, those whom thou hast given me,
 “ that they may be one, as we are. While I 12
 “ was with them in the world, I kept them in
 “ thy name. Those that thou gavest me, I
 “ have kept, and none of them is lost, but the
 “ son of perdition : that the scripture might be
 “ fulfilled. And now come I to thee : and 13
 “ these things I speak in the world, that they
 “ might have my joy fulfilled in themselves.
 “ I have given them thy word ; and the world 14
 “ hath hated them, because they are not of the
 “ world, even as I am not of the world. I 15
 “ pray not that thou shouldest take them out of
 “ the world, but that thou shouldest keep them
 “ from the evil. They are not of the world, 16
 “ even as I am not of the world. Sanctify 17
 “ them through thy truth. Thy word is truth.
 “ As thou hast sent me into the world, even so 18
 “ have I also sent them into the world. And 19
 “ for their sakes I sanctify myself, that they
 “ also might be sanctified through the truth.
 “ Neither pray I for these alone, but for 20
 “ them also which shall believe on me through
 “ their word : that they all may be one, as 21
 “ thou, Father, art in me, and I in thee ; that
 “ they also may be one in us ; (p) that the
 “ world may believe that thou hast sent me.
 “ And the glory which thou gavest me I have 22
 “ given them, that they may be one, even as
 “ we are one. I in them, and thou in me, 23

(p) This should be in one sentence : ver. 21, 22. *That the world may believe that thou hast sent me, and THAT the glory which thou gavest me, I have given them.* (Conject. p. 119. R.)

“ that

- John xvii. " that they may be made perfect in one, and that
 " the world may know that thou hast sent me,
 " and hast loved them, as thou hast loved me.
 24 " Father, I will that they also whom thou hast
 " given me, be with me where I am, that they
 " may behold my glory which thou hast given
 " me : for thou lovedst me before the founda-
 25 " tion of the world. O righteous Father,
 " the world hath not known thee ; and these
 26 " have known that thou hast sent me. And
 " I have declared unto them thy name, and
 " will declare it ; that the love wherewith
 " thou hast loved me may be in them, and I in
 Matt. xxvii. 31 " them." * Then said Jesus unto them,
 " All ye shall be offended because of me this
 " night : for it is written, (*q*) I will smite the
 " shepherd, and the sheep of the flock shall be
 32 " scattered abroad. But after I am risen
 " again, I will go before you into Galilee."
 33 Peter answered, and said unto him, " Though
 " all men shall be offended because of thee, *yet*
 34 " will I never be offended." Jesus said
 unto him, " Verily, I say unto thee, that this
 " night, (*r*) before the cock crow * twice,
 Mark xiv. 30 " * thou shalt deny me thrice." * But he
 spake

(*q*) Zach. xiii. 7.

(*r*) (See John xiii. 38.) This was the second time *Peter* was warned of his rash confidence and security (comp. Matt. xxvi. 34. and Mark xiv. 30.) : to reconcile them,—It appears from Mark xiii. 35. that one of the four watches of the night was called *cock-crowing* : now as this ended with the second crowing, *before the cock crow*, is equivalent to *before the cock crow twice* ; both signifying before the expiration of the watch called the *cock-crowing*, at three o'clock in the morning. (*Macnight.*) *Owen* (*Observ. on the Four Gospels*, p. 57.) says, ' As the Jews, ' in the enumeration of the times of the night, took notice ' only of one cock-crowing, which comprehended the third ' watch ; St. *Matthew*, to give them a clear information that ' *Peter* would deny his Master thrice, before three o'clock in the ' morning,

spake the more vehemently, * and Peter said 35 Matt. xxvi.
unto him, "Though I should die with thee,
"yet will I not deny thee * in any wise."
* Likewise also said all the disciples.

*He passes over the Brook Cedron—enters into the
Garden of Gethsemane, and being in an
Agony, prayeth.*

* WHEN Jesus had spoken these words (*r), I John xviii.
he went forth with his disciples over the brook
(f) Cedron, where was a garden, * called 36 Matt. xxvi.
Gethsemane, and saith unto the disciples, "Sit
"ye here, while I go and pray yonder." * And 33 Mark xiv.
he taketh with him Peter, and James, and John,
and began to be sore amazed, and to be very
heavy. * Then saith he unto them, "My 38 Matt. xxvi.

' morning, needed only to say, that he would do it before the
' cock crew. But the Romans, reckoning by a double crow-
' ing of the cock, the first of which was about midnight, and
' the second at three, stood in need of a more particular desig-
' nation; and therefore *Mark*, to denote the same hour to them,
' was obliged to say, *before the cock crew twice.*'—*Juvenal* uses
exactly the same phrase, to specify the same hour. (*Sat.*
ix. 107.)

(*r) John xvii.

(f) *The brook of cedars, (valle ambrosa, near Jerusalem.)*—See
2 Sam. xv. 23. 2 Kings xxiii. 4. 1 Kings xv. 13. (*Conject.*
p. 119.)—*Jesus* crossed over the little brook that ran through
Cedron, or the *dark shady valley*, situate between Jerusalem and
the Mount of Olives, and entered into a sylvan dormitory, or
sacred garden, planted with a grove of trees, (Gen. xxxv. 4.
Josh. xxiv. 26. 1 Kings xiii. 14.) named the *Garden of Gethse-
mane*, or the *Valley of fatness*; which was the property of some
disciple of *Jesus*; unto which our Lord had, a little before his
passion, frequently retired for meditation and prayer. Some con-
jecture, that the owner of this garden, and the person recorded,
(Mark xiv. 51.) were one and the same person. (See note (b),
p. 528.

"foul

524 THE EVANGELICAL HISTORY OF

- Luke
xxii. “ soul is exceeding sorrowful, even unto death.
40 “ Tarry ye here and watch with me, * and
“ pray that ye enter not into temptation.”
41 And he was withdrawn from them about a
Mark
xiv. 35 stone’s cast, and kneeled down, * and prayed,
that if it were possible, the hour might pass
36 from him. And he said, “ Abba, Father,
“ all things are possible unto thee; take away
Matt.
xxvi. 39 “ this cup from me. * O my Father (t), if
“ it be possible, let this cup pass from me.
Luke
xxii. 42 “ * Father, if thou be willing, remove this cup
“ from me: nevertheless, not my will, but
Matt.
xxvi. 40 “ thine be done.” * And he cometh unto
the disciples, and findeth them asleep, and saith
Mark
xiv. 37 unto Peter, “ What, * Simon, sleepest thou?
“ couldst thou not watch one hour * with me?
Matt.
xxvi. 41 “ * Watch and pray, that ye enter not into
“ temptation. The Spirit indeed is willing,
39 “ but the flesh is weak.” And he went away
42 again, a little further, the second time,
and fell on his face, and prayed, saying, “ O
“ my Father, if this cup may not pass away
“ from me, except I drink it, thy will be
Mark
xiv. 40 “ done.” * And when he returned, he found
Luke
xxii. 46 them asleep again, * and said unto them,
“ Why sleep ye? rise and pray, lest ye enter
“ into temptation:” for their eyes were heavy;
Matt.
xxvi. 44 neither wist they what to answer him. * And
he left them, and went away again, and prayed
Luke
xxii. 43 the third time, saying the same words. * And

(t) See *Limborch’s Theol.* lib. iii. cap. 13. § 17. and Dr. *Tho. Jackson’s Works*, vol. 2. p. 113. 817, 947. See *Matthew Hale’s Contem.* vol. i. p. 59. whose observations throw great light on Heb. v. 7. See *Doddridge*, vol. 2. notes (e), (f), (g), and (h), § 182. p. 516. and *Moore’s Enquiry into the Nature and Causes of Christ’s Agony in the Garden*.

there

there appeared an angel (*u*) unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping (*x*) for sorrow, * and faith unto them, (*y*) "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. * Rise up, let us go; lo, he that betrayeth me is at hand."

Luke
xxii.Matt.
xxvi.Mark
xiv.

Judas betrays the Son of Man with a Kiss.—The Guards seize, and take Jesus, bound, to the High Priest.

AND immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the Scribes, and the elders.

(*u*) He saw some chearing vision; what St. Paul calls (Heb. xii. 2.) *the joy that was set before him*. That glory of God which no flesh can behold and live:—like as Stephen saw his glory. (Acts vii. 55, 56.)

(*x*) It was now near three o'clock in the morning, and the disciples (*Peter* in particular) stupified with grief. It is the property of this mournful passion to benumb the faculties; to become insensible of every thing but what distresses the soul. *Sleeping for sorrow*, well expresses the cause and effect. The circumstances recorded shew how much the disciples were affected with their Master's sufferings. The sensations of grief which they felt at the sight of his distress, so overpowered them, that they sunk into sleep. (See Bishop Sherlock's *Disc.* vol. 3. p. 330.)

(*y*) Perhaps, better interrogatively: *Do you sleep on still, and take your rest?* as some MSS. which sense is favoured by what follows; *Arise, let us go.* (Conject. p. 34.)

* And

526 THE EVANGELICAL HISTORY OF

- John xviii. 2 * And Judas also which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples. Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with
- Mark xiv. 44 lanthorns, and torches, and weapons. * And he that betrayed him, had given them a token, saying, "Whosoever I shall kiss, that same is he: take him, and lead him away safely."
- John xviii. 4 * Jesus therefore, knowing all things that
Luke xxii. 47 should come upon him, went forth; * and behold, a multitude, and he that was called Judas, one of the twelve, went before them.
- Mark xiv. 45 * And as soon as he was come, he goeth
Matt. xxvi. 49 straightway * to Jesus, and said, "Hail, 50 "Master, Master," and kissed him. And Jesus said unto him, "Friend, wherefore art
- Luke xxii. 48 "thou come? * Judas, betrayest thou the
Matt. xxvi. 50 "Son of man with a kiss?" * Then came they, and laid hands on Jesus, and took
- Luke xxii. 49 him. * When they which were about him saw what would follow, they said unto him, "Lord, 10 "shall we smite with the sword?" * Then Simon Peter having a sword, drew it, and smote the high priest's servant, and cut off his right
- John xviii. 11 ear. The servant's name was Malchus. Then said Jesus unto Peter, "Put up thy sword into 52 "the sheath: * for all they that take the 53 "sword, shall perish with the sword. Think- 54 "est thou that I cannot now pray to my Father, and he shall presently give me more 54 "than twelve legions of angels? But how 54 "then shall the Scriptures be fulfilled, that 11 "thus it must be? * The cup which my 11 "Father hath given me, shall I not drink it?"
- John xviii. 11 "thus it must be? * The cup which my 11 "Father hath given me, shall I not drink it?"
- Luke xxii. 51 And Jesus answered, and said, (z) "Suffer ye 51 "thus

(z) *Let alone; thus much is enough. (Conject. p. 93.)* And he healed him. Our Lord's wisdom and prudence is exalted herein,

"thus far." And he touched his ear, and
 healed him. * And said unto them, "Whom
 "seek ye?" They answered him, "Jesus
 "of Nazareth." Jesus saith unto them, "I am
 "he." And Judas also, which betrayed him,
 stood with them. As soon then as he had
 said unto them, "I am he," they went back-
 wards, and fell to the ground. Then asked
 he them again, "Whom seek ye?" And they
 said, "Jesus of Nazareth." Jesus answered,
 "I have told you, that I am he. If therefore
 "ye seek me, let these go their way:" That
 the saying might be fulfilled which spake, "Of
 "them which thou gavest me have I lost
 "none." Then the band, and the captain,
 and officers of the Jews, took Jesus, and bound

Luke
 xxii.
 John
 xviii.

herein, as much as his divine power. He came *not to destroy,*
but to save men's lives! HE, who could have instantly com-
 manded 72,000 angels to guard and protect him, *one only* of
 which number had power to kill 185,000 Assyrians at one
 stroke (2 Kings xix. 35.); yet for the glory of God, and salva-
 tion of all his elect people, meekly submits to be bound by cer-
 tain priests and Levites, and to go as a lamb to the slaughter!
 —Our Lord appeared so grand and lovely by this divine action,
 that the band of men sent to take him, had no spirit left in
 them, but stood astonished, and in admiration beheld him,
 forgetting their business; so that Jesus himself reminded them
 of their office: *Whom seek ye?* They answered, *Jesus of Naza-*
reth. No sooner did Jesus say, *I am the man you seek,* but they
 fell prostrate at his feet: as much as to say, "Lord, forgive us
 "the evil we are come to do thee; for undoubtedly thou art
 "the Son of the Blessed." Jesus tacitly compelled them
 (although most reluctantly) to obey the orders of the Sanhe-
 drim. But said he, "Let these my disciples go free." (As pro-
 bably the Levite guards had taken Peter prisoner for daring
 such an outrage against a servant of the high-priest) This
 Jesus did, that the saying might be fulfilled which he spake.
 (John xvii. 12. compare Psal cxix. 31.)

him.

528 THE EVANGELICAL HISTORY OF

- Luke 52 him. * Then Jesus said unto the chief priests,
 xxii. and captains of the temple, and the elders which
 Matt. 55 were come to him, * and to the multitudes,
 xxvi. 48 " Are ye come out as against a thief, with
 Mark 49 " swords and with staves, to take me? I was
 xiv. " daily with you in the temple, teaching,
 Luke 53 " * and ye stretched forth no hands against me;
 xxii. " but this is your hour, and the power of dark-
 Matt. 56 " nefs." * But all this was done, that the
 xxvi. Scriptures of the prophets (a) might be fulfilled.
 Then all the disciples forsook Jesus, and fled.
 Mark 51 * And there followed him a certain (b) young
 xiv. man, having a linen cloth cast about his naked
 body, and the young men laid hold of him.
 52 And he left the linen-cloth, and fled from them
 naked.

(a) Isa. liii. 12. Lam. iv. 18, 19, 20. Zach. xiii. 7.

(b) Perhaps this was the proprietor of the garden, who being awakened by the noise, started up, and ran out of the house, with the linen cloth wrapped about his body, and followed Jesus, with agony of mind, that made him insensible of his condition, until they laid hold of him; and in his fright, left his garment in their hands, and fled naked.

SECT. XXXVI. *Jesus is brought to Annas first—he sends him to Caiaphas.—The History of Peter's Denial.—Christ's Trial before the Sanhedrim.—Jesus being judged guilty of Death by the Sanhedrim, is led bound to Pilate, to confirm the Sentence.—Pontius Pilate sends Jesus to Herod; who sends Jesus back to Pilate.—Judas hangs himself, through Despair.—Jesus is led to Mount Calvary, and crucified, &c.—Christ rises from the dead, on the Third Day.—Sundry Appearances of Christ to his Disciples.—The Apostles receive their Commission, and are blessed before Christ's Ascension into Heaven.*

Jesus

Jesus is brought to Annas first — he sends him to Caiaphas.

* AND they led Jesus away * to Annas 53 Mark
 first, (for he was father-in-law to (a) 13 xiv.
 Caiaphas) which was the high-priest that same John
 year. Now Annas sent him bound unto 24 xviii.
 Caiaphas the high-priest. (Now Caiaphas 14
 was he which gave counsel to the Jews, that it
 was expedient that one man should die for the
 people) * And with him were assembled all 53 Mark
 the chief priests, and the elders, and the xiv.
 Scribes.

The History of Peter's Denial.

AND * Simon * Peter followed Jesus afar off, 54
 (b) even unto the palace of the high-priest; and
 * so

(a) *Caiaphas* (not *Annas*) was high-priest. *Annas* had formerly been high-priest, and was succeeded, first, by his own son *Eleazar*, and next after him, by *Caiaphas*, his son-in-law; who appears to have enjoyed the sacerdotal dignity during the whole course of *Pilate's* government in *Judea*: for he was advanced by *Valerius Gratus*, *Pilate's* predecessor, and was deprived of it by *Vitellius*, governor of *Syria*, after he deprived *Pilate* of his procuratorship. (*Joseph. Antiq.* lib. 18. c. 2, 3. § 2.) Old *Annas's* experience, and great credit with the people, might determine the officers to lead *Jesus* bound, first to him; and perhaps, not without secret orders from *Caiaphas*, from sound policy, and to give the council more time to be prepared for so critical a juncture.—Verse 14. in a parenthesis, is a pointed observation of the Evangelist, referring to John xi. 49—52. which words are to be considered as an oracle, and prophetic of what he should do as high-priest, contrary to his own views and intentions.

(b) Our Lord's trial in the high-priest's palace, and *Peter's* denying him, being co-temporary events, might be related the one before the other, according to the Historian's pleasure.

530 THE EVANGELICAL HISTORY OF

- John xviii. 15 * so did another disciple. That disciple was known unto the high-priest, and went in with
 16 Jesus into the palace of the high-priest. But Peter stood at the door without; then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the
 17 door, and brought in Peter. Then saith the damsel that kept the door, unto Peter, "Art not thou also one of this man's disciples?" He
 Luke xxii. 55 saith, "I am not." * And when they had
 John xviii. 18 kindled a fire in the midst of the hall, * a fire of coals, (for it was (c) cold) the servants and officers stood there; and they warmed themselves; and Peter stood with them, and warmed
 Luke xxii. 55 himself. * And [when they] were set down
 Matt. xxvi. 58 together, Peter sat down among them, * to
 Mark xiv. 66 see the end. * And as Peter was (d) beneath in the palace, there cometh one of the maids of the

Matthew and *Mark* describe the trial first, because it is the principal fact; but *Luke* brings it in after the denials. *John* has preserved the exact natural order here; for he begins with the first denial, because it happened immediately after *Peter* entered the palace: then gives the history of the trial, as the principal fact, and concludes with the subsequent denials. (*Macnight.*) The history of *Peter's* denials, are here set down separate; and withal is shewn the connection and place of each circumstance respecting the trial; because, by viewing the denials together, the reader may form a better notion of them.

(c) It was now the vernal equinox; at which season, often the cold is intense, and affects the human body much more in those hotter climates, than in our's: besides, the extreme moist air from the heavy dews falling in those countries, occasioned a hurtful dampness in that grand stone-hall, that made a large fire necessary.

(d) This expression of *Mark's* (xiv. 66.) is easily reconciled to Matt. xxvi. 69. Thus, *Jesus* and the disciples were both together in one room (comp. John xviii. 25. and Luke xxii. 61.): *Jesus*, with the judges, at the upper end of it; *Peter*, with the servants, at the lower end of it. According to this

the high-priest, and when * the damsel * saw 67 Mark
 Peter warming himself, * she beheld him as 56 xiv.
 he Luke
 xxii.

this disposition, *Peter* might be said to be without (in the hall); that is, in relation to the croud of judges, witnesses, and soldiers, around *Jesus*: but in relation to the place where the council sat, he was beneath in the hall:—a way of speaking common in our own language, and strictly proper, if this grand Jewish court of judicature was like many of our court-halls, the seats of the judges, &c. raised above the level, so as to be seen above the people's heads at a great distance. It appears by the natural and true arrangement of all the circumstances recorded by different Evangelists, that *Peter* having, by means of *John*, (*John* xviii. 16.) been admitted, and stood no longer in the portico, [the Greek answers to the Latin word *vestibulum*; and was a stately piazza, or colonnade, of so magnificent a palace] first stood in the hall, mixing among the crowd, until perhaps, being particularly looked at, he drew near the fire, and sat down: yet, here he was more noticed; for presently one of the maids of the high-priest earnestly looked at *Peter* sitting by the fire (the light of which betrayed him) warming himself. (See the learned Critic of *Conject.* p. 60. and comp. *Mark* xiv. 54, 67. *Luke* xxii. 56.) and recollected this was the man she had let into the room at the request of *John*. *Peter* little suspected how many sharp trials he had to encounter, and how shamefully he would be overcome by them.—Read and meditate on this beautiful history. Alas! how weak were the soaring pinions of this Apostle now become! Faithless, and confiding in his own fortitude and power to resist temptation, he proved a mere braggadocio, and a shameful coward upon the trial; striving, in vain, to conceal himself, by going out of the hall into the portico, and thence returning back again: But behold, how marvellous a change was wrought in him by the divine light and strength of the Holy Spirit, after the day of Pentecost! unto which many were likewise witnesses, who were now present, beholding his grievous fall. With what firmness of mind then, did *Peter* and *John* confess the name of *Jesus* before the council! (Read *Acts* iv. 5—12.) Perhaps, when it is said there, (ver. 13.) that they took knowledge of *Peter* and *John*, &c. the meaning may be, 'They remembered they were the same men who followed *Jesus* thus far, when the other
 M m 2 ' disciples

Luke
xxii.

he sat by the fire, and earnestly looked upon him, and said, "This man was also with him."

* And

'disciples forsook him.' (John xviii. 15.)—By an attentive reading of the history, it will be seen that *Peter* denied *Christ* seven times, between the first and second crowing of the cock; five times, by simple affirmation; and twice with an oath: first to a maid, as he sat by the fire, and then went out into the porch, and the cock crew: and above an hour after that, standing by the fire, to the kinsman of *Malchus*, whose ear he had cut off. The accusation of this man terrified him to the last degree; so that falling into a passion from vexation, and his panic, he bawled out so loud, as to be heard by *Jesus*, at the upper end of the room, making repeated asseverations, and wishing himself accursed, if he had ever been with *Jesus*, or even knew his person. A bare-faced and senseless lie this, uttered to clear himself of the charge of one, who had actually seen him, and well remembered his being in the garden with him. Besides, *Jesus* was so well known to thousands, that this additional falsehood was most unnecessary: and (as it frequently happens, when people allow themselves to transgress the bounds of truth) it was more like to entangle and discover him, than to clear him. The conscious fear of guilt seized *Peter*, whilst speaking; and at the same instant, the cock crowed the *second time*, so loud, as to out-tongue him, and bring to his remembrance what *Jesus* had told him: whereupon, he turned him, to observe whether or not *Jesus* saw him (who stood up upon a footstool before the high-priest): and when *Peter* met the eyes of his Master fully upon him, it overwhelmed him with shame and grief, not to be restrained; insomuch, that covering his head with his mantle, (as Dr. Doddridge renders Mark xiv. 72. note (p), § 184.) or, (according to Mr. Macnight) and throwing his garment (*i. e.* the veil which the Jewish men used to wear) over his head, he wept. For the expression is elliptical: besides, it was the custom of persons in confusion, to cover their heads. (Jer. xiv. 3, 4. Esth. vi. 12. 2 Sam. xv. 30.) His heart was ready to burst; and he instantly went out of the room into the portico, that he might cry aloud, (see Gen. xxvii. 34. and xiv. 1, 2.) and more freely express the bitterness of compunction, at the recollection of having so cowardly and repeatedly denied his Lord, (forgetting his caution)

* And said "Thou also wast with Jesus of Na- 67 Mar. 14.
 "zareth, * of Galilee." But he denied 69 Matt.
 before them all, saying, * "Woman, I 70 xxvi.
 "know him not, * neither understand I 57 Luke
 "what thou sayest." And he went out into the 68 xxii.
 porch, and the cock crew. * And when he 71 Mar. 14.
 was gone out into the porch, * after a little Matt.
 while, another saw him, and said, "Thou art xxvi.
 "one of them." And Peter said, "Man, I am 58 Luke
 "not." * And another maid * saw him 69 xxii.
 again, and began to say to them that stood by, Mark
 "This is one of them: * This fellow was xiv.
 "also with Jesus of Nazareth." And again, 71 Matt.
 he denied with an oath, "I do not know the xxvi.
 "man," * And about the space of one hour 72 Luke
 59 xxii.

tion) and to lying, having added perjury.—This points out to us two grand lessons: 1st, How dangerous it is to depart from the law of the LORD, or wander out of the path of duty, (Prov. xxi. 16.) seeing one sin (like diseases) begets others: in which backslidings of heart, there is no promise of protection against the danger and condemnation of sin; from which the human nature, unassisted by Divine Power and Grace, is unable to deliver itself. 2^d, What abundant cause is there for watchfulness, self-diffidence, and circumspection, in every disciple of holy Jesus! forasmuch as every true believer must make this true confession, *Who can say, I have made my heart clean? I am pure from my sin?* (Prov. xx. 9.) — and again, LORD, my [daily] sins are more than the hairs of my head, &c. (Psal. xl. 12.) In answer to which, Christ hath declared the remission of sins upon repentance, and faith in the covenant-promises, ratified in his blood. (Read 1 John i. 4—10.)—The tender compassion of the Redeemer, is remarkably proved in this notable instance of Peter's most aggravated guilt; for the power of God secretly sustained him from falling into despair, in the portico, (under his dereliction) and recovering him by the methods of his inscrutable wisdom and grace. Read Luke xxii. 31, 32. John xvii. 9, 12. Psal. cxxvi. 3—6. O Christian, to thy comfort and salvation!

534 THE EVANGELICAL HISTORY OF

- John xviii. 25 after, * Simon Peter stood and warmed himself; they said therefore unto him, "Art not thou also one of his disciples?" He denied
- Mark xiv. 70 it, and said, "I am not." * They that stood by, said again to Peter, "Surely, thou art one of them; for thou art a Galilean, and thy
- Matt. xxvi. 73 "speech agreeth thereto; * *it* bewrayeth thee." * Another confidently affirmed, saying, "Of a truth, this fellow also was with
- Luke xxii. 59 "him; for he is a Galilean." And Peter said, 60 "Man, I know not what thou sayest."
- John xviii. 26 * One of the servants of the high-priest (being his kinsman, whose ear Peter cut off) saith, "Did not I see thee in the garden with him?"
- Mark xiv. 71 * But he began to curse and to swear, *saying*, "I know not this man of whom ye speak."
- 72 And the second time the cock crew. * And
- Luke xxii. 60 immediately, while he yet spake, the cock crew.
- 61 And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord, how he had said unto him, "Before (*e*) the cock crew, thou shalt deny me thrice."
- * And

(*e*) Some have found herein a difficulty, as if in the account given by the Evangelists of Peter's denying Jesus, they often mention the cock-crowing with some seeming contradiction.—We will collect all the texts; viz. Matt. xxvi. 34. *Before the cock crew, thou shalt deny me thrice.* Ver. 74. *The cock crew.* Mark xiv. 30. *Before the cock crew twice.* Ver. 68. *The cock crew.* Ver. 72. *The second time the cock crew.* Luke xxii. 34. *The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.* Ver. 60. *The cock crew.* Ver. 61. *Before the cock crew, thou shalt deny me thrice.* John xviii. 27. *The cock crew.*—Now, the truth and harmony of every word will appear, by observing these facts: That the cock commonly crows twice every night; viz. at midnight; and between that and break of day. This second crowing, is properly called the *cock-crowing*; and is what Jesus meant in Matthew (ver. 34.) and Luke and John: and his meaning was well understood by the Jews;

- * And when he thought thereon, he wept. 72 Mark
 * And Peter went out, and wept bitterly. 62 xiv.
Christ's Luke
xxii.

Jews; speaking according to the then vulgar phraseology. And perhaps, *Jesus* spake also the very words of Mark (ver. 30.); as it were, thereby confirming his saying (like as *Verily, verily.*); hinting thereby a further meaning, and his knowledge of every minute circumstance of denial, both as to time, place, and number; *Mark's* account being far more circumstantial. Hence, both relations agree, and record the same thing. Our Lord foreknew that *Peter* would, in a most infamous and inexcusable manner, deny him three times; but it doth not contradict that *Peter* denied him four times besides; which were not foretold, as they were less guilty and noticeable; besides, it being less alarming to *Peter*, who could scarcely bear to hear *Jesus* proclaim the baseness he would discover at only three different times.—There is a simplicity and beauty in the Scripture-language and narrations, nowhere else to be found comparable to it. There are many incidents that strike the mind: let the naming one or two circumstances only suffice; viz. the damsel who had let *Peter* in, at the request of *John*, having taken notice of him, she had a mind to farther gratify her curiosity, and came and sat by him. The light of the fire plainly discovered him to be the same man which she had a little before seen, by the light of the lamps in the portico, or torches of the crowd without. *Peter* observing her look earnestly at him, put him into a hurry of spirits, that his countenance and gesture betrayed his thoughts and fears to all that stood by; and his turning his face from the damsel was noticed; and above all, his confused answer, without sense or truth. Poor *Peter* could not stand the shock; he got up from his seat, and mixed among the crowd, and took an opportunity to slip away into the portico, unobserved. After this familiar manner doth the Gospel instruct the most rude and uncultivated mind; yet not less so the most exalted understanding, and most cultivated heart. The language and passions of nature, (uncorrupted by vices, false notions, and habits) are alike in all. (Acts xvii. 26.) This is a truth stands confessed by the present prevailing taste and avidity for novels. The use of fable, or allegories, is authorised by all Holy Writ. The Prophets of God taught by parables, and so did *Jesus Christ* himself: (Matt.

Christ's Trial before the Sanhedrim.

- Mark xiv. 53 * AND they led Jesus away to the high-priest, and with him were assembled all the chief priests, and the elders, and the Scribes. * And as soon as (f) it was day, the elders of the people, and the chief priests, and the Scribes, came together, and led him into their (g) council. * The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus an-
- Luke xxii. 66
- John xviii. 19 cil. 20

xiii. 34.) and the public instruction comprehended within this species of writing, might be made subservient to many great, wise, and good purposes, in the hands of sharp wits, and men of sound learning: but the base counterfeits that now daily swarm from the press, (the hasty productions of ignorant and necessitous hirelings) are a disgrace to common sense, and the baleful instruments of many evils daily felt.

(f) (Gr. *Break of day*) At this time, the council, or sanhedrim, sat; and were proceeding on the trial. The first crowing of the cock may be considered as a note of time; that it was past twelve o'clock when Jesus was brought bound, waiting until they had determined what measures to take; and proceeded to the trial at little more than half an hour past two o'clock.

(g) Or, Jesus appeared before them when assembled in council, and was interrogated, To what end had he gathered his disciples and taught them? was it to make himself King? i. e. assume the sole prerogative of *Messiah*? This was their meaning. It was an artful ensnaring question, proposed with the hope that he would claim that dignity in their presence; so that upon his own confession, he might be condemned as an impostor. This was his accusation, and for this he was tried. But to oblige a prisoner to confess what would take away his life, was so unjust a method of proceeding, that Jesus complained of it, and bid them prove what they laid to his charge by witnesses, seeing it was publicly known his teachings; for he had done nothing in secret.—*I have ever taught in the synagogue, and in the temple* (see *Conject.* p. 366.); as the true Prophets did, and was his custom. (Luke iv. 15, 16.)

swered

answered him, "I spake openly to the world: I
 "ever taught in the synagogue, and in the
 "temple, whither the Jews always resort; and
 "in secret have I said nothing. Why askest 21
 "thou me? ask them which heard me, what I
 "have said unto them. Behold, they know
 "what I said." And when he had thus 22
 spoken, one of the officers which stood by,
 struck Jesus with the palm of his hand, saying,
 "Answerest thou the high-priest so?" Jesus 23
 answered him, (b) "If I have spoken evil, bear
 "witness of the evil; but if well, why smitest
 "thou me?" * Now the chief priests and 59
 elders, and all the council, sought false witnesses
 against Jesus, to put him to death; but 60
 found none; yea, though many false witnesses

John
xviii.Matt.
xxvi.

(b) The pious and ingenious Mr. *Bonnell* (whose exemplary
 life deserves frequent reading, and whose harmony is in the
 main, very judicious) is the only writer I have met with, who
 seems to give the true sense of this clause. He observes, (*Harm.*
 p. 362.) that bearing witness could not refer to the answer he
 had just made to the high-priest; but might properly be used
 as to the course of his preaching, which the high-priest had not
 heard: and that in *Christ's* appeal to his hearers, the person
 who smote *Christ*, was singled out by his eye, among others,
 as one who had been his auditor; and that the language of the
 blow was in effect, as if he had said, 'This is what, I think,
 'your preaching deserves.' But as he himself seems to assign
 another reason for this blow, even the pretended rudeness of the
 answer *Christ* had made to the high-priest, I have not followed
 Mr. *Bonnell* in my Paraphrase. (*Doddr.* p. 538. and note (b),
 § 185.) Surely, none but the Jewish sanhedrim would have
 suffered to pass unpunished such an intolerable affront, injury,
 and insolence; to strike *Jesus* on his trial, and before his
 judges! Herein was *Jesus* an example of his own divine pre-
 cept (Matt. v. 44.); bearing the greatest injuries with a
 meekness and patience that could not be provoked.
 (*Macnight.*)

came.

538 THE EVANGELICAL HISTORY OF

Mark xiv. 56 came. *Now* * For many bare false witness against him; but their witness agreed not together.
 Matt. xxvi. 60 * At the last came * certain * two false witnesses,
 Mark xiv. 57 * and bare false witness against him, saying,
 Matt. xxvi. 61 * "This fellow said, I am able to destroy the temple of God, and to build it in three days."
 Mark xiv. 58 (i) * We have heard him say, I will destroy this temple that is made with hands, and within three days I will build another, made without hands."
 59 But neither so did their witness agree together.
 60 And the high-priest * (k) arose, and * stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? What is it which
 61 "these witness against thee?" But he held his

(i) One of them, to aggravate the matter, confidently affirmed it. This is one instance, among many others, in which the bow of malice has been broke by overstraining it; and innocence cleared up by the very extravagance of those charges advanced against it. The words which they misrepresented, were spoken before the first Passover, during his ministry. (See John ii. 19. note (o), p. 74.) Their going so far back to find matter for the charge brought against him, was a glorious, though silent attestation, of the unexceptionable manner in which our Lord had behaved himself during all the course of his public ministry. (See Doddridge, and see *L'Enfant* on the text.)

(k) Thereby discovering the violence of his passion. Our Lord, by his profound silence, expressed a noble contempt, both of so ignoble and indecent a spirit and behaviour in the high-priest, and malicious, frivolous accusations brought against him. But when he was solemnly adjured by the civil magistrate, to declare upon oath, he could no longer decline giving an answer, (see Lev. v. 1. Heb. vi. 16. Exod. xxii. 11. Prov. xxix. 24. and xxx. 9.) but spake boldly and openly the truth he came to reveal to the world, and sealed with his blood. He answered, (Matt. ver. 64.) *Thou hast said right.* (See Doddr. vol. 2. p. 447, 541.) And when the high-priest, to make the adjuration yet more solemn, spake the words, (Mark, ver. 61.) he answered, "I am the Son of THE BLESSED;" lifting up his right hand,

his peace, and answered nothing. [*And they went on examining,*] * saying, "Art thou 67 Luke xxii.
 "the Christ? tell us." And he said unto them, "If I tell you, you will not believe: 68
 "And if I also ask you, you will not answer 68
 "me, nor let me go." * And the high- 63 Matt. xxvi.
 priest answered, and said unto him, "I adjure
 "thee by the living God, that thou tell us,
 "whether thou be the Christ, the Son of
 "God?" Jesus saith unto him, "Thou 64
 "hast said." * "Art thou the Christ, the 61 Mark
 "Son of the Blessed?" And Jesus said, 62 xiv.
 "I am." (l) * "Nevertheless, I say unto 64 Mat. 26.
 "you, * hereafter shall the Son of man sit on 69 Luke
 "the right hand of the power of God; * and 64 xxii.
 "ye shall see the Son of man sitting on the 64 Matt.
 "right hand of power, and coming in the xxvi.
 "clouds of heaven." * Then said they 70 Luke
 all (m), "Art thou then the Son of God?" xxii.

hand, (the Scripture-form of swearing.) (See Gen. xiv. 22. Ezek. xx. 5. Dan. xii. 7. Rev. x. 5, 6. and an excellent Letter to the Lord Chancellor, 1768, p. 10, 15, 17.

(l) Moreover, I expressly say to you, &c. the Son of man shall sit on the right hand of power, &c. which shall be made known, by the sending down of the *Holy Ghost*, (Acts ii. 33. Psal. lxviii. 17, 18.) and by the wonderful progress of the Gospel. And ye shall see this sign from heaven of the Son of man, as he is represented in Daniel (ch. vii. 13, 14.); and which ye have so often demanded in confirmation of my mission, and the ONLY sign (after that of *Jonas*, Matt. xii. 39, 40.) which shall be granted you, is the Son of man coming to take vengeance on the enemies of God, and his *Christ*.

(m) A great many of the council cried out together, feigning great astonishment at his boldness and blasphemy, saying, (Luke xxii. 70.) read, *Thou art then the Son of God?* He said unto them, *YE say true: FOR I am.* It follows, "We have heard of his own mouth." (See Mark xiv. 62.—See *Conject.* p. 93.—*Macnight.*)

And

- Luke
xxii. 71 And he said unto them, "Ye say that I am."
And they said, "What need we any further
" witness? for we ourselves have heard of his
Matt.
xxvi. 65 "own mouth." * Then the high-priest
rent his (*n*) cloaths, saying, "He hath spoken
" blasphemy; what further need have we of
" witnesses? behold, now ye have heard his
66 "blasphemy: What think ye?" they an-
swered, and said, "He is guilty of death."
Mark
xiv. 64 * And they all condemned him to be guilty of
death. * And the men that held Jesus
Luke
xxii. 63 death. * And the men that held Jesus
64 mocked him, and smote him. And when
they had blindfolded him, they struck him on
the face, and asked him, saying, "Prophecy;
Mark
xiv. 65 "who is it smote thee?" * And some be-

(*n*) The high-priest was clothed in ordinary apparel, (as appears from Exod. xxix. 29, 30. where the pontifical garments are ordered to descend from father to son, and therefore were to be worn only at their consecration, and when they ministered; which is the reason of the precept in Lev. x. 6. and xxi. 10. forbidding the high-priest to rend his clothes; which relates only to the pontifical garments, and to mourning on account of calamities befalling himself or friends.) Grievings of this kind, the chief minister of religion was not to make public by any outward sign whatever; but it was neither unlawful nor unusual for him to rend his ordinary garments on account of public calamities, or instances of gross wickedness; as a testimony of his grief for the one, and abhorrence of the other. (See 1 Maccab. xi. 71.) It was on this last-named account the high-priest now rent his cloaths:—a hypocritical expression of his holy zeal, on account of the pretended blasphemy of *Christ*; upon which he says, *What think ye?* And (Matt. ver. 66.) *they all condemned him; i. e.* passed sentence of death on him, as an act of the council (as we say, "The House of Lords passed such a bill"); not that every member consented to it; no: there were, at least, *Nicodemus, Gamaliel, Joseph of Arimathea*, who (if present) no doubt protested against it. (See Luke xxiii. 51. John xix. 39. and xii. 42. Acts v. 34.—*Macnight. Doddr.*)

OUR SAVIOUR JESUS CHRIST.

541

gan to spit on him, and to cover his face, and to buffet him, and to say unto him, "Prophesy." * Then did they [*again*] spit 67 in his face, and buffeted him; * and the 65 servants did strike him with the palms of their hands, * saying, "Prophecy unto us, thou 68 "Christ, who is he that smote thee?" * And 65 many other things (*o*) blasphemously spake they against him.

Mark
xiv.
Matt.
xxvi.
Mark
xiv.
Matt.
xxvi.
Luke
xxii.

Jesus being judged guilty of Death by the Sanhedrim, is led bound to Pilate to confirm the Sentence.

* AND straightway, * (*p*) as soon as it was 66 day, * all the chief priests * held a consultation with the elders and Scribes, and the whole council, * against Jesus, to put him to death. And when they had bound him, * then

1 Matt.
xxvii.
1 Mark
xv.
2 Matt.
xxvii.

(*o*) There is something very remarkable in this expression: "They charged him with blasphemy, in asserting himself to be *the Son of God*:" but the Evangelist fixes that charge on them, because he really was so.

(*p*) Comp. Matt. xxvii. 1. Mark xv. 1. When it was daylight, between four and five o'clock, all the chief priests, elders, and Scribes, when they had jointly pronounced sentence of death upon *Jesus*, went out into the anti-chamber, to contrive how he might be put to death in the most severe and contemptuous manner. And as soon as they had agreed about this matter, they led him away (bound still more securely, for fear of a rescue) to the judgment-hall of the Roman Governor, that he might confirm the sentence of judgment passed on *Jesus*, by the Jewish sanhedrim; and give orders for *Jesus* to be crucified, as they requested. This is mentioned by all the Evangelists, being a matter of special observation. It was one very striking and illustrious proof, that *Jesus* was the long-expected *Messiah*, promised in Gen. xlix. 10.; for at this time the tribunal staff of power was absolutely departed from *Judah*: that tribe was now actually become tributary to the Romans. (See

John

John xviii. 28 * then led they Jesus from Caiaphas, unto the
 Matt. xxvii. 2 hall of judgment; * and delivered him to
 John xviii. 28 Pontius Pilate, the governor. * And it was
 early, and they themselves went not into the
 (q) judgment-hall, lest they should be defiled :
 but

John xviii. 32.) The high-priest sending *Jesus* to the Roman governor for leave to crucify *Jesus*, who was of the tribe of Judah, was a public acknowledgement of its subjection to the Roman legislative power.—The patriarch *Jacob* saith, (Gen. xlix. 10.) *The sceptre (i. e. the rod of tribeship) shall not depart from Judah*, [Judah only continued a tribe till *Christ* came : (see *Appendix*, N^o 18*.) the remains of the other tribes submitting to the government which subsisted among the descendants of *Judah*.] *nor the staff from between his feet*, [The mistake of the staff here for the person who bore the staff, and not seeing the beautiful description of the magistrate on the bench in these words, has produced volumes upon volumes upon the meaning of as plain a sentence as any in the whole Bible.] *till Shiloh comes, and him shall the peoples obey*. [Heb. *To him shall the obedience of the peoples be*.] Comp. Isa. xlii, 1, 4, 6. and li. 4, 5. Matt. xii. 21.—The sense of ver. 11. is, ‘Being jointly * keepers of God’s vineyard, and partakers of the fruits till ‘*Shiloh*’ (i. e. the giver of peace. Comp. Eph. ii. 14.) ‘should ‘come ;’ (which they accordingly were, living in great plenty, when he did come.) See *Lit. Transl. in loc.* *J. Bate’s Dissert. on the Blessings of Judah*, p. 5, 18, 20. also *Bishop Hooper’s Diss. on Gen. xlix.* in his *Works*, Oxford edit. by Dr. Hunt—and Dr. *Greg. Sharp on Prophecy*, p. 119, 122—124, 136. and his *Rise and Fall of Jerusalem*, p. 69.—*Macnight’s Harm.*

(q) Or *prætorium* ; which, properly speaking, was that part of the palace where the soldiers kept guard, (Mark xv. 16.) but in common language, it was applied to the palace where the Roman governor administered justice : but for the reasons given, (ver. 28.) *Pilate* sat down in the judgment-seat, in a place, called in the Hebrew, *Gabbatha* ; Greek, *Lithostrotos*. It was finely paved with little pieces of marble of divers colours, because it was generally exposed to the weather ; and, from its Hebrew name, seems to have been pretty high. Perhaps, it was something like a stage, or larger, open on all sides, and covered at the top ; at least, when the governor was to hear

but that they might eat the passover. Pilate 29 John
 then went out unto them, and said, (r) "What xviii.
 "accusation bring you against this man?"
 They answered, and said unto him, "If he 30
 "were not a malefactor, we would not have
 "delivered him up unto thee." Then said 31
 Pilate unto them, "Take ye him, and judge
 "him according to your law." The Jews there-
 fore said unto him, "It is not lawful for us to
 "put any man to death." That the saying 32
 of Jesus might be fulfilled which he spake,
 signifying what death he should die (s).
 And

hear causes, having a throne placed on it, for him to sit on. And as it was joined to the palace-wall, there was a door in the wall, by which he came out upon it, from within, on account of the Jews, at the times of the grand festivals; for, by the law, (Numb. xiv. 22.) whosoever touched any unclean person, was defiled: for which reason, the elders, &c. would not enter into the *prætorium*, to avoid pollution, contracted in the house of a Heathen. (See Acts ix. 28.) Now, by means of this place, called *Gabbatha*, the people standing round in the open hall, could hear and see the governor when he spake to them from the pavement, without danger of being defiled, either by him, or his retinue.

(r) It is probable, from Matt. xxvii. 18. that *Pilate* spoke to them with a stern air, contemptuously; and they understood his meaning, as if he thought they had brought one to be condemned, against whom they could find no accusation. [And indeed, that their own conscience witnessed to such a charge, their answer proves.] Ver. 30. They answered *Pilate* *baughtily*. By the offer made by *Pilate*, (John, ver. 31.) he told them plainly, that, in his opinion, the crime they had laid to the prisoner's charge, was not of a capital nature; and that such punishments as they were permitted by *Cesar* to inflict, might be adequate to any misdemeanor *Jesus* was chargeable with. But the priests peremptorily refused the proposal, because it condemned the whole of their procedure. (*Macnight*.)

(s) More than once, (see John iii. 14. and xii. 32, 33. Matt. xx. 19.) implying, *by what kind of death he should die*; even

544 THE EVANGELICAL HISTORY OF

- Luke
xxiii. 2 * And they began to accuse him, saying, "We
" found this fellow perverting the nation, and
" forbidding to give tribute to Cesar; saying,
" That he himself is Christ a King (*t*)."
- John
xviii. 33 * Then Pilate entered into the judgment-hall
Matt. 11 again, and called Jesus. * And Jesus stood
xxvii. before the governor; and the governor asked
him, saying, "Art thou the king of the Jews?"
And Jesus said unto him, (*u*) "Thou sayest."
- John
xviii. 34 * Jesus [*further*] answered him, "Sayest thou
" this thing of thyself, or did others tell it
35 " thee of me?" Pilate answered, "Am I a
" Jew? thine own nation, and the chief priests
" have delivered thee unto me: What hast thou
36 " done?" Jesus answered, "My kingdom
" is not of this world: if my kingdom were of

even by being lifted up from the earth, or by crucifixion, which was a Roman punishment; whereas, according to the Jewish law, (Lev. xxiv. 16.) he would have been stoned, (as his servant *Stephen* afterwards was: Acts vii. 58, 59.) having been impiously adjudged to death as a blasphemer. (Comp. John x. 33. Matt. xxvi. 65, 66.)

(*t*) But they offered no proof of what they here alledged: they only spake as if they had tried him upon those articles, and convicted him; which was altogether false. Upon this, *Pilate* went out of court; his first attempt to save *Jesus's* life being frustrated (as were four other efforts to the same purpose.) *Pilate* being now obliged to proceed to the trial, presently returned back into court. (*Macnight.*)

(*u*) This expression is equivalent to a positive assertion, both in sacred and profane authors, (comp. Matt. xxvi. 64. with Mark xiv. 62.) respecting the words of *Jesus*. (John xviii. 36.) The Church of Rome arrogates to itself the name of the whole of *Christ's* kingdom here below; yet of all churches in the world, it is the most secular kingdom, (as Mr. *Boyse* of Dublin has finely illustrated in his *Disco. on the Text*, and see the end of note (*a*), Sect. XIII. p. 182, on Matt. x. 33.)

" this

" this world, then would my servants fight
 " that I should not be delivered to the Jews :
 " but now is my kingdom not from hence."
 Pilate therefore said unto him, " Art thou 37
 " a king then ?" Jesus answered, (x) " Thou
 " sayest that I am a king : to this end was I
 " born, and for this cause came I into the
 " world, that I should bear witness unto the
 " truth. Every one that is of the truth hear-
 " eth my voice." Pilate saith unto him, 38
 " What

John
 xviii.

(x) Read, *Thou sayest true ; FOR I am King.* (H. Steph^s
Præf. 1576.)—For this cause I came into the world ; that is, as a
prophet to instruct. This is the usual meaning of the phrase,
to come into the world. (See ch. iii. 19. vi. 14. ix. 39. xi. 27.
 xii. 46. and xiv. 48. 1 Tim. i. 15. 1 John iv. 1.) I have set
 down most of the passages in which this expression occurs, that
 the truth of the remark may appear to any one who will consult
 those places ; from which it seems, that this expression, (John
 i. 9.) is to be understood in the same sense : *He was the light,*
the true light, which coming into the world, enlighteneth every man,
(or any man) Jew or Heathen. (See ch. xiv. 21. where he avoids
 using the same expression, because a different thing is meant.)
The good confession which Jesus made before Pontius Pilate,
 (1 Tim. vi. 13.) was probably this place : *for this cause came I*
into the world, to bear witness of the truth. (Conject. p. 367. R.)
 Pilate was so struck with the dignity, pathos, and sweetness of
 Jesus's words, that he insinuated a desire to be further informed
 of his doctrine, and went out of court to consider and devise
 further means for his safety. Some have thought, that Pilate
 was led to take Jesus for some Stoic philosopher, who pleased
 himself with the chimerical royalty attributed by his sect to the
sapiens, or wise men. (See Hor. lib. 1. sat. 3. line.) Supposing
 therefore, that Jesus was a disciple of Zeno ; from what he had
 said, he concluded, that he was claiming the prerogative of the
sapiens, though in terms somewhat new. This is an ingenious
 conjecture : but it is far more probable, that Pilate believed
 Jesus to be a true Prophet in Israel ; for he could be no stran-
 ger to the fame of his miracles, (no more than was Herod) nor
 of his true character, (see Matt. xxvii. 18.) if not otherwise, yet
 from the information of Joseph of Arimathea, who was ac-
 quainted

- Matt. 4 "What is truth?" And when he had said
 xxvii. 38 this, he went out again unto the Jews, and
 John 39 saith * to the chief priests, and to the
 xviii. 39 people, "I find in this man * no fault at
 40 "all: But ye have a custom that I should
 "release unto you one at the passover. Will
 "ye therefore that I release unto you the King
 "of the Jews?" Then cried they all again,
 saying, "Not this man, but Barabbas."
 Luke 5 Now Barabbas was a robber. * And they
 xxiii. were the more fierce, saying, "He stirreth up
 "the people, teaching throughout all Jewry,
 "beginning from Galilee to this place."
 Mark 3 * And the chief * priests and elders * accused
 xv. him of many things; but he answered nothing.
 4 And Pilate asked him again, saying, "Answerest
 Matt. 13 "thou nothing? * Hearest thou not how
 xxvii. "many things they witness against thee?"
 14 And he answered him to never a word, inso-
 much, that the governor marvelled greatly.

*Pontius Pilate sends Jesus to Herod; who sends
Jesus back to Pilate.*

- Luke 6 * When Pilate heard of Galilee, he asked whe-
 xxiii. 7 ther the man were a Galilean. And as soon
 as he knew that he belonged to Herod's jurisdic-
 tion, he sent him to Herod, who himself was
 8 also at Jerusalem at that time. And when
 (y) Herod saw Jesus, he was exceeding glad;
 for he was desirous to see him of a long season,
 because he had heard many things of him; and
 he

quainted with *Pilate*, (see John xix. 38.) and from the message sent him by his own wife, who was a disciple of *Jesus's*. (Matt. xxvii. 19.)

(y) *Herod Antipas*, the tetrarch of Galilee, (Luke ix. 7—9.) by whom *John Baptist* had been beheaded, and whom *Christ* had

he hoped to have seen some miracle done by him. Then he questioned with him in many words; 9 but he answered him nothing. And the 10 chief priests and Scribes stood and vehemently accused him. And Herod with his men of 11 war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate 12 and Herod were made friends together; for be-

Luk^c
xxiii⁹

had justly represented as a fox. (Luke xiii. 32.) He was son to Herod the Great, (under whom Jesus was born) and uncle to Herod Agrippa, (by whom James was beheaded, and Peter imprisoned) who was eaten by worms, (Acts xii. 2, 3, 23.) and great-uncle to that Agrippa, in Acts xxvi. 28.) — Christ's arraignment before him, when he was sent back uncondemned, was a great additional proof of the falshood of those accusations which the Jews had brought against him, as a mover of sedition, and one who had stirred up the people in Galilee. Herod's pride being piqued that Jesus would make him no reply, he ordered his officers to put on him an old tattered royal garment, in insolent derision of his pretensions to royalty, *King of the Jews*; and encouraged his *life-guards* to treat Jesus in the most contemptuous manner. Perhaps the remorse of conscience he had felt, on account of the murder of *John Baptist*, might render him cautious how he joined in any attempt on the life of Jesus, which we do not find that he did. This piece of policy of Pilate's, to send Jesus bound to Herod, proved the occasion of their immediate reconciliation, whom, it seems, before had been at bitter enmity between themselves: the causes of which can only be conjectured. Perhaps, it might be the slaughter mentioned in Luke xiii. 1. but *Monf. Saurin* truly observes, that considering on the one hand the jealousy of the Jews where any foreign power was concerned; and on the other, the oppressive measures generally taken by those who are invested with commissions, (like this which Pilate bore) over conquered countries; and especially the accounts we have of his own bad character and conduct, their reconciliation is much more wonderful than their enmity. (See *Saur. Serm.* vol. 10. p. 246, 247.

Luke
xxlii.

- fore, they were at enmity between themselves.
 13 And Pilate, when he had called together the
 chief priests, and the rulers, and the people,
 14 said unto them, "Ye have brought this man
 " unto me, as one that perverteth the people,
 " and behold, I having examined him before you,
 " have found no fault in this man, touching
 15 " those things whereof ye accuse him; no,
 " nor yet Herod; for I sent you to him, and
 " lo, nothing worthy of death (z) is done unto
 16 " him, I will therefore chastise him (a),
 17 " and release him." For of necessity, he
 must release one unto them at the feast.
 Matt. 15 * Now at *that* feast the governor was wont to
 xxvii. release unto the people * one * prisoner whom
 16 they would. And they had then a notable pri-
 Mark 7 soner, * named Barabbas, which lay
 xv. bound with them that had made insurrection
 with him, who had committed murther in
 8 the insurrection. And the multitude cry-
 ing aloud, began to desire him *him to do as he*

(z) Read, *Nothing worthy of death has been done by him.* Pilate therefore proposed (Luke, ver. 17.) what was usual, and in a manner necessary. There was no law to oblige him to this: but as *acts of grace* are generally popular things, this seems to have been first freely used by the Romans, to please their tributaries; and now by custom, was in a manner established. I find no substantial reason to believe there was in the original of this custom, any reference to the deliverance of Israel from the Egyptian bondage at this time. (Doddr. notes (d) and (e), § 187. vol. 2. p. 556.)

(a) Or perhaps with an interrogation here, and ver. 22. *Shall I let him go? shall I acquit him?* (Conject. p. 93. R.) Pilate would fain have delivered Jesus out of the cruel hands of envy. (See Prov. xxvii. 4. and xiv. 30. Job v. 2. Eccl. iv. 4. Acts vii. 9. and xiii. 45. Psal. cvi. 16. Numb. xi. 29. Rom. i. 29. Titus iii. 3. Jam. iv. 5.)

had

had ever done unto them. * Therefore, 17 Matt. xxvii.
 when they were gathered together, Pilate said
 unto them, "Whom will ye that I release unto
 "you? Barabbas, or Jesus, which is called
 "Christ?" * But Pilate answered them 9 Mark
 [again], saying, "Will ye that I release unto
 "you the King of the Jews?" (For he knew 10
 that the chief priests had delivered him for
 envy.) * When he was set down on the 19 Matt.
 judgment-seat, his wife sent unto him, saying, xxvii.
 "Have thou nothing to do with (b) that just
 "man; for I have suffered many things this
 "day in a dream, because of him." But the 20
 chief priests and elders persuaded the multitude,
 that they should ask Barabbas, and destroy Jesus.
 * (c) And they cried out all at once, saying, 18 Luke
 "Away with this man, and release unto us xxiii.
 "Barabbas." (Who for a certain sedition 19
 made in the city, and for murder, was cast into
 prison.) Pilate * the governor * therefore, 20

(b) The original Greek is, *that righteous One*.—"I beseech
 thee to see to it, that thou have nothing to do with the blood
 of that righteous One." (Doddr.)—Do thou have no hand in
 condemning this innocent man. (Macnight.)

(c) Comp. John xviii. 40. Then cried they all again, &c. but
 the word *παλι* does not imply that the people had refused
 Jesus, and asked Barabbas, before this. The meaning is, They
 cried out in opposition to Pilate, who proposed to release Jesus;
 for *παλι* signifies not only repetition, but opposition (Mark
 iv. 7.) and addition. Matt. v. 33. Moreover, &c. Luke,
 ver. 18. They cried out, all at once, Away with this man: *αιρε*
τον, tolle istum in crucem, crucify this fellow. They spake
 again the same language presently after, (Matt. xxvii. 22.)
 when Pilate repeated the question, not so much for his own in-
 formation, as to express his surprize at their choice of so notori-
 ous an insurgent and murderer.—Is it possible, (says Pilate) that
 you can desire me to crucify him whom so many of you have acknow-
 ledged to be your Messiah! (Macnight.)

550 THE EVANGELICAL HISTORY OF

- Matt. 21 willing to release Jesus, spake again, * and
xxvii. said unto them, "Whether of the twain will
"ye that I release unto you?" They said,
22 "Barabbas." Pilate said unto them, "What
"shall I do then with Jesus, which is called
Mark 12 "Christ? * whom ye call the King of the
xv. 22 "Jews?" They all say unto him, * and
Matt. cried out again, "Crucify him, crucify him."
xxvii.
Mark 14 * Then Pilate said unto them, * the third
xv. 22 time, "Why, what evil hath he done? I have
Luke "found no cause of death in him; I will
xxiii. "therefore chastise him, and let him go."
23 But they were instant with loud voices,
Matt. 22 * and cried out the more, saying, "Let him be
xxvii. 23 "crucified." * And the voices of them,
Luke and of the chief priests, (d) prevailed.
xxiii.
John 1 * Then Pilate therefore took Jesus, (e) and
xix. 2 scourged him. And the soldiers platted a
crown

(d) So bent were they to have him killed, that though the governor urged them again and again to ask his release, declared his innocence, and offered three several times to dismiss him, they would not hear it; uttering their rage, sometimes in hollow, distant, inarticulate murmurs, and sometimes in furious outcries. To such a pitch were their passions raised by the craft of the priests. The same evil spirit worked in them, in Acts xiv. 19. and xvii. 5, 8.

(e) Their manner of scourging, was to strip the offender from his shoulders to his middle, and tie him by his arms to a pretty low pillar, that he might lean forward, and the executioner the more easily come at his back. The law allowed of no more than forty stripes, (Deut. xxv. 3.) The Jews, that they might not transgress this law, seem to have made thirty-nine blows a fixed number (see 2 Cor. xi. 24.) for ordinary faults. They were beat with a whip, or thongs made of ropes-ends, or straps of leather; and greater crimes, with rods or twigs of some tree, — *Pilate*, by thus scourging *Jesus*, intended by a lighter punishment, to release him from a greater. The Rabbins say, that the penalty of the scourge (which was rather a legal than a public and shameful correction) was not at all ignominious

crown of thorns, and put it on his head ; and they put on him a purple robe, and said, 3
 “ Hail, King of the Jews !” And they smote him with their hands. Pilate therefore went 4
 forth again, and saith unto them, “ Behold, I
 “ bring him forth to you, that ye may know
 “ that I find no fault in him.” Then came 5
 Jesus forth, wearing the crown of thorns
 and the purple robe : and Pilate saith unto
 them, “ Behold the man (f) !” When the 6
 chief

John
 xix.

ignominious among them ; and that it could not be objected as a disgrace to those that suffered it, *Pilate* thought it fully adequate to any fault *Jesus* had committed. — *John* relates the time of *Jesus*’s being scourged, according to its true order ; which is not contradicted by *Mark* (xv. 15.) or *Matthew* : (xxvii. 26.) for, as Dr. *Doddridge* observes, (note (a), § 188.) *Matthew* and *Mark* mention the whole series of these cruelties together ; or the word *τοτε*, then, (which is used by *Matthew*) may only signify, that it was done about that time, not determining the order of each particular so absolutely, as to be inconsistent with the most accurate and distinct account which *John* gives of the whole process of this affair. Many instances of the indeterminate use of that particle occur in the Evangelists. (See Matt. ix. 14. and xxiv. 40. Mark xiii. 14, 26. Luke xxi. 10, 21. John xix. 16.)

(f) Behold THE MAN ! There was more persuasive eloquence herein, than the tongue can utter. *Pilate* presented *Jesus* before them. A pitiable spectacle to all in heaven and earth !—the Just One scourged, clothed with an old vest of imperial purple, and a scarlet robe over it, and a cane (or short rod) put into his hand for a sceptre, in mock-majesty, with pointed scorn, exposed to the cruel insults of a rude mob, who wantonly snatched the rod out of his hand, and drove the wreath of thorns bound about his head, [The Eastern thorns, according to the best descriptions, are much larger than any commonly known in these parts.] into his sacred temples, which were torn, and his face besmeared with blood. These unprecedented, incredible barbarities, exercised on THE MAN, whose dignity of person and behaviour, his spotless innocence, (Heb. vii. 26.) con-

John
xix.

chief priests therefore and officers saw him, they cried out, saying, "Crucify him, crucify him." Pilate saith unto them, "Take ye him, and crucify him, for I find no fault in him."

7 The Jews answered him, "We have a law, and by our law he ought to die, because he

8 "made himself the Son of God (*g*)."

When Pilate therefore heard that saying, he was the

9 more afraid, and went again into the judgment-hall, and saith unto Jesus, "Whence art thou (*b*)?" But Jesus gave him no answer.

stancy, and meekness, (1 Pet. ii. 21, 22, 23.) were so moving a spectacle, that it made even *Pilate's* heart ready to burst with grief, to behold the most unrelenting pity and savage fierceness of the Jews rather encreased than subdued (which he hoped by this distressful scene); that the bowels of some at least would have yearned on him, (Gen. xliii. 30.) to see their countryman so treated by Heathens, and if not move pity, yet at least would stir up their national pride to demand his release, out of spite. With this view was *Jesus* brought out upon the pavement. But such was the savage rage and malice of the priests, which had extinguished not only all sensations of natural pity of the human heart, but all sentiments of common justice; that, fearing the fickle populace might relent, (laying decency aside, they led the way to the mob, crying out with all their might, *Crucify him! crucify him!*)

(*g*) *Pilate* having refused to crucify *Jesus*, the Scribes, &c. felt the force of his argument, and stinging reflections on them; therefore, to ward off this blow, they affected, under colour of law, to urge Levit. xxiv. 11, 15, 16. which forbid that *Jesus* should be released, because he made himself the Son of God. This reply made *Pilate* fear, lest it should prove true; and he secretly felt the rebukes of conscience, yet dreaded the consequences of releasing *Jesus*, lest it should occasion a sedition among the *Jews*, knowing their great obstinacy in any thing in which religion might seem to be concerned. (See *Lardner's Credib.* part 1. vol. 1. p. 330—338.—*Macnight. Dodd.*)

(*b*) *Pilate* having withdrawn to weigh the matter, (with which his mind was much affected) returned back, and asked

Jesus,

answer. Then saith Pilate unto him, 10 John
xix,
 “Speakest thou not unto me? Knowest thou
 “not, that I have power to crucify, and have
 “power to release thee?” Jesus answered, 11
 “Thou couldest have no power at all against
 “me, except it were given thee from above:
 “therefore he that delivered me unto thee,
 “hath the greater sin.” And from thence- 12
 forth, Pilate sought to release him: but the
 Jews cried out, saying, “If thou let this man
 “go, thou art not Cesar’s friend: whosoever
 “maketh himself a king, speaketh against
 “Cesar (i).” When Pilate therefore heard 13
 that saying, he brought Jesus forth, and sat
 down in the judgment-seat, in a place that is
 called the Pavement; but in the Hebrew,
 Gabbatha. And it was the preparation of 14
 the Passover, and about the (k) sixth hour; and
 he

Jesus, “Whence art thou? Of what father art thou sprung?
 “Or from what country hast thou come? Art thou from Olym-
 “pus, the mansion of the gods?” (See Acts xiv. 11.) accord-
 ing to *Macnight* and *Doddr*. But might he not rather seek to
 be satisfied from *Jesus*’s own mouth, whether he was the *Son of*
the God of Israel? which truth had *Jesus* in reply acknowledged,
Pilate would most certainly have released him. Wherefore, lest
Pilate should do so, *Jesus* made no reply; but when again
 questioned, he answered, (ver. 11.) *Thou couldst have no power*
at all against me, unless it was given thee from above for that pur-
pose. (John vii. 21.—*Doddr. Paraph. and Note*, § 188. p. 566.
 and *Conject.* p. 120.)

(i) This declaration, made with a haughty, menacing air,
 insinuating, that if he dared to release *Jesus*, they would accuse
 him to *Tiberius*, shook *Pilate*’s resolution to the foundation: he
 was frightened at the very thoughts of his being accused to
Tiberius; who in matters of government, as *Tacitus* and *Sueton-*
ius testify, was apt to suspect the worst, and always punished
 the least crimes relative thereto with death.

(k) That is, about noon: but an error has evidently crept
 into the text; for it not only makes St. *John* to contradict the
 accounts

John
xix.

he saith unto the Jews, "Behold your king."
15 But they cried out, "Away with him, away
"with him, crucify him." Pilate saith unto
them, "Shall I crucify your king?" The
chief priests answered, "We have no king but

Matt.
xxvii.

24 "Cesar (1)." * When Pilate saw that he
could prevail nothing, but that rather a tumult
was made, he took water (m), and washed his
hands

accounts of the other Evangelists, but his own too. In *Nonnus's Paraphrase*, we read *ωρα τριτατη*; i. e. the third hour: (see *Ken. Syst.* p. 517. and note (p) on Mark xv. 25.) at which time Pilate pointed to Jesus, saying to the people, *Behold your King!* with a look of anger and contempt; and spoken in ridicule of the national expectation. Again, (ver. 15.) *Shall I crucify your King?* mocking them.

(1) In this reply of the chief priests, was publicly renounced the national hopes of the *Messiah*; which the whole œconomy of the law of *Moses* (which they so zealously and fiercely contended for) had been calculated to cherish. (Comp. Deut. xviii. 18, 19. 1 Sam. xiii. 7. Jer. vi. 19. Acts iii. 23.) Likewise hereby they acknowledged publicly their subjection to the Romans; and by so doing, condemned themselves, when they afterwards rebelled against the Emperor. (*Macnight.*)

(m) The rites of Heathenism prescribed lustrations for such as ignorantly or unwillingly had committed murder. And likewise Pilate did it before them, in order to make a stronger impression on the Jewish mob; being much like what the law of *Moses* prescribed in the case of an unknown murder: it ordered the elders of the nearest city to wash their hands publicly, and say, *Our hands have not shed this blood.* (Deut. xxi. 6, 7.) In allusion to which, the Psalmist says, *I will wash mine hands in innocency*, (Psal. xxvi. 6.) i. e. in testimony of it. It would appear, Pilate thought to have terrified the mob; for one of his understanding and education could not but be sensible, that all the water in the world was not able to wash away the guilt of an unrighteous sentence. (*Macnight.*)—"He washed his hands in the presence of the multitude, saying, I call heaven and earth to witness that *I am innocent of the blood of this righteous [man]*: look you [to] the consequences of shedding [it], and remember you are answerable for them, whatever they may prove."
—Matt. ver. 25. "And all the people answered, saying, We
"will

hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it." Then answered all the people, and said, "His blood be on us, and on our children." * And so Pilate, (n) willing to content the people, * gave sentence, that it should

Matt.
xxviii.

Mark
xv.
Luke
xxiii.

"will venture those consequences: *May his blood, if innocent, be on us, and on our children!* and may the curse of shedding it lie upon us throughout all generations!"—Accordingly, those who (as *Jesus* told *Pilate*, John xix. 11.) had the *greatest sin*, and were liars, disobedient, and unrepentant, the tremendous guilt of the blood of *Christ*, (1 Cor. xi. 27, 29. Acts vii. 51–54.) like *Gehazi's* leprosy, (2 Kings v. 27.) cleaved to them for ever. — This terrible imprecation was dreadfully answered in the ruin so quickly brought on the Jewish nation, and the calamities which have since pursued that wretched people, in almost all ages and countries (see note (f), Sect. XXXIII. p. 446, 447.); so it was peculiarly illustrated in the severity with which *Titus* (merciful as he really was) treated the Jews, whom he took during the siege of Jerusalem; of whom *Josephus* himself writes, (*Bell. Jud.* lib. 5. cap. 11. al. vi. 12. § 1.) "That having been scourged and tortured in a very terrible manner, they were crucified in the view, and near the walls, of this city:" perhaps among other places on mount Calvary. And it is very probable, this might be the fate of some of those very persons who now joined in this cry, as it undoubtedly was of many of their children: for *Josephus*, who was an eye-witness, expressly declares, "That the number of those thus crucified, was so great, that there was not room for the crosses to stand by each other; and that at last, they had not wood enough to make crosses of."—A passage which, especially when compared with the verse before us, impresses and astonishes me beyond any other which I recollect in the whole story. If this were not the very finger of God pointing out their crime in crucifying his Son, it is hard to say what can be so called. (*Doddr.*)

(n) *Desirous to satisfy the people.* As his former administration had given them a great deal of disgust, (particularly his attempt to bring the image of *Cesar* into Jerusalem, and the design he had formed of supplying the city with water at the expence of the sacred treasury of the temple.—See *Lard-*

ner's

556 THE EVANGELICAL HISTORY OF

Luk. 23. 25 should be as they required. * Then released
 Mat. 27. 26 he Barabbas unto them; * him that for sedi-
 Luk. 18. 25 tion and murder was cast into prison, whom they
 Mark 15 had desired; but he delivered Jesus to their will
 xv. 27 * to be crucified. * Then the soldiers of the go-
 Mat. 27. 27 vernor took Jesus into the common-hall, * cal-
 Mark 16 led(o) Pretorium; and they call together the whole
 xv. band,

ner's Credib. part 1. vol. 1. p. 330—338.) he might very probably think it absolutely necessary thus to appease them: yet they afterwards followed him with their accusations to his ruin; and thus, by the righteous judgment of God, he lost all the advantage which he hoped to gain by this base compliance: (as *Felix* did (Acts xxiv. 27.) when he afterwards injured *Paul* on the same unworthy principles.—Let Christian professors take heed to the apostle's admonition. (Rom. iii. 8. 2 Pet. ii. 2, 3.)

(o) In *Pilate's* palace, the place where the Prætor, a Roman magistrate, used to keep his court, and call together the whole of [*cohors prætoria*] the governor's life-guard; the whole cohort of Roman soldiers being ordered to attend the execution, and afterwards, a part of them appointed to guard the sepulchre. *Jesus* being treated by the Roman governor as a state-prisoner; although with unrelenting malice and cruelty, the Jewish mad mob, set on by the madder priests, cried out in the utmost clamour of rage, “Let *Jesus* be crucified,”—as the vilest of slaves. Accordingly, no sooner was sentence of death passed upon *Jesus*, but they began to treat him with every kind of insult; and not content with paying mock-honours, and spitting in his face, and on his cloaths, (a mark of highest infamy in Israel.—See Numb. xii. 14. Deut. xxv. 9. Job xxx. 10.) they proceed with the most diabolical cruelty, to strike the sharp thorns afresh into his sacred temples; far exceeding the rude insolencies before shewn by the Roman soldiers! but who were soon prevented from further repetitions of so illegal and scandalous behaviour, by the order given to cast away all the badges of their spite and envy, (except the crown of thorns, which, it is probable, remained on his head, till he was taken down from the cross) and to put his own raiment on *Jesus*; which had been preserved, perhaps, by *John*, or kept in the custody of the Roman officer, by order of the

band, * and gathered unto him the whole 27 Matt.
band of soldiers: Then they bowed the knee 29 xxvii,
before Jesus, and mocked him, saying, "Hail,
"King of the Jews." And they spit upon 30
him, and took the reed, and smote him on the
head. And after that they had mocked him, 31
they took the robe off from him, and put his
own raiment on him, and led him away to cru-
cify him. * And it was the third hour (p). 25 Mark
Judas xv.

the governor, (by a particular providence) in aid of fulfilment of prophecy; as will be presently seen.

(p) To understand the Scripture-computation of time, the following extracts from Mr. Kennedy's *System* may be useful, (p. 512—518.) — "Although all practical knowledge of
"the Original Kalendar has been entirely lost, many
"ages ago, yet, it is so transmitted to us in the Writings
"of Moses, that with the help of a competent skill in astro-
"nomy, it may be restored to its native integrity; and
"we might, if the legislature thought fit, make use of it
"in the annals of our histories, in the same manner as it was
"vulgarly used in the days of Noah, of Moses, of David
"and Solomon, of Ezra, and Nehemiah; after whose death,
"it seems to have fallen into disuse by the dispersions of the
"Jews amongst the Grecian colonies, in the times of Alexander
"the Great.—We read in the Writings of Moses, of years,
"months, weeks, days, and also of the cardinal points of the
"day; namely, noon, evening, midnight, and morning; yet no
"such term as *quadrant of the day* occurs; much less the sub-
"divisions of it into the minuter parts of time, which we call
"hours, &c.—The following examples will discover to us,
"that the time of the current day, in which some event is re-
"lated to have happened, is either limited to a cardinal point,
"or is seemingly left undeterminate. Example 1. Gen. i. 5.
"where evening and morning may be understood in this astro-
"nomical and equinoctial sense, to express the moment of the
"sun's setting and rising at the equinox; then by them, the
"natural day (which we compute to consist of twenty-four
"hours) is divided into the darkened and enlightened hemi-
"sphere, when, throughout the globe, the day is equal to the
"night.—To name seven others; viz. Gen. vii. 11. Hebr.
"In

Judas hangs himself through Despair.

Matt. 3 * THEN Judas which had betrayed him,
xxviii. when

“ *In the body, or substance of this very day: i. e.* between the
 “ rising and setting of the sun. Gen. xviii. 1. *Abraham sat*
 “ in the heat of the day. Gen. xix. 23. *The sun was risen*
 “ upon the earth. Ch. xix. 27. *Abram got up early in the*
 “ morning. Gen. xliii. 16. *Shall dine with me at noon.*
 “ Exod. xii. 29. *At midnight the Lord smote, &c.* Exod. xiv. 24.
 “ *In the morning-watch, the Lord looked, &c.*—If *Moses* had
 “ been acquainted with lesser subdivisions of time, which have
 “ a natural aptitude for computation, he would never have
 “ had recourse to such laboured circumlocutions as we find he
 “ does, when the subject required him to ascertain the ap-
 “ pointed time of killing the Passover, Exod. xii. 1, 3, 6. *Shall*
 “ *kill it (ben hagnarbajim the literal translation is) between the*
 “ *two evenings:* which conveys no distinct idea to the reader.
 “ —To understand it, observe, The noun *gnarabajim*, is, by its
 “ punctuation, in the dual number; and there is a great pro-
 “ priety in this, as it evidently has respect to two cardinal
 “ points, *noon*, and *sun-setting*. The preposition *ben*, prefixed,
 “ divides the intermediate space into two equal parts; and we
 “ apprehend the sense may be thus expressed: *In the middle*
 “ *point of the sun's diurnal declinations;* or, *in the middle point,*
 “ *between noon and sun-setting* (three o'clock in the afternoon);
 “ for the time of eating it, *Moses* himself limits the Hebrew
 “ word *gnereb*, (evening) to a strict astronomical sense. Deut.
 “ xvi. 6. *Thou shalt sacrifice (or feast upon) the passover (begne-*
 “ *reb beboa shemesb); i. e.* in the evening, at the going down
 “ of the sun, or time of sun-setting at the equinoxes.—Here
 “ *Moses* divides the fourth quadrant into halves, and conse-
 “ quently the whole *nucthemeron* (or natural day) into *octants*,
 “ or eight equal parts; which the latter Jews, who lived un-
 “ der the dominion of the Romans, distributed into the four
 “ watches of the night, and into the four watches of the day,
 “ as we read in the Gospel. Mark xiii. 35. and Matt. xx. *An*
 “ *householder went out early in the morning; i. e.* on the first
 “ hour of the day, (at six o'clock in the morning.) Ver. 3.
 “ The third hour, (at nine o'clock.) Ver. 5. The sixth and
 “ ninth

when he saw that he was condemned, repented
himself

Matt.
xxvii.

“ ninth hour, (at twelve o'clock at noon, and three o'clock.)
 “ Ver. 6. The eleventh hour he went out, (at five o'clock in
 “ the afternoon.) Ver. 8. *So when the even was come*, (at six
 “ o'clock in the evening.)—Thus, there is an exact agreement
 “ between the Gospel-computation, and the *Mosaic* Subdivi-
 “ sion of the natural day into octants, or eight equal parts.—
 “ The first watch of the night commences at the moment of
 “ the sun's setting at the equinoxes, and terminates in the
 “ middle point of the first quadrant of the natural day: in our
 “ style, at six o'clock in the evening, and ends at nine o'clock
 “ at night. The second watch began at nine, and ended at
 “ twelve o'clock at night.—See John xiii. 30. *Judas went out,*
 “ *(νν δ'ε νυξ) and it was night.* The time here signified,
 “ might be at nine o'clock; or after nine, and before ten; or
 “ after ten, and before eleven; or after eleven, and before
 “ twelve. Thus οψια and νυξ are distinguished. And al-
 “ though, strictly speaking, *night* comprehends the whole
 “ space between sun-setting and sun-rising at the equinoxes,
 “ yet it may be questioned whether νυξ be used in the Gospel
 “ to denote any part of the first watch. The third watch be-
 “ gan at midnight, and ended at three o'clock, called the
 “ *Cock-crowing*. At the end of this was *Jesus* at *Annas's*.
 “ (John xviii. 19. and see xiii. 38. Mark xiv. 30.) The fourth
 “ watch began at three o'clock, and ended at six o'clock in the
 “ morning, or the first hour of the day, (Matt. xx. 1.) was
 “ the first hour of the day; but in general, the first, second,
 “ or third hour of the same watch, can only be known by the
 “ adjuncts; examples of which, see in Mark xvi. 9. Matt.
 “ xxvii. 1. John xx. 1. and Mark xvi. 2. The conclusion
 “ is, that the fourth watch, of the night ended, and the first
 “ watch of the day began at six o'clock in the morning.—
 “ John xi. 2. *Jesus* says, *Are there not twelve hours in the day?*
 “ But these hours were not reckoned either from noon or
 “ midnight, but from six o'clock in the morning to six o'clock
 “ in the evening. When the given number of hours is less
 “ than 6, add 6 to them, and the sum will be the hours after
 “ midnight; e. g. Mark xv. 25. *And it was the third hour,*
 “ *Ec.* to 3 add 6, and the sum will express 9 hours after mid-
 “ night, or nine o'clock in the morning, when *Jesus* was led to
 “ the

Matt.
xxvii.himself, and brought again the thirty pieces of
silver

“ the place of his crucifixion. (John xix. 14. see note (k),
 “ Matt. xxvii. 45.) To 6 add 6, and the sum will give twelve
 “ hours after midnight, or twelve o'clock at noon, when the
 “ darkness began, and continued until the ninth hour. From
 “ 9 then subtract 6, and there will remain 3 hours after noon.
 “ Matt. xx. 6. From 11 subtract 6, and there will remain 5
 “ hours after noon. — Matt. xxvii. 46. *About the ninth hour,*
 “ *Jesus cried with a loud voice.* Ver. 50. *Jesus, when he had*
 “ *cried again with a loud voice, yielded up the ghost,* (at the ninth
 “ hour.” See note (m) on Mark xv. 34, 35.) — P. S. The
 courteous Reader will be pleased to correct a great error com-
 mitted in note (x), Sect. IV. p. 62. “ read John i. 39. *For it*
 “ *was about the tenth hour.* From 10 subtract 6, and there
 “ will remain 4 hours after noon. (*Ken. Syst.* p. 518.) Con-
 vinced that this is right, and confirmed in it by the excellent
 Critic of the learned Author of *Conjectures on the New Testament*,
 p. 121, 122; where, after having shewn the diverse glosses on
 the text, adds, “ But was not the Roman way of reckoning the
 “ hours the same with the Jewish?”

*Prima salutantes atque altera continet hora,
 Exercet raucos tertia caufidicos.*

MARTIAL, l. 4. Epig. 8.
i. e. fix, seven, and eight o'clock at night: both of them di-
 vided the night into four watches, and the day into four, be-
 ginning each at six o'clock. The hours in which they changed
 the watch are more particularly specified as cardinal points.
 Thus, in Matt. xx. the *third* hour, or *nine* o'clock; the *sixth*
 and *ninth* hour, or *twelve* and *three* o'clock; the eleventh hour
 is mentioned next, because no one would be hired for the last
 hour. Thus, the *third* lasted in this sense, from nine till twelve,
 and then began the *sixth* hour; so that *almost twelve* might be
 called τρίτην or ὥσπερ ἑκλήν. So Hammond on John xix. 14. and R.
 — Thus, (in John i. 39.) John and Andrew were so charmed
 with Jesus's discourses in the house, that they abode with him
 all that day. Observe, that when Jesus first turned and saw
 them following after him from the Banks of Bethabara, it was
 just upon five o'clock in the evening; and it might be about
 six o'clock, when in walking and talking Jesus came to the
 house where he dwelt. The day being then begun, (Gen.
 i. 5.)

silver to the chief priests and elders, saying, 4 Matt.
 "I have sinned (*q*); in that I have betrayed xxvii.

i. 5.) they abode with him all that day; that is, until six o'clock the next evening. — *N. B.* As the Editor makes no doubt, but that in other notes, (besides that on John i. 29.) there will, to the discerning eye, appear many things in this first essay, to stand in need of correction; therefore, any capital errors that may be discovered, or a new and more striking view of any subject-matter pointed out by the friendly hand of any ingenious and learned person who may honour this little book with an attentive perusal, and communicated by letter (post-paid) directed to *The Editor of the Evangelical History*, at any of the Booksellers, whose names are inserted in the Title-page, will be thankfully acknowledged and applied unto their utmost wishes; who are influenced with a laudable zeal for the true interests of the common cause of Christianity, ardently wished to be subserved by any means, the wisdom of Providence shall bless and prosper.

(*q*) (Heb. xii. 17. vi. 8. and x. 29.) He was left to the agonies of despair.—There are two notable instances of suicide, or self-murder, on holy record, *viz.* that of *Ahitophel*, (2 Sam. xvii. 23.) who hanged himself through pride, and *Judas Iscariot*, through covetousness. These two evil principles (which are nearly allied, as links of one chain) may be thought the cause of all the self-murders that ever were committed in the world. Pride stands directly opposed to that Evangelical meekness, patience, humility of the saints, their ultimate felicity and glory, in union and communion with *Christ*, the Head and Fountain of all these graces. Covetousness stands opposed to contentment and heavenly-mindedness. It eats, like a canker. (Jam. v. 3.) They are a legion; a complication of evil passions and vices, that (St. *James* says) do burn the flesh like fire. (See Rom. viii. 6, 7. 1 Tim. vi. 9, 10. 2 Tim. iv. 10. 1 John ii. 15, 16, 17.) — Thus perished *Judas Iscariot* the Traitor, a miserable example of the fatal influence of covetousness, and a standing monument of the Divine Vengeance; fit to deter future generations from acting contrary to conscience, through the love of the world; for which this wretch betrayed his Master, Friend, and Saviour, and threw away his own soul.

- Matt. xxvii. “ the innocent blood.” And they said, “ What
 5 “ *is that* to us? see thou *to that*.” And he
 cast down the pieces of silver in the temple (*r*),
 and departed, and went and hanged himself.
 Acts i. 18 * And falling headlong, he burst asunder in the
 Matt. xxvii. 6 midst, and all his bowels gushed out. * And
 the chief priests took the silver pieces, and said,
 “ It is not lawful (*f*) for to put them into the
 “ treasury, because it is the price of blood.”
 And

(*r*) *As he passed along.*] The sight of *Jesus* by the way, bearing his cross, broke his heart; so that the money he had taken as the reward of his treachery, having been refused to be received back by the chief priests, when tendered to them as they were coming from the *prætorium*.—*Judas*, upon this, threw down the money hastily on the pavement, near to the sacred chest in the temple; which was picked up by the Levite-porters, who kept watch, and given to the chief priests. And he went away, and directly after, hanged himself (as is most probable) on the branch of a tree that over-hung a steep rocky place, on the side of a waste ground, from whence great quantities of potter's clay had been taken: from whence *Judas* fell down headlong; occasioned either by the untying of the handkerchief, or the cord breaking, or weight of his body breaking the branch; so that *falling down on his face, he burst asunder* (*Doddridge.*); or that being swelled (as Numb. v. 27. See *Conject.* p. 128. R.) by the blood-vessels distended, and humours afloat, through extremity of fear, and suffocation of grief (as it is known how strange effects the warring of violent passions in some extraordinary cases have produced): or, his bowels gushing out, might be miraculous, (as was the swelling, after the water of jealousy) to loudly proclaim the Divine Vengeance on so crimson guilt.

(*f*) (See Deut. xxiii. 18.) It was the price of the blood of a slave (the value they put upon *Christ*); besides, they feared, well knowing no wicked gain can be sanctified by giving part, or the whole, to religious uses, or (as it is called) in charity. (See *Lit. Transl.*) But afterwards, when they met in council, it was then agreed upon to buy the potter's field. The thirty pieces of silver might be the value of it, as there might be no more clay left fit for vessels, or for the potter's use, and unfit for tillage or pasture: besides, this circumstance of *Judas* might
 make

And they took counsel, and bought with them 7 the potter's field to bury strangers in. (Where- 8 fore that field was called the field of blood to this day.) Then was fulfilled that which 9 was spoken by (t) Jeremiah the prophet, saying,
And

Matt.
xxvii.

make the place abhorred by *Jews*, as salt-pits, or the place of dragons (Isa. xii. 20, 21.) : wherefore the Sanhedrim bought it for a burying-place for foreigners (Heathens) who had no sepulchres of their own : (so the margin of *T. Grasnop's Bible*) strangers and guests whom the Jews could not abide to be joined unto; no, not after they were dead : and therefore, by the way, *that field was called*, in the Syriac language, *Aceldema*; i. e. the field of blood; as being bought with money which was, in more senses than one, the price of blood; having been the cursed hire for which *Judas* sold the blood of his master, and, in effect, his own. — Ver. 20. Herein was fulfilled that which is written, Psal. lxxix. 25. and cix. 8. — Read Acts i. 25. *To take the lot of this ministry and apostleship, that he may go to his proper station, (from whence Judas by transgression fell.)* Acts i. 19. should be read in a parenthesis, that *γὰρ* (ver. 20.) may connect with ver. 16. (*Conject. p. 128.*) — These are the words, not of *Peter*, but of the Historian, viz. *It was known to all the inhabitants of Jerusalem.* — *Aringhius*, in his *Rom. Subterr.* (p. 436.) mentions a funeral inscription dug up in the *Via Nomentana*, by which it appears, that the fate of *Judas* became, proverbially, a form of cursing.

(t) The words alluded to, are found nowhere in Jeremiah, but in Zach. xi. 13. *Beza* conjectures, it arose from the small error in the pen of some early transcriber : that the abbreviation *ζ̄* has been mistaken for *τ̄*. *Bishop Hall* says, in his *Difficult Passages of Scripture explained*, 'he had seen it thus abbreviated in a very old manuscript;' but *Wetsteen* tells us, 'No such abbreviation is to be found.' The field of blood, in the preceding verse, alludes to Jer. xix. 6. and the Evangelist has joined the two prophets together, as if it had been *Jeremiah* and the prophet, who says as follows; viz. *Zacharias*, c. xi. 13. But it is a thing known among the Jews, that the four last chapters of the book of *Zachary*, were written by *Jeremy*, as Mr. *Mede* has proved by many arguments. (See his *Works*, p. 709, 963, 1022. and see *Allix*, *Judgment of the Ancient*
Church

564 THE EVANGELICAL HISTORY OF

- Matt. xxvii. “ (u) And they took the thirty pieces of silver, the price of him that was valued, whom they
10 “ of the children of Israel did value : and
“ gave them for the potter’s field, as the
Acts i. 19 “ LORD appointed me.” * And it was known unto all the dwellers in Jerusalem ; infomuch, as that field is called in their proper tongue, Aceldama ; that is to say, The field of blood.

Jesus is led to Mount Calvary, and crucified, &c.

- John xix. 17 * AND [Jesus] (x) bearing his cross, went forth into a place called the place of a scull, which
is

Church against the Unitarians, p. 19.—The Syriac version reads, *It was spoken by the prophet*, without saying by whom ; and *Jeremiah* might be added in some others, as the Jews placed him first in the volume of the prophets (see Matt. xvi. 14.) so that by quoting *Jeremiah*, was meant the Collection of Prophecies in general, just as by the Psalms, they meant the *hagiographa*, or the moral books in Scripture in general, because the Psalms were placed at the head of this collection. (Luke xxiv. 24. *L’Enfant*.—*Conject.* p. 35.—*Macnight*.)

(u) Read, *And they took of the children of Israel the thirty pieces of silver, the price of him that was valued, whom they bought.* (*Conject.* p. 36. and see *Doddridge’s* valuable note (f), § 193. vol. 2. p. 607.)

(x) (See Heb. xiii. 12, 13. Mark viii. 34.) Dr. *Lardner* (*Cred.* part 1. v. 1. p. 354, 355.) has proved, that it was customary, not only for the Jews, (Numb. xv. 35. 1 Kings xxi. 13. Acts vii. 58.) but also for the Sicilians, Ephesians, and Romans, to execute their malefactors without the gates of their cities. Golgotha lay on the western side of Jerusalem, but a little without the boundaries of it.—What our Lord carried was not the whole cross, but only that transverse piece of wood to which his arms were afterwards fastened, and which was called *Antennæ*, or *Furea*, going across the *stipes*, or upright beam, which was fixed in the earth. This the criminal used to carry, and therefore was called *Furcifer*. (See Bishop *Pearson on the Creed*,

is called in the Hebrew, Golgotha. * And as 26 Luke
they led him away, they laid hold upon, * and 21 xxiii.
compel one Simon a Cyrenean, who passed by, Mark
coming out of the country, the father of Alex- xv.
ander and Rufus; * and on him they laid 26 Luke
the cross, that he might bear it after Jesus. xxiii.
And there followed him a great company of 27
people, and of women, which also bewailed and
lamented (q) him. But Jesus turning unto them, 28
said, " Daughters of Jerusalem, weep not for
" me, but weep for yourselves, and for your
" children: for behold, the days are coming, 29
" in the which they shall say, Blessed are the
" barren, and the wombs that never bare, and
" the paps which never gave suck. Then 30
shall they begin to say to the mountains,
" Fall on us; and to the hills, Cover us (z).
" For

Creed, p. 203, 204.) — As they led *Jesus* on, he was now so faint with the loss of blood; so very sore with the lashes and bruises he had received; and so fatigued with the load of such a large piece of timber, that he was not able to proceed so fast as they desired; and the time so short withal fearing he might die, and defeat their purpose, that they compel a poor African, a strong man, passing by, with piteous eyes beholding *Jesus'* distress, to bear at least one end of the cross:—whose two sons, *Alexander* and *Rufus*, became Christians of note, in the city of Rome.

(y) Read, *A God*. (*Conject.* p. 362.)

(z) [See Isa. ii. 19. Hof. x. 9, 10. Rev. vi. 16. 1 Pet. iv. 17.] — If the *Almighty Jehovah* permitteth me [*the green palm-tree*, Psal. xcii. 12. and i. 3. Rev. xxii. 2.] to endure such heavy sufferings (Heb. ii. 14, 18. 1 Pet. ii. 21—24.) by the hands of his instruments the Romans, the executioners of his wrath, upon backsliding Israel; how intolerable shall be his fierce anger and vengeance when it falls on this nation and people! [Read Joel i. 12. Psal. lxxv. 8. Isa. li. 17.] (whose unrepentant spirit I foreshewed by the barren fig-tree. Mark xi. 21.)—When the murderers of *Jesus* shall become as fit for punishment as dry wood is for burning. (Comp. Ezek. xxi. 2—7. xx. 46—48. Psal. ii. 5, 9. Isa. xxxiii. 7—14.)—

- Luke 31 " For if they do these things in a green tree,
 xxiii. 32 " what shall be done in the dry ?" And
 there were also two other, malefactors, led with
 33 him to be put to death. And when they
 were come to the place which is called Cal-
 Matt. 33 vary, [also] * Golgotha, they gave him
 xxvii. 34 to drink (a) * wine of * vinegar, mingled
 Mark 23 with gall, and * myrrh ; * and when he had
 xv. tasted

Ver. 32. put *malefactors* between commas, that it may not be understood *joint malefactors with him*. (*Conject.* p. 94.)

(a) The proper officer appointed to this service (for his disciples no doubt were kept back by the Roman soldiers) brought him a potion, customarily given to notable persons at their crucifixion, to stupify or intoxicate them ; to make them become, in a manner, insensible to the excruciating torture of the cross, and to prevent their doleful cries. The potion prepared for *Jesus*, seems to have been sharp sour wine, or vinegar of wine, (see Numb. vi. 3.) (a common drink among the ancients in those hot countries) mingled with gall. — The word *χολη*, rendered *gall*, in the Seventy, is often used, as the translation of the Hebrew word *שִׁי*, which properly was the name of a poisonous herb, common in those countries, and remarkable for its bitterness. Hence an infusion of it is called *bitter water*. (Jer. xxiii. 15. viii. 14. and ix. 15. Prov. v. 4.) An infusion of this herb (more bitter than gall and wormwood) in wine-vinegar, mingled with myrrh, is called by St. Mark, *Myrrhed wine* ; it being common for a medicine compounded of many ingredients, to take its name from some one of them that is prevalent in the composition. Now that myrrh was proper in a potion of this kind, has been shewn by *Vossius* ; who proves from *Dioscorides*, lib. i. c. 70. that myrrh, with frankincense macerated in liquor, makes those who drink them mad : that if the quantity taken be large, it sometimes causes death. Hence, when *Ptolemy Philopater* designed to engage his elephants, he gave them wine mingled with frankincense to enrage them. (See 1 Maccab. vi. 34.) — *χολη* may signify any bitter drug whatsoever ; for it is applied to wormwood (Prov. v. 4.) ; and by parity of reason, may denote myrrh ; which has its name from an Hebrew word, signifying *bitterness*. — Our Lord refused to drink of this intoxicating bitter cup when offered to him, because

tasted *thereof*, he would not drink. *and* * there 33 Luke
 they (*b*) crucified him, * and two other with 18 xxiii.
 him, John
 xix.

cause he would bear his sufferings, however sharp, not by stupefying himself, but through the strength of patience, fortitude, and faith. Moreover, if our Lord was a Nazarite, (as hath been supposed) he could not drink it. (See Numb vi. 3. Judg. xiii. 4, 7. Luke i. 15.) And this might be one reason why he tasted not the wine set apart, at his first institution of his *holy supper*, to be ever after observed as a memorial of his death; added to the principal consideration (Matt. xxvi. 29.) of that which at that time remained to be accomplished, that the Scriptures might be fulfilled; and consequently the impropriety of the action, which was wholly unnecessary for himself to join in. What was designed by now setting apart or consecrating bread and wine to become in future, the symbols of his body and blood offered up for us; to be used after the pouring out of the *Holy Ghost*, (see John xiv. 26. Acts i. 8.) sacramentally, as a standing church ordinance; considered as the sacred pledges of their spiritual union and communion with *Christ*, the Head of the Church, and Saviour of the body. Read John vi. 53. and xv. 5. Eph. v. 20, 21, 23, 25, 30. 1 John iv. 6—21. which Scriptures present subjects for daily meditation, and are worthy of being written out and graven on the heart of every true believer. (See *Macnight*, *L'Enfant*, &c.)

(*b*) It is difficult to give an accurate account of it; and the rather, as there were crosses in divers forms; and historians, as well as painters, have taken liberty in their several descriptions. The most probable account of it, as it obtained at this time in Jerusalem, is, that the transverse beam having been brought by the person to the place of his execution, it was fixed on the top of an erect piece of timber that was fastened in the ground, which then formed the shape of a T: he was stripped quite naked, and, by cords under his arms, drawn up till his backside reached the middle of the erect piece, where a large peg, or kind of wooden horse, jutting between his legs, afforded some support to the weight of his body: his arms were then pulled above his head, and obliquely extended, so as his hands might reach towards the ends of the transverse beam; to which they were then fastened by large iron nails: his feet, which till now, hung down, were then turned in a tread-
 like

Mark
xv.

him, on either side one, and Jesus in the midst.
28 * And the Scripture was fulfilled, which saith,
“ (c) And he was numbered with the transgres-
sors.”

like form, against the upright timber; to which they, in like manner, were nailed. This posture and extension of the body, together with the laceration of the hands and feet, those tender and nervous parts, through the violence of the nails, must render the death of the cross painful beyond description or conception. Accordingly, we are told, the Romans were wont to express their idea of pain, by a word borrowed from Crucifixion. It was a punishment so dreadful, that it was inflicted on none but slaves, and vilest malefactors; and so infamous, that he who thus suffered, was open to the insults and mockery of all sorts of people: and no measure seems to have been observed with our Lord, on this account.—See *Macnight*, and Dr. *Heylin*, who has very pathetically described our Lord's passion, in his *Theolog. Lect.* p. 103. and at the end of the volume.

(c) (Isa. liii. 12.) Read, *He was numbered with the criminals*, (as the Hebrew word in Isaiah seems to signify. The least offence is a transgression of the law of God, or a stepping over the boundaries he has prescribed: but this imports much more. (*Doddridge*, note (e), § 189. p. 576.)—*John* (ver. 18.) says, *and two other*, condemned for sedition and murder.—It was not usual to crucify several persons at once, unless they were guilty of the same crimes. Two seditious men are here crucified with *Jesus*, because he had been charged with sedition, and tacitly accounted a murderer, being esteemed a *false Messiah*, and so causing the people to perish.—Hence, by their releasing that notorious impostor and murderer *Barabbas*, engaged in a sedition, set on foot in order to set up a *false Christ* and taking and crucifying *very Christ*, were verified the words of *Christ*. (*John* v. 43. viii. 47. and x. 26.)—The chief priests blasphemously and ignorantly obtained *Jesus* to be placed in the midst, by way of mock-honour, because he had called himself a King, and was now crowned with thorns; whereby to impress spectators the more strongly with the thought of his being an impostor, and to make them look on him as the chief malefactor. All the Evangelists are at pains to relate the particulars of our Lord's sufferings, that the envy and malice of the Jews may appear, and the justice of the severe judgments it brought

“fors.”	* Then said Jesus, “Father,	34	Luke
“forgive them, for they know not (<i>d</i>) what			xxii.
“they do.”	* And Pilate wrote a title, and	19	John
put it on the cross:	* and the super-	26	xix.
scription of his accusation was written,	* and	20	Mark
set up over his head, * in letters of * Hebrew,			xv.
and Greek, and Latin, (<i>e</i>) * THIS IS		37	John
* JESUS OF NAZARETH, THE KING		38	xix.
OF THE JEWS.	* This title then read	20	Matt.
	many		xxvii.
			Luke
			xxiii.
			John
			xix.

brought down on that wicked nation, be made manifest in the sight of all men; and at the same time, to point out to believers the exact fulfilment of ancient prophecies therein, and that nothing happened but by the determinate counsel and foreknowledge of God, whereby to guard against the offence of the cross, (*Macnight.*) — In this tremendous affecting scene, how strongly is figured the saving truth, recorded 1 Pet. iii. 18. being a commentary upon Isa. liii. 8. Read, *By counsel and judgment shall he be taken off; and who shall regard his life? For the transgression of my people, was the stroke upon him!* — Let us adore the mystery of Christ (Eph. iii. 9, 18, 19.); but not blasphemously say, *Anathema Jesus.* (1 Cor. xii. 3. — See *Berrington's* Disc. vi. p. 258, 234, 219.)

(*d*) Or, *what they are doing.* This rendering is most expressive of the present circumstance; and indeed, it is the exact import of what Grammarians call the *present tense.* (*Doddridge.*) — When they had finished nailing him to the cross, then said Jesus, *Father, forgive them,* who have had a hand in my death, unwittingly, and being deceived. — Those whom Jesus prayed for, were the three thousand persons converted by Peter's first sermon, and whom, through them and the apostles' preachings, repented, and confessed the name of Jesus. (Comp. Acts ii. 21—41. John xvii. 9, 20.)

(*e*) And as the usual method was, *Pilate* the governor, ordered this title to be written in capitals (black characters on a whitened board) and fastened to the cross over Jesus' head. The writing was in letters of Hebrew, as it was the vulgar language of the place: in Greek, for the information of the vast numbers of Hellenists; *i. e.* Jews dispersed throughout Greece, who made use of that language, (as indeed most provinces of the

John
xix.

many of the Jews ; for the place where Jesus
 21 was crucified was nigh to the city. Then
 said the chief priests of the Jews to Pilate,
 “ Write not, The King of the Jews ; but that
 22 “ he said, I am King of the Jews.” Pilate
 answered, (f) “ What I have written I have
 23 “ written.” Then the soldiers, when they
 had

the Roman Empire did—see *Brerewood's Enq.* ch. i.—iv.) ; and in Latin, for the majesty of the Roman Empire. Thus, the inscription set up in the temple to prohibit strangers from coming within these sacred limits, was written in all these three languages. (See *Joseph. Bell. Jud.* lib. 6. c. 2. vii. 4. § 4.)—It may be noted here, that the diversity of the expression of many things in different Evangelists, who all wrote in Greek, may be accounted for, since the words spoken by *Jesus*, even all our Lord's discourses, were delivered in the Syro-Chaldaic, (called the Hebrew tongue. *Acts* xxi. 40.) because it was a dialect thereof, and in some things spoken ; as also in citations made of prophecies, &c. the sense is truly given, rather than the precise words only, (a remarkable example of this we have in *Matt.* xxi. 8. compared with the parallel passage, *Mark* xi. 8.) not to invalidate the testimony which was given, under the guidance of the Holy Spirit.—Let the Reader compare the two Histories of our Lord's Ascension, given by *Luke* ; the one in the end of his Gospel ; the other in the beginning of the *Acts* ; also, the three accounts the same Historian gives of *Paul's* conversion, in the ixth, xxiid, and xxvith, chapters of *Acts*, and he will acknowledge the truth of what hath been remarked. (*Macnight. Doddridge.*)

(f) It seems, the chief priests were exceedingly displeased at this title, because, as it represented the crime for which *Jesus* was condemned, it insinuated, that he had been acknowledged for the *Messiah* : besides, being placed over the head of one who was dying by the most infamous punishment, it implied, that all who attempted to deliver the Jews, should come to the same end. Wherefore, the faith and hope of the nation being thus publicly ridiculed, the priests thought themselves highly affronted, and came to *Pilate* in great concern, begging that the writing might be altered : but he would not hear them ; having intended the affront, because they had constrained him to crucify

had crucified Jesus, took his (*g*) garments, (and made four parts; to every soldier a part) and also his coat. Now the coat was without seam; woven from the top throughout. They 24
 said therefore among themselves, "Let us not
 "rend it, but cast lots whose it shall be:" that
 the Scripture might be fulfilled, which saith,
 "They parted my raiment among them, and
 "for my vesture they did cast lots." These
 things therefore the soldiers did. * And they 39 Matt.
 that passed by, reviled him, * and railed on 29 xxvii.
 him, wagging their heads, and saying, "Ah, Mark
 "thou that destroyest the temple, and buildest xv.
 "it in three days, save thyself, and come 30
 "down from the cross, * if thou be the 40 Matt.
 "Son of God!" Likewise also the chief 41 xxvii.
 priests mocking him, with the Scribes and
 elders, said * among themselves, "He saved 31 Mark
 xv.

cify *Jesus*, contrary both to his judgment and inclination. (*Macnight.*)—O how marvellous are the ways of Providence, which makes use of the devices and passions of men to accomplish the wisest and best ends of his supreme government!

(*g*) The whole of his dress was the perquisite of the four soldiers who crucified *Jesus*; therefore they divided it; and among other things, his cloak or mantle (see Matt. v. 40.): but his coat (vest, or tunic) [*Note*, These are parts of dress under different names, still retained in Barbary, Egypt, and the Levant, See Dr. *Shaw's Travels*, p. 289—292.] was of a very curious workmanship of embroidery (see Gen. xxxvii. 3, 32. Exod. xxviii. 4, 39. 2 Sam. xiii. 18. Judg. v. 30.); presented to *Christ*, perhaps, by the honourable women. (Luke viii. 2, 3.) For this they cast lots: in which was fulfilled the prophecy of *David*, in Psal. xxii. 18. which Psalm, and Isa. liii, do both so plainly set forth the sufferings of *Christ*, that they seem to be as a circumstantial relation of facts that had happened, although penned many hundred years before the birth of *Jesus*.—Such divine testimonies must surely enkindle awful wonder and stedfast faith and love in every honest and good heart.

"others,

572 THE EVANGELICAL HISTORY OF

- Mark
xv. 32 “ others, (*b*) himself he cannot save. Let
“ Christ the King of Israel descend now from
Matt.
xxvii. 42 “ the cross, that we may see and believe. * If
“ he be the King of Israel, let him now come
“ down from the cross, and we will believe
43 “ him. (*i*) He trusted in God; let him de-
“ liver him now, if he will have him: for he
Luke
xxiii. 35 “ said, I am the Son of God.” * And the
people stood beholding; and the rulers also
with them derided him, saying, “ He saved
“ others; let him save himself, if he be Christ
36 “ the chosen of God.” And the soldiers also
mocked him, coming to him, and offering him
37 vinegar, and saying, “ If thou be the King
39 “ of the Jews, save thyself.” And (*k*) one
Matt.
xxvii. 44 of the malefactors * also, which were cruci-
fied

(*b*) (Comp. Matt. xxvii. 42.) Rather with a sarcastical question, *Cannot he save himself?* — (Beza. H. Stephens. Bengelius,—and Conject. p. 61, and 37.)

(*i*) As was prophesied. It is clearly taken from Psal. xxii. 8. (Comp. Wisd. ii. 16, 17, 18.) So Psal. xviii. 19. and xli. 11. (Grotius.)

(*k*) In Matt. xxvii. 44. the plural is put for the singular, (see the same expression in Matt. xxvi. 8. Luke xxiii. 36. Josh. vii. 1, 21. Gen. viii. 4. xix. 29. Judg. xii. 7.) so that, according to what critics call an *enallage of numbers*, the plural is often put for the singular.—This malefactor on *Christ's* left hand, seems to have breathed the spirit of their ringleader, *Barabbas*, and of the chief priests and Scribes. Accordingly, he joined the Jewish rabble in vilifying *Christ*; which unseemly behaviour gave so great offence to the other on *Jesus's* right hand, that he could not forbear upbraiding his late companion in sedition, and therein discovering deep convictions of *Jesus* being the very *Christ*, the Hope of Israel: which sacred impressions increased after the darkness came on, insomuch, that what excited fearful amazement and terrors of guilt in the wicked gazers, filled this true penitent with deep compunction and saving faith. It is probable he might talk with *Christ* more freely and openly, after that the tremendous darkness had frightened

fed with him, caſt the ſame in his teeth, Mark
 * reviled him, * and railed on him, ſaying, 32 xv.
 “ If thou be Chriſt, ſave thyſelf, and us.” 39 Luke
 But xxiii.

frightened away many guilty wretches. Now that the people went away upon it, ſeems tacitly implied in John xix. 25—28. upon which, his diſciples, with the women, drew near to the croſs; although nothing more is recorded than his prayer of faith, *Lord remember me*, &c. unto which *Jeſus* replied, “ *I ſay, this day to you, thou ſhalt be with me in paradise.*” (As ſome of the ancients in *Theophylaſt & Heſych. in conſonantia Evang. ap. Cotelar. Vet. Mon. tom. 3. Conject. p. 94.*) That this is the true reading, is evident; for *Jeſus* was reſting in the grave, and did not himſelf enter into his kingdom (or, was not inſtalled in heaven. — See on John xx. 17.) till the third day. (Comp. 1 Cor. xv. 13—18.) But, admitting the reading of the vulgar tranſlation, it nowiſe contradicts this neceſſary conſideration; as there are ſeveral inſtances of like phraſeology; e. g. John xiii. 31. v. 25. iv. 23. and xx. 22, 23. Comp. ch. vii. 39. which all ſpeak of a thing, as if then actually preſent and done; what evidently happened at a future time. — The word of *Jeſus* made it as certain his acceptance and admittance at the ſeaſon into the celeftial paradise, as if he had been that moment conveyed to it. But how could he poſſibly enter in before *Chriſt* himſelf? — Of this man’s ſalvation, none can doubt; having *Chriſt*’s word for it. But as there hath been much unmeaning jargon, and falſe conceptions propagated without any ſolid foundation from the Scriptures of truth, it may be expected, ſome farther illuſtration of ſo notable and controverted a paſſage. Therefore, if it may be allowed to conjecture, (and after all, *all but the very words* of Holy Writ, is wholly conjecture) what ſeems moſt likely (at leaſt, what certainly is not contradicted by any word or expreſſion of the Evangelist *Luke*, who only records it) is, that this malefactor was a zealot, and had been drawn into a ſedition, and attempt to throw off the Roman yoke, upon the pretenſions of ſome falſe *Chriſt* (of which there were now ſome recent inſtances, and would be many more, as it happened ſoon after, according to *Jeſus*’s words; Matt. xxiv. 24, 25.); for which he juſtly ſuffered, as he owns (*Luke*, ver. 41.); and by what he adds concerning *Jeſus*, it is plainly implied, he was now become no ſtranger

574 THE EVANGELICAL HISTORY OF

Luke 40 But the other answering, rebuked him, saying,
xxiii. “ Dost not thou fear God, seeing that thou
“ art

stranger to his history and character.—Our Lord’s tender pity and compassion towards this honest, but deluded Jew, must be a great encouragement and comfort to his disciples present, (*Peter, James, and John*, in particular) who had entertained like false notions of *Messiah’s* kingdom; but who now plainly perceived their hopes were vain, of a worldly kingdom, as well as the thief (or, seditious one) upon the cross. They had actually discovered even a worse temper and spirit, and as fervent desire, to act a like part, had they met with encouragement (see Luke ix. 54. and xxii. 49—51. Acts i. 6.); but now were become stupified with grief and disappointment: whereas the penitent on the cross, from *Jesus’s* behaviour, and the darkness, concluded *Christ* to belong to a better kingdom than any here below, and prayed that he might be counted worthy of the resurrection hoped for by *Abraham*:—Signs of more exalted conceptions of *Messiah’s* kingdom than the apostles had, notwithstanding all the vast advantages which they had enjoyed above any other, and withheld from this man; who was left to eat the bitter fruit of false notions in religion, and had been engulfed in temptations, amidst so base a company he had joined himself unto, (like as Acts v. 36, 37.) But as now he wisely improved the only means given him, and was converted by the awful providences vouchsafed him to this end, he now obtained the free pardon for his rebellion from King *Jesus*, and was admitted as a liege true subject of that kingdom of free grace and mercy, the sign and seal of his adoption to be proclaimed to all true penitents (Acts ii. 39, 40.)—Does there not appear a similarity of personal character, between this man and St. *Paul*? (read Acts xxiii. 1. Phil. iii. 6. Acts xxvi. 9, 10, 11. 1 Tim. i. 13—16. which Scriptures are worth the critical examination) and see whether their different actions might not originate and flow from one and the same principle.—These things are humbly offered for further enquiry, seeing the vulgar interpretation seems very ill founded, and is productive of consequences which some worthy Christians who maintain it, are certainly not aware of; for undoubtedly they are of Antinomian complexion, and destructive of pure and undefiled religion before *God* and the Father. (James i. 27. and ii. 12—26.)—If any parallel is to be drawn
2 from

“ art in the same condemnation? and we in- 41
 “ deed justly; for we receive the due reward of
 “ our deeds, but this man hath done nothing
 “ amiss.” And he said unto Jesus, “ Lord, 42
 “ remember me when thou comest into thy
 “ kingdom.” And Jesus said unto him, 43
 “ Verily, I say unto thee, To-day shalt thou

Luke
 xxiii.

from this remarkable example, it is what will not be admitted by the advocates for the all-sufficient efficacy of a death-bed-repentance, after the vilest misuse of time, and prostitution of great talents, and neglect or abuse of opportunities of usefulness, throughout the whole of life, or from years of discretion; for this reason, that, in truth and fact, the dying transgressor on the cross, his repentance and faith in *Christ*, upon the first sound of the gospel-trumpet, answers to the whole life of a person called to the faith and obedience of *Christ*, in childhood or youth.—It is a very ignorant excuse, and weak interpretation of *Matthew* (xx. 6, 7, 12.—See note (b), Sect. XXXI. p. 426.) to urge it in favour of their hypothesis: for, can any one in this land, born of Christian parents, and dedicated to *Christ* in infancy, and early instructed in the principles of the Christian religion, say, before *God*, “ They have not been called?”—Our Lord hath shewn us the excuses, rejection, and condemnation, of all such wicked and slothful servants at the bar of *God*. (*Matt.* vii. 16—23, 26, 27. xxv. 41—46. and xviii. 32—35. *Luke* xix. 20—27. and see notes (g), (b), (i), Sect. XXXII. p. 438, 439.)—I remember to have read some just remarks on the Difference between the Passion and Duty of Repentance, by Dr. *Sherlock*, in his *Serm. on Luke* xxiii. 33.—This beautiful history doth immediately suggest the following important improvement to the *mute Christian under the smarting rod*: [see that excellent book, by *Tho. Brooks*, 10th edit. 1708, which I am informed, is reprinted and recommended by some eminent Divines] that from the example before us, he may learn to trust in *Jehovah*; to kiss the rod, (*Psal.* xxiii. 4. *Prov.* xxix. 15. *Mic.* vi. 9. and vii. 14.) and bless *God* for sharpest sufferings, the effects and rewards of evil doings; by which sore distress and endurances (like the repentant prodigal) he or she is brought back to their Father’s house, to the inheritance of the mansions of rest, peace, and joy in heaven.

“ be

Luke 44 “be with me in paradise.” And it was
xxiii. about the sixth hour, and there was a (1) darkness over all the earth until the ninth hour;
and

(1) Like as of old time, there was thick darkness in all the land of Egypt three days, (Exod. x. 21, 23.) but light in the dwellings of the children of Israel: so now that Judea was become *Spiritual Egypt*: the like thick darkness covered the face of all the land of Palestine three hours (an hour for a day, like as a day for a year in the prophetic language); which pointed out the resurrection of *Jesus* the third day.—The darkness began at twelve o'clock at noon, and continued until three o'clock; at which minute of time, *Jesus* cried with a loud voice, to shew his natural force was not abated, and to verify his words, (John x. 17, 18.) and gave up the ghost; when instantly the vail of the temple rent (without any visible means) from the top to the bottom (the wall of partition being broken down. Eph. ii. 13, 22.); and the light of righteousness shined upon the dwellings of the spiritual seed of *Abraham*.—Mr. *Macnight* observes, this was a præternatural darkness, and could not be the effect of an ordinary eclipse of the sun; for that can never happen, except when the moon is about the change,—not to mention that a total darkness, occasioned by an eclipse of the sun, never continued above twelve or fifteen minutes. And Mr. *Kennedy* says, It was the fifteenth day of the moon's age, or the day of the full moon. And that the moon was at the full on the Passover-day, on which our Lord suffered, in the nineteenth year of *Tiberius Cæsar*, and the thirty-third of the vulgar Christian æra, as the best chronologers agree to fix it) is not difficult to prove: for as there was (by the Gospel-history) on the noon of that day, a supernatural eclipse of the sun, so was there on the evening of that day, (as astronomers report) a natural eclipse of the moon; which is a clear proof it was at the full. (See *Ken. Comp. Syst.* p. 368.)—By this *thick darkness that might be felt*, JEHOVAH gave ocular demonstration of his great power and wrath. It uttered this divine language: ‘That the light of faith was now about to be given to the nations who should bring forth fruit, and themselves no longer suffered, consonant to the malediction denounced prophetically against the barren fig-tree.’—The astronomer *Phlegon*, the freed-man of *Adrian*, gives testimony to this

and the sun was darkened. * Now there stood 25 John
 by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore 26 xix.
 saw his mother and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy son." Then saith he to the disciple, "Behold thy mother." And from that hour, that disciple took her unto his own home. * And about the ninth hour, Jesus 46 Matt.
 cried with a loud voice, saying, * "Eloi, 34 xxvii.
 "Eloi, lama sabachthani (m)?" which is, being Mark
 interpreted, "My God, my God, why hast xv.
 thou forsaken me?" And some of them 35
 that

this prodigy; "That the day was so turned into night, that the stars in the heavens were seen: and that it happened in the 4th year of the 202d Olympiad," which was the 19th of Tiberius; as the same is cited by *Origen contra Gellum*, p. 83.

(m) *Christ* spake in the mixt dialect which then prevailed in Judea; somewhat between Hebrew and Syriac (*Conject.* p. 37.); which reconciles *Eloi*, in Mark, to *El*, in Matt. xxvii. 46.—Respecting the words of *David* (Psal. xxii. 1.) which *Jesus* uttered on the cross, they may be understood in this sense: *My God, my God!* (not in impatience, nor doubt, nor despair; but in the confidence of hope and trust in prayer) *WHAT! hast thou forsaken me? No, not so, my Father!* (like as John xi. 42. Psal. lvii. 1, 7. and cviii. 1, 2, 12, 13.) *my heart is fixed,* &c. (see Heb. vii. 7, 8, 9. Job xiii. 15, 16. Rom. viii. 38, 39.) Some have thought, he repeated the whole of the Psalm (Psal. xxii.); as it was customary for the Jews in making quotations, to name only the first words of the psalm or section which they cite: if so, this psalm contains the most remarkable particulars of our Lord's passion, being, as it were, a summary of all the prophecies relative to that subject. By repeating it on the cross, he signified that he was now accomplishing the things that were predicted concerning the *Messiah*: and as the psalm is composed in the form of a prayer, by pronouncing it at this time, he also claimed of his Father the performance of all the promises he had made, whether to him, or to his people; the

578 THE EVANGELICAL HISTORY OF

Matt. that stood by, when they heard it, said,
xxvii. 47 * (n) "Behold, this man calleth for Elias."
49 The rest said, "Let be; let us see whether Elias
John 28 "will come to save him." * After this,
xix. Jesus knowing that all things were now ac-

chief of which are recorded in the latter part of the psalm.
(Macnight, &c.)

(n) Dr. Edwards (*Exercit.* p. 196—203.) and Mr. Cradock (*Harm.* part 2. p. 256.) suppose this to be the mistake of some Hellenist Jews, who did not understand the Syro-Chaldaic language. Upon which, some Jews standing by, who heard them speak to this purpose, gave a malicious turn to *Jesus'* words, (supposing him to call for *Elias*, in the sense the Scribes expound it. Matt. xvii. 10.) scoffing at him, to expose him to further contempt. To these things *Jesus* made no reply; but knowing that now he had finished the work of him that sent him, (John ix. 4.) he said, *I thirst*: thereby expressing in sentiment what had been predicted of him in Psal. xlii. 1, 2, 7, 8. lxiii. 1, 2. and cxliii. 5, 6. But the soldiers taking it in a natural sense, one of them ran instantly to the vessel full of vinegar, [Vinegar and water (which mixture was called *Posca*) was the common drink of the Roman soldiers, and perhaps, therefore, set here for their use, and for that of the crucified persons, whose tortures would naturally excite a burning heat and thirst.] and twisted scarlet wool, about three stalks of hyssop, (that groweth by the wall. 1 Kings iv. 33.) and binding it round the top of a spear, (the word used for the Roman *pilum*, which was a javelin, five feet and a half long, with a three-square head of steel, nine inches long) and filled the wool and hyssop with vinegar. Compare John xix. 29. with Matt. xxvii. 48. where the word ὕσσωπον has been altered so needlessly by the learned, that it is the only word (and a word of great consequence it is) which the Evangelist could have used; any other would not have served his purpose. It is preserved in the Hebrews, (ix. 19.) as one of the tokens of the *Messiah*, given by *Moses* (Exod. xii. 22.—see *Ainsworth in loc.*); which the Christians, as far as I know, have not perceived to this time. *Conject.* p. 123, 383. R.—By their giving *Jesus* vinegar to drink, was fulfilled what was predicted in Psal. lxix. 21.

complished,

OUR SAVIOUR JESUS CHRIST.

579

completed, that the Scripture might be fulfilled, saith, "I thirst." Now there was set
 a vessel full of vinegar: * and straightway
 one of them ran, and took a sponge, and put it
 on a reed, * and filled it with vinegar, and
 put it upon hyssop, and put it to his mouth.
 When Jesus therefore had received the vinegar,
 he said, "It is finished." * And when Jesus
 had cried again with (o) a loud voice, he said,
 "Father, into thy hands I commend my spi-
 rit." And having said thus, * he bowed
 his head, and gave up the ghost * at the
 ninth hour. * And behold the vail of the
 temple was rent in twain, from the top to the
 bottom; and the earth did quake, and the rocks
 rent (p), and the graves were opened; and

John
xix.

Matt.
xxvii.

John
xix.

Luke
xxiii.

John
xix.

Mark
xv.

Matt.
xxvii.

(o) A voice both strong, shrill, and piercing, (like as before) Father, into thy hands, &c. by which was fulfilled Psal. xxxi. 5.

(p) (See Psal. xviii. 7. Rev. xvi. 18.) Read, *And the graves [in the rocks] were opened. And after his resurrection, many bodies of saints arose, and came out of their graves.* Thus he became the first-fruits of them that slept. *Grotius. Conject.* p. 38.—This awful occurrence of the earthquake, so violent as to rend asunder the rocks and stone-doors of the sepulchres of true believers only, the first-fruits to Christ, which were enabled to come forth after Christ was risen, the moment they heard the voice of the Son of God, (as himself foretold, in John v. 21, 29. first clause) is so glorious a testimony from heaven to Christ, as must greatly affect the minds of his people with reverential fear and joyful trembling; and no less, contrarywise, the hearts and minds of his betrayers and murderers with the terrible fear of guilt and judgment, preaching their condemnation, and repentance to Christ's elect.—Seeing at the instant of the earthquake and Jesus giving up the ghost, the vail of the temple (see Exod. xxvi. 31.) rent asunder, as the priest stood by burning incense: an event of most public notice and notoriety, not to be concealed; and was rightly interpreted by the high-priest, who felt conviction. (See on Matt. xxvii. 63.)

580 THE EVANGELICAL HISTORY OF

- Matt. xxvii. 53 many bodies of faints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. * And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, * and saw what was done, he glorified God, saying, "Certainly, this was a righteous man (q), * truly, this man was the Son of God." * and they that were with him, watching Jesus, saw also the earthquake, and those things that were done; and they feared greatly, saying, "Truly, this was the Son of God." * And all the people (r) that came together to that sight,

(q) The centurion (in Matt. xxvii. 54. and Mark xv. 39.) testifies, that *JESUS is the Son of God*. In Luke xxiii. 47. he adds, "Certainly, *this man was THE Just One*:" agreeable to the expression of this very writer. (Acts vii. 52. and xxii. 14. and to James v. 6.—*Wasse, Biblioth. Literar.* 1722. N^o 1. p. 25, &c.)—And some of his soldiers, who, as well as himself, were proselytes, cried out likewise, "This was the Son of God, or *Messiah*;"—the *JUST ONE*, (as *Pilate's* wife styled him, in Matt. xxvii. 19.; and *Peter*, in Acts iii. 14, 15.—*Note*, Dr. *Doddridge* commends a dissertation on these words of the centurion, in the First Number of *Bibliotheca Literaria*, written by the learned Mr. *Wasse*, of Aynho. He laments his death as an irreparable loss to the commonwealth of Letters.

(r) It is probable, there might be upwards of one million of people present; which is not one third of the number usually at the Passover, (as *Josephus* reports, *Bell.* 2. c. 14. v. 3. b. 6. c. 9. v. 3.) St. *Luke* writes, that all the people smote their breasts, and returned.—The different passions of this great mixt multitude are well described by Mr. *Macnight*.—Surely, a grander spectacle, nor more affecting, cannot be painted to the imagination.—*The thoughts of many hearts were now revealed*, as prophesied. (See Luke ii. 34, 35.)—Here is a subject to exhaust all the powers of painting, poetry, and music, to represent.—O my soul, do thou devoutly meditate on the great things it brings to view and calls to remembrance.—The Key to the Song of *Moses*, (Exod. xv.) sung by a million.

beholding

beholding the things which were done, smote
 their breasts, and returned. And all his ac- 49
 quaintance, and the women that followed him
 from Galilee, stood afar off, beholding these
 things : * among whom was Mary Magda- 40
 lene, and Mary the mother of James the Less,
 and of Josès, and Salome : who also, when 41
 he was in Galilee, followed him, and ministered
 unto him, and many other women which came
 up with him unto Jerusalem. * The Jews 31
 therefore, because it was the preparation, that
 the bodies should not remain upon the cross
 (//) on the Sabbath-day, (for the Sabbath-day
 was an high day) besought Pilate that their
 legs

Luke
 xxiii.

Mark
 xv.

John
 xix.

(//) It was customary to let the bodies continue on the crosses
 or stakes, till they were eaten up by birds of prey : but as this
 was forbidden to the Jews, [see Deut. xxi. 22, 23. see *Clark*,
 and *Lit. Transl.* who cites Josh. x. 26, 27. and remarks, that the
 criminals were lifted upon a tree, gibbet, or cross, that all men
 might see them. So our Lord was lifted up, that all men might
 turn their eyes upon him. And burying the criminal within
 the day, was not so much a prediction that *Christ* should be bu-
 ried that day, as that he should be cast out of the earth as the
 off-scouring of it, (Lam. iii. 45. 1 Cor. iv. 9, 13.) and not fit
 to be above ground when the new light should arise ; though,
 to answer other designs of Providence, a rich man laid him in
 his own burying-ground, in a new tomb.] the Roman gover-
 nor probably used to oblige them, by permitting such bodies
 as belonged to them to be buried. (*Bishop Pearson on the Creed*,
 p. 218.) The reasons for this request, we read in John xix. 31.
 Compare Matt. xxvii. 62. where St. *Matthew*, to avoid men-
 tioning the Jewish Sabbath, (it being the last Jewish Sabbath
 that was ever observed by the disciples of *Jesus* ; i. e. religi-
 ously kept as the true Sabbath, though outwardly complied with
 until the day of Pentecost) expresses himself in a very different
 manner. — Although it is certain, from the Gospel History,
 that the resurrection happened on the morrow after the Jewish
 Sabbath, yet so very peculiar are the terms and phrases in
 which

John
xix.

legs might be broken, and that they might be
32 taken away. Then came the soldiers, and
brake the legs of the first, and of the other
33 which was crucified with him. But when

which this event is related by the Evangelists, that we cannot, by a literal translation, determine the day of the week.—To consider first *Matthew's* account (ch. xxviii. 1.—*Lit. Transl.*): *Now after [the] Sabbaths, when it began to dawn towards the first [day] of [the] Sabbaths.* By the terms *οἱ σαββαῖον*, which are St. *Matthew's* singularity, we understand the completion of the whole series or aggregate of the Jewish Sabbaths: and thus much is certain, that the Jewish Sabbath expired on that very day, and on the day following, the primitive Sabbath revived; which had been suspended from the time of the Exodus. (See *Appendix*, and *Table of Chronology*.) — See Luke xxiv. 1. John xx. 1. 1 Cor. xvi. 2. Mark xvi. 1, 2, 9.: in which last, we have the true Jewish style; and we are clearly informed by it, that the Jews in that age computed the days of the week in this manner; namely, the *first* of the Sabbath, the 2d, the 3d, the 4th, the 5th, the 6th of the Sabbath; the Sabbath.—The Evangelists borrow their terms from *Moses's* History of the First Passover; and they have his immediate direction and authority for the use of every one of them. The reasons why St. *Matthew*, *Mark*, and *Luke*, call the day on which *Christ* suffered, *The first day of unleavened bread*, may be understood from Levit. xxiii. 5. Exod. xii. 8. Deut. xvi. 3, 4, 6.—To this appellation St. *Mark* adds this farther characteristic; *when they killed the Passover*: which St. *Luke* strengthens, by saying, *when the passover must be killed*. Now St. *Luke's* additional term *εἶς μὲν*, implies an obligation; and obligation implies a law; and the law to which these terms plainly refer, is recorded in Exod. xii. 1, 3, 6. St. *John* (xiii. 1.) calls the Passover-day, *the day before the feast*; and the reason is evident from Lev. xxiii. 5, 6. Now, if the first day of the feast was the fifteenth day of the month, it is certain, that *the day before the feast* must be the fourteenth: so that all the four Evangelists describe by a periphrasis, to be explained by *Moses's* Law, the fourteenth day of the month, although St. *John's* style is somewhat different from the rest. (See *Ken. Comp. Syst.* p. 643 to 667, and 694.)

they

they came to Jesus, and saw that he was dead already, they brake not his legs (*t*). But one 34
of the soldiers with his spear pierced his side, and forthwith came there out blood and water. (u) And he that saw it bare record, and his re- 35
cord is true; and he knoweth that he saith true, that ye might believe. For these things 36
were done, that the Scripture should be fulfilled, "A bone of him shall not be broken." And again, another Scripture saith, "They 37
shall look on him whom they have pierced." * And now when the even was come, (because 42
it was the preparation; that is, the day before the Sabbath) * there came a rich man of 57
Arimathea, * a city of the Jews, named 51
Joseph; and he was a good man, and a just: 50
(the same had not consented to the counsel and 51

John
xix.

Mark
xv.

Matt.
xxvii.
Luke
xxiii.

(*t*) They brake the legs of the two malefactors, to maim them for ever, and to hasten their death, that they might be taken away; but not a bone of *Christ*, the *Lamb of God*, must be broken; that the great parable of the law might be verified, in what herein it prophesied of *Christ*, and shewed in figure, in the typical paschal lamb. (Exod. xii. 46. Numb. ix. 12.) But another prophecy (Zach. xii. 10.) shall also be fulfilled: By a spear, in the ignorant hands of a Roman soldier, directed by an invifible hand, to pierce the side of *Jesus*, so as to touch his heart, a proof of which was, that blood and water came forth. As Dr. *Drake* supposes (*Anatomy*, vol. 1. p. 106.) the small quantity of water inclosed in the *pericardium*, in which the heart swims; or whether the cruor was now almost coagulated, and separated from the serum: either way it was a certain proof of *Christ's* death; for he could not have survived such a wound, had it been given him in perfect health.

(*u*) This verse should be pointed thus: *And he who saw it, hath testified it, (and his testimony is true, and he [Christ] knoweth that he saith true) that ye may believe.* (Like as 1 John ii. 6.) *Conject.* p. 124. R.—For these things were done, that the Scriptures should be fulfilled, viz. Numb. ix. 12. and Zach. xii. 10.

- Mark
xv. 43 deeds of them) (x) * An honourable coun-
fellow, which also waited for the kingdom of
God, came, and went in boldly unto Pilate,
John
xix. 38 and craved the body of Jesus. * (being a dis-
ciple of Jesus, but secretly, for fear of the
Mark
xv. 44 Jews) * And Pilate marvelled if he were
already dead; and calling unto him the centu-
rion, he asked him, whether he had been any
45 while dead? And when he knew it of the

(x) Mark xv. 43. should here be translated, *Joseph of Arima-
thea*, [a city in the province of Judea, and tribe of Ephraim,
anciently called Ramoth, (or Ramathaim Sopkim.—Dr. Ham-
mond) where *Samuel* was born and brought up. 1 Sam. i. 19.
ii. 11. and viii. 4.] one of the council-chamber of the temple, a per-
son of good credit, came, who (himself also waited for the kingdom of
God) boldly went in to Pilate. (Conject. p. 61, 62. R.)—It ap-
pears, this excellent person was personally acquainted with
Pilate. According to the conjectures of some, that *Joseph* was
one of the council who assisted *Pilate* in managing the affairs of
his province, and particularly in judging causes. All gover-
nors of provinces had a council of this kind. (*Lardner's Credib.*
part 1. ch. 2. § 16. and see Acts xxv. 12.)—It hath been ob-
jected, that *Pilate's* council was composed of Romans only: yet
he might be a member of it, since he might enjoy the privileges
of a citizen, as well as the apostle St. *Paul*. (Acts xxii. 25, 28.)
In this case, it is probable, *Pilate* might be informed by *Joseph*
of what had just before passed in the great council-chamber of
the Jews, where he was present as a member, and might greatly
influence *Pilate* in the strenuous repeated attempts he made to
set *Jesus* at liberty: and *Pilate's* going out of court, and return-
ing several times, might be to consult *Joseph*, who might advise
Pilate not to consent to gratify the chief priests. (*Macnight.*)
—*Pilate's* strict enquiries of the centurion, may be esteemed one
among many, of the witnesses of God to the truth; “That
“*Jesus* died, and rose again, according to the Scriptures.”—
The marvellous incidents and relations in the *Evangelical His-
tory*, from hence to the end, claim strictest attention: what
cannot fail to afford highest entertainment, and increase of
faith and love in every pure heart and mind.

Centurion,

Centurion, * Pilate commanded the body to 58 Matt.
be delivered. And when Joseph had taken 59 xxvii.
the body, he wrapped it in a clean linen cloth,
and laid it in his own new tomb, which he had 60
hewn out in the rock: * And there came 39 John
also Nicodemus, which at the first came to xix.
Jesus by night, and brought a mixture of
myrrh and aloes (y), about an hundred pound
weight.

(y) Read, *A mixture of myrrh and aloes, about a pound each.*
The Jew objects (says Bishop Kidder, *Demon. of Messiah*, part 3.
p. 65. edit. fol.) that a hundred weight was enough for 200
dead bodies. Again, an hundred pounds worth of myrrh and
aloes; this in Roman money would amount to near £. 300 of
our pound Sterling. — But though it was prophesied of *Christ*
that he should make his *grave with the rich*, (Isa. liii. 9.) yet it
is not probable that *Nicodemus* laid out so much money on this
mixture, or that he had any occasion to do so. (See the learned
Criticisms of Conject. p. 124. R.) The cost might be according
to the silver stater, £. 11. 13 s. or, the golden stater, £. 81. 13 s.
(*Chandler's Witnesses of Resur.* p. 70.) This was a dry mixture.
The pickling and preserving the body was impossible. — The
Egyptians, besides the time spent in preparing the body, let it
remain in the pickle seventy days. There was not probably an
hour for any thing that could be done to the body of *Jesus*,
since every thing must be finished, and the body buried before
sun-set. — *Joseph* of Arimathea had taken care of the linen
that was to wrap up his dead body, and *Nicodemus* brought with
him myrrh and aloes to wind with the linen clothes about him.
— *Grotius*, in John xix. 40. and *Diascorides*, says, Aloes being
sprinkled over the body dry, it heals wounds, closes and cicatrizes
them, lib. 3. c. 25. p. 182. Dry spices were certainly
made use of in the funerals of the Jewish Kings (2 Chr. xvi. 14.
Jer. xxxiv. 5. and see 2 Kings xx. 13.): but as in the case of
our Saviour these spices could not be burnt, neither time nor
circumstances allowing it, *Nicodemus* and *Joseph* seem to have
given him, as far as they could, a royal funeral, by wrapping
round his body those spices which, had they had proper time,
they would have burnt in honour of him. It was prophesied of
him, that *he should make his grave with the wicked*, since his ene-
mies

- John 40 *weight*. Then took they the body of Jesus,
 xix. 46 and wound it in linen clothes, * (fine linen
 Mark xv. 40 which Joseph had bought) * with the spices,
 John 41 as the manner of the Jews is to bury. Now
 xix. in the place where he was crucified, there was
 the garden, and in the garden a new sepulchre,
 42 wherein was never man yet laid. There laid
 they Jesus therefore, because of the Jews' pre-
 Luke 54 hand. * And the Sabbath drew on. * And
 xxiii. 60 he rolled a great stone to the door of the se-
 Matt. 47 pulchre, and departed. * And Mary Mag-
 Mark xv. dalene, and Mary, the mother of Joses,
 Matt. 61 * sitting over-against the sepulchre, * beheld
 xxvii. 55 the sepulchre, and how his body was laid.
 Luke 56 And they returned, and prepared spices and
 xxiii. ointments, and rested the Sabbath-day, accord-
 Matt. 62 ing to the commandment. * Now the next
 xxvii. day that followed the day of the preparation,
 the chief priests and Pharisees came together
 63 unto Pilate, saying, " Sir, we remember

mies esteemed him buried as a malefactor; and at the same time, *with the rich in his death*. (Isa. liii. 9.)—So soon as the two *Maries* had observed the place and manner how the body was laid, they returned to prepare with all speed, spices and ointments, that after resting on the Sabbath, they might come and bring their aromatic ointments, compounded of pure myrrh, cinnamon, sweet calamus, cassia, comacum, &c. (See Exod. xxx. 23, 24, 25, 1 Chron. ix. 30. See Dr. Chandler's excellent Tract, *The Witnesses of the Resurrection re-examined*, p. 30, 32, 67—70. add. p. 63.—Had there been any remains of life in Jesus when taken down from the cross, the pungent nature of the myrrh and aloes, their strong smell, their bitterness, their being wrapped round his body in linens with a roller, and over his head and face with a napkin, *as was the custom of the Jews to bury*, must entirely have extinguished them. (Vid. *Chifflet de Lint. Sepulch.* ch. 8. p. 47. and note (x) on John xi. 38. Sect. XXX p. 409.

" that

“ that that deceiver said, while he was yet
 “ alive, After three days I will rise again.
 “ Command therefore, that the sepulchre be 64
 “ made sure, until the third day, lest his dis-
 “ ciples come by night, and steal him away,
 “ and say unto the people, He is risen from the
 “ dead; so the last error shall be worse than the
 “ first.” Pilate said unto them, “ Ye have 65
 “ a watch, go your way; make it as sure as
 “ you can.” So they went, and made the 66
 sepulchre sure, (z) sealing the stone, and setting
 a watch.

Matt.
xxvii.

Christ rises from the Dead on the Third Day.

In the end of the Sabbath, as it began to
 dawn, towards the first day of the week,
 * cometh Mary Magdalene early, when it was
 yet dark, unto the sepulchre (a), and seeth the
 stone taken away from the sepulchre. Then
 she runneth, and cometh to Simon Peter, and to
 the other disciple whom Jesus loved, and saith
 unto them, “ They have taken away the Lord
 “ out of the sepulchre, and we know not where

I Matt.
xxviii.

I John
xx.

2

(z) Read, *Sealing the stone jointly with the watch.* (Conject.
 p. 38.) The seal of the Sanhedrim having the like stamp of
 public authority, as the King's signet. (Dan. vi. 17. See
 Doddridge's note (i), § 193, p. 609.)

(a) It is evident, *Christ* arose from the dead at three o'clock
 in the morning. It was yet dark when the great earthquake
 was, and bright shining light of the angel; which terrified the
 Roman soldiers, so as to have no spirit left in them. (See Josh.
 ii. 9, 11.) About day-break, the company of women bringing
 the spices, set out, and arrived at the sepulchre, just after *Mary*
Magdalene had departed, running to tell *Peter* and *John* the
 strange news; she having been seized with a tumult of passions
 upon her approach to the sepulchre, at finding the great stone
 rolled away.

“ they

588 THE EVANGELICAL HISTORY OF

- Mark xvi. 1 "they have laid him." * Mary Magdalene, and Mary the mother of James, [John's brother] and Salome, had bought sweet spices, that they might come and anoint him, when the Sabbath was past. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun,
- Luke xxiv. Mark xvi. 1 * bringing the spices which they had prepared, 3 and certain *others* with them. * And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" For it was very great. (And when they looked, they saw the stone was rolled away) (b) * (and behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers did shake, and became as dead men.)
- Matt. xxviii. 5 And the angel answered, and said unto the women, "Fear not ye; for I know that ye seek 6 "Jesus which was crucified. He is not 7 "here; for he is risen, as he said. Come, see 7 "the place where the Lord lay; And go 7 "quickly and (c) tell his disciples, that he is 7 "risen from the dead: and behold, he goeth 7 "before

(b) Matt. xxviii. 2, 3, 4. should here be read in a parenthesis (as above pointed); as this happened even before that Mary Magdalene (who came first) had arrived at the sepulchre.

(c) Tell his disciples, that he is risen from the dead, and that, behold, he goeth before you into Galilee.—Lo, I have told you, (said Jesus. Matt. xxvi. 32.) See Conject. p. 39, 352.—This seems to be the meaning; and if so, the expression is strong and animated.—"Behold, it is I myself that do now send mine angel, to assure you, that I will presently see you again; as you may remember, I told you, (John xvi. 19—22.) so your sorrow shall be turned into joy."—"I am he that liveth, and was dead;

“ before you into Galilee ; there shall ye see
 “ him : lo, I have told you.” * And enter- 5
 ing into the sepulchre, they saw a young man
 sitting on the right side, clothed in a long white
 garment ; and they were affrighted. And 6
 he saith unto them, “ Be not affrighted ; ye
 “ seek Jesus of Nazareth which was crucified :
 “ he is risen ; he is not here. Behold the
 “ place where they laid him. But go your 7
 “ way, tell his disciples and Peter, that he
 “ goeth before you into Galilee ; there shall ye
 “ see him, as he said unto you.” And they 8
 went out quickly, and fled from the sepulchre ;
 for they trembled, and were amazed : neither
 said they any thing to any man (*d*), for they
 were afraid. * But with fear and great joy, 8
 they did run to bring his disciples word. [*The*
mean time upon the message by Mary Magdalene,]
 * Peter therefore went forth, and that (*e*) other 3
 disciple, and came to the sepulchre. So they 4
 ran both together, and the other disciple did
 outrun Peter, and came first to the sepulchre.
 And he stooping down, and looking in, saw 5
 the linen clothes lying ; yet went he not in.
 Then cometh Simon Peter following him, and 6
 went into the sepulchre, and seeth the linen

Mark
xvi.

Matt.
xxviii.

John
xx.

“ dead : and behold, I am alive for evermore. Amen.”
 Rev. i. 18.

(*d*) They stopped not by the way one moment, to relate one word of all the astonishing news ; no, not to any disciple they might have met on the way, fearing the consequence of its being known ; but ran with eagerness to tell the disciples met together in the house, and *Peter* in particular, as they were bid to do.—The mixture of passions displayed on this grand occasion, paints to the imagination the various feelings of the human heart, with all the grandeur and simplicity of Gospel-truth and grace.

(*e*) See John xx. ver. 2. and note (*u*), p. 61.

clothes

590 THE EVANGELICAL HISTORY OF

- John
xx. 7 clothes lie, and the napkin that was about
his head, not lying with the linen clothes, but
wrapped together in a place by itself (*f*).
8 Then went in also that other disciple which
came first to the sepulchre, and he saw, and
Luke
xxiv. 12 believed. * And Peter departed, wondering
in himself at that which was come to pass;
John
xx. 9 * for as yet they knew not the Scripture, that
10 he must rise again from the dead. Then the
disciples went away again unto their own home.
11 But Mary (*g*) stood without at the sepulchre,
weeping: and as she wept, she stooped down, and
looked

(*f*) This remarkable circumstance represents the perfect calmness and composure with which *Jesus* arose, as waking out of a sleep. (See John xi. 11. 1 Thess. iv. 14. and see *Doddridge*, note (*m*), § 194. p. 657.)—The other disciple, *John*; he, first indeed, of all the twelve, believed the truth of *Christ's* resurrection; inferring it, as he reasonably might, from the order in which he found the sepulchre. (See on John xxi. 20.) But *Peter* seems not yet to have rightly recovered from that panic which at first made him deny his Lord; and now since his crucifixion, he was swallowed up with sorrow, fear, and despair, (which had taken hold of the rest of the apostles also): for extreme sorrow for their Master's sufferings, and as much fear for their own future danger, and their like despair for their forehoped happiness, did now so wholly possess the disciples, that their senses feel the sorrow, their fears torment their fancies, and their memory maintains their despair, and their whole soul was assaulted; and *Peter*, in particular, was near upon being frantic. (Mr. *Lusington's Repetition Sermon at St. Mary's Oxford*, 1619, at which Lord *Clarendon* was present.)

(*g*) *Mary Magdalene*, who, following after *Peter* and *John*, it seems, returned back to the sepulchre, just after these two disciples had departed, whom she saw not, they having returned home by another road, some shorter way to the house where the other disciples were. [See Acts i. 13, 14. and note (*k*) on Luke xxii. 10. Sect. XXXV. p. 449.]—*Mary*, whilst she stood weeping without, stooped down, and looked into the sepulchre; upon which two angels (in the appearance of men) with a mild

looked into the sepulchre, and seeth two 12 John
 angels in white sitting, the one at the head, xx.
 and the other at the feet, where the body of
 Jesus had lain: and they say unto her, 13
 “Woman, why weepest thou?” She saith
 unto them, “Because they have taken away my
 “Lord, and I know not where they have laid
 “him.” And when she had thus said, she turned 14
 herself back, and saw Jesus standing, and knew
 not that it was Jesus. Jesus saith unto her, 15
 “Woman, why weepest thou? Whom seekest
 “thou?” She supposing him to be the garden-
 er, saith unto him, “Sir, if thou have borne him
 “hence, tell me where thou hast laid him, and I
 “will take him away.” Jesus saith unto her, 16
 “Mary!” She turned herself, and saith unto him,
 “Rabboni!” (which is to say, Master.) Jesus 17
 saith unto her, (b) “Touch me not; for I
 “am not yet ascended to my Father: but go
 “to

mild accent, ask the cause of her grief: and as she was telling them, she heard the sound of some person's feet approaching; and suddenly looking to see who was coming, *Jesus* himself (but whom, from her sorrow and perplexity, she fancied was the keeper of the garden) accosts her, saying, *Woman, why weepest thou? &c.*—Dr. Doddridge observes a beauty in her answer; *Sir, if thou hast borne him hence, &c.* intimating, that *Jesus* (whom she named not) was the *One Person*, of whom her own thoughts and heart were so full, that she took it for granted, every one must know who she meant.—Such language, in such a circumstance, was perfectly natural. Then *Jesus*, in his own natural tone of voice and air, (familiar to her, says, “*Mary!*” upon which, her heart was turned within her, and she fell prostrate at his feet. But our Lord forbids it, saying, *Embrace me not*: (as Dr. Chandler renders *απ' ε* not, touch me not) for important reason, as we shall see: however, it happens to have been passed over by the commentators.

(b) An ingenious writer observes, that the words of *Jesus* (John xx. 17.) have reference to what he said, (John xvi. 16. and xiv. 28.) and do plainly hint an immediate ascent of
 Christ,

John
xx.

“ to my brethren, and say unto them, I ascend
 “ unto my Father, and your Father; and to
 “ my

Christ, declared to be *the Son of God with power*, [Rom. i. 4.] *Lord and Head of the Church*, which he had purchased. (Psal. cx. 4. Heb. vii. 24.) — *God's raising Jesus from the dead*, being the accomplishment of his oath prophetically given to *David*, concerning his Son and Lord; *for because he continueth for ever in indissoluble life, he hath* (according to the word of the oath) *an unchangeable priesthood*. This oath was performed in the inauguration and instalment of *Jesus*. Here then commenced the priesthood of *Christ*; and from hence it bore date, viz. at his resurrection. (See Heb. viii. 4. vii. 24—27. and ix. 24. 26, 29.) Accordingly, he soon waited on his God and Father, and was not long ordained a priest, before he had somewhat to offer to Him that appointed him. As it was a work, it must have its time; and what time more proper than immediately after his instalment? And indeed, in this view, the words of *Jesus* (John xx. 17.) have a beauty and propriety: “ *Hold, or detain me not; I have not time to receive your compliments, or gratify your curiosity; for I am not yet ascended to my Father to perform my duty and your service on this occasion: but go to my brethren, and say unto them, I ascend, &c. to where I told them it was expedient for them that I should go.*” (John xvi. 7.) Accordingly, *Jesus* entered into the *sanctum sanctorum* of the universe, and there made an offering of himself, (Heb. vii. 26, 27. ch. ix. 14, 26.) body, soul, and spirit (Rom. xii. 1. 1 Pet. ii. 5, 9.); for it is certain *Jesus* could not make his offering in heaven, soon after his resurrection, without first ascending thither. The apostle *Paul* says, he could not be a priest on earth; (Heb. viii. 4. and vii. 13—16.) and therefore his hanging upon the cross, was rather a Jewish sacrifice. But farther, How could he offer a sacrifice, when he was no priest? In his death, *Jesus* was wholly quiescent. (Isa. liii. 7.) What likeness to the Jewish high-priest in his ministry, within the veil? The one was naked, and exposed to the insults of Jews and Gentiles; the other, habited like a prince, was shut up, as it were, with *God*, in his presence-chamber: and, in the view of a sacrifice, (according to the appointed similitudes) his offering was, *not* a sin-offering, but a burnt-offering (see Gen. xxii. 7, 8.); and the covenants were dedicated with the blood of burnt-offerings and

“ my God, and your God.” Mary Magda- 18 John
lene came and told the disciples, that she had xx.
seen the Lord, and that he had spoken these
things unto her. [*And so it was.*] * When 9 Mark
Jesus was risen early, the first day of the week, xvi.
he appeared first to Mary Magdalene, out of
whom he had cast seven devils. And she 10
went and told them that had been with him, as

and peace-offerings. (Exod xxiv. 3—8. Jer. xxxi. 31—34. Heb. viii. and ix. 11—28. Hence, the priesthood of *Jesus Christ* is founded on the covenant of grace, and not the covenant of grace on his priesthood.—*Christ* is a Mediator, a Prince, and a Saviour: He came to publish an *Act of Grace*, after the way and manner that best secured the honour of the divine rectitude, exposed sin, and redeemed the people; not out of the hands of *God*, but from a vain conversation. (1 Pet. i. 18, 19.)—As the high-priest came out of the Holy of Holies, and pronounced the blessing of peace, to assure them of the divine acceptance, so did *Jesus* return back from the *Sanctum Sanctorum* of the universe, to the disciples; first appearing to the women, and in the evening of the same day, to his disciples, manifesting all power was given him in heaven and earth. (John xx. 20, 21. Eph. i. 7. and iii. 10—21. Tit. ii. 11—15. and iii. 4—7. 1 John iv.)—We do not find, any *like* prohibition enjoined the women or the apostles, or declarations made to them, as *Jesus* had done to *Mary Magdalene*; so early in the morning, that it was scarcely light enough to distinguish one person from another: which is a shrewd conjecture, nearly amounting to a proof, that *Jesus* had actually performed the great and necessary work announced to *Mary Magdalene*, that it must immediately take place: admitting of which, preserves a consistency, propriety, and concord, throughout the subsequent relations, until his final ascension into heaven, forty days after: which are not, in some matters, free from insuperable objections, or hard to reconcile upon any other hypothesis, as an attentive and impartial enquiry, it is apprehended, will more strongly evince.—Remember, *truth is truth*, and will prevail in the end. (See *Disco. on the Priesthood of Jesus Christ*.—Anonymous.)

Mark
xvi.Luke
xxiv.

- 11 they mourned and wept. And they, when they had heard that he was alive, and had been
 1 seen of her, believed not. * And certain
 (i) others, very early in the morning, they came
 2 unto the sepulchre, and they found the
 3 stone rolled away from the sepulchre; and
 they entered in, and found not the body of the
 4 Lord Jesus. And it came to pass, as they
 were much perplexed thereabout, behold, two
 men stood by them in shining garments.
 5 And as they were afraid, and bowed down their
 faces to the earth, they said unto them, "Why
 6 " seek ye the living among the dead? He is
 " not here, but is risen. Remember how he
 " spake unto you when he was yet in Galilee,
 7 " saying, The Son of man must be delivered
 " into the hands of sinful men, and be cruci-
 8 " fied, and the third day rise again." And
 9 they remembered his words, and returned
 from the sepulchre, and told all these things
 10 unto the eleven, and to all the rest. (k) (It
 was Mary Magdalene, and Joanna, and Mary
 the mother of James, and other women that were
 with

(i) Women of the company of *Mary Magdalene*, &c. (Mark xvi. 1.) viz. *Joanna*; *Mary*, the mother of *James*, our Lord's brother, and *Salome*, who had set out together, quickly after them, who went before to take a view of the sepulchre, and see if any thing was farther wanting towards the pious office of anointing the sacred body.—*Elisnerus Bengel*. observes, the particle δὲ answers to τὸ MEN σαββατον ἡσυχασαν, in the preceding verse, therefore should not begin a chapter. *They rested on the Sabbath; but on the first day of the week, brought the spices.*—(Conject. p. 94. Doddr. note (c), § 194. p. 612. vol. 2. 4th edition.)

(k) This whole verse should be in a parenthesis. (Conject. p. 362. R.) It appears, that *Mary Magdalene* and *Joanna*, who were ladies of distinction, and rich, (see note (c), p. 201. also note (g), p. 165. and end of note (p), p. 167.) with *Mary*
 the

with them, which told these things unto the apostles.) And their words seemed to them 11 as idle tales, and they believed them not. Luke xxiv.
 * And as they went to tell his disciples, behold, 9 Matt. xxviii.
 Jesus met them, saying, "All hail." And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, 10
 "Be not afraid: go tell (1) my brethren, that
 "they go into Galilee, and there shall they see
 "me."

the mother of Zebedee's children, and *Mary Salome*, women of substance, contributed chiefly to the purchase of the costly spices and ointments prepared by their direction, for paying the greatest funeral honours, as soon as might be, to their dear Master and Lord, not knowing, nor conceiving at all of his rising from the dead.

(1) Observe, by the words now given in charge to this company of women, *viz. Go tell my brethren, that they go into Galilee; and there shall they see me*; our Lord himself confirms the words spoken by the angel to the other company of women, in Matt. xxvii. 7. but the charge first of all given by our Lord to *Mary Magdalene* (John xx. 17.) was different: "*Go to my brethren, and say unto them, I ascend unto my Father, and your Father,*" &c.—These three gracious messages to his disciples, although for the present they seemed so mysterious, as to be looked upon little more than idle tales of the women; yet tended gradually to combat their fears, and remove ignorant doubtings, and strengthen their faith; especially *Peter's*, (see Mark xvi. 7.) who, but for such tender compassions of *Jesus*, might, after all, have sunk under the pressure of fear and despair, from the pungent sense of his cowardly and inexcusable denials of *Christ*; and that with bitter execrations. But *Jesus* had pity on him; and to stir up the latent graces in his heart, he, a few hours only after, met this disciple and *Cleophas* on the road to Emmaus, and, as a stranger, he walked and talked to *poor Peter*, until he became *rich* in faith; and his heart did burn within him. (1 Cor. xv. 5.)—Dr. Doddridge remarks on John xx. 17, That *Jesus*, by calling his disciples his brethren; and God *their Father, and their God*, intimates in the strongest manner, the full forgiveness of their

Matt.
xxviii.

- 11 "me." Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that
 12 were done. And when they were assembled with the elders, and had taken counsel, they
 13 gave large money unto the soldiers, saying, "Say ye, his disciples came by night, and stole
 14 "him away while we slept. And if this
 " (m) come to the governor's ears, we will
 15 "persuade him, and secure you." So they took

fault in leaving him, (Mark xiv. 50. Matt. xxvi. 31, 32.) even without ever mentioning it, [just as the father of the prodigal, (Luke xv. 32.) intimated his forgiveness of his undutiful behaviour, by calling for the best robe, &c. without any direct reply to what his penitent child had said of his unworthiness to be called his son.] These exquisite touches, which everywhere abound in the Evangelical Writings, give inexpressible delight to a well-turned heart, and shew how perfectly *Christ* knew our frame. And (on Matt. xxviii. 10.) no doubt, these affectionate friends of *Christ*, were exact in reporting this circumstance, that their injured Lord called them his brethren still. And both *Matthew* and *John*, to whom the glad tidings were immediately brought, felt it strike so powerfully on their hearts, that they could not but record it. (See his *Paraphrase*, and note (l), p. 627.)

(m) See Acts xxv. 10. *If this shall come to a hearing AT OR BEFORE the judgment-seat of the governor.* (Conject. p. 39.)—This Roman guard having been obtained of the governor, at the request of the sanhedrim, had orders to follow their directions, respecting the duty or service required of them; therefore, it was with propriety the Roman officers, lieutenant, and serjeants, (in our terms) came into the city, and privately told the chief priests very faithfully the whole truth, being in great fear for their own lives, should the priests have accused them of neglect on the watch, seeing the Roman discipline was too strict and the penalty too severe, for them to escape death upon such a charge. (See Acts xii. 19.)—He that forsakes the watch, (*capite punitur*) it is death (saith *Paulus*) in Law 9. in *Excubias*, § *de re militare*: and some good captains interpret *sleep* equivalent

took the money, and did as they were taught. And this saying is commonly reported among the Jews until this day.

Matt.
xxviii.

Sundry

lent to *absence*. Whatever was the letter of the law, practice made it so: and *Polybius* tells us, it was so put in execution. If a man of the watch be found asleep, (saith he) *ξύλοκοπέῃ*, he is put to the bastinado, a capital punishment, and reached to the head: and a whole squadron of men being to do execution, a thousand to one, but the party died under it. The Roman discipline was extreme dogged, and especially towards the watch.—The ban-dogs of the capital, because they barked not that night when the Gauls surprized it, had their legs broken, and were split alive upon a two-forked stake, set up in public: and in memory thereof, (saith *Livy*) some dogs were yearly so used for example's sake, to make watchmen beware.—*Epaminondas* walking the round, and finding one soldier asleep, some intreat for him: "Well, (saith he) for your fakes, I will leave him as I found him:" and staked him to the ground with his halberd: he found him in a dead sleep, and so he left him.—Hence the lye put into the soldiers mouths, (in case they should be questioned of the matter) at the price of a large sum of money in hand, and promise from the sanhedrim of safety from Roman punishment, in case they should, (as instructed) perform the Jewish chief priests business, and the tale propagated, should come to the governor's ears, so far as to amount to a charge against them.—Thus, these ignorant and stupid Heathens became, in effect, the first preachers of *Christ's* resurrection, to the most inveterate of his enemies: and they believed it: but how? (like as James ii. 19.)—Hence learn, that *not fear*, but love, and an obedient mind leads to saving faith: and as the LORD *scorneth the scorner*, (Prov. iii. 34, 35. and xxi. 11, 12, 24.) so Roman soldiers on the watch shall be made the messengers to certify them of *Christ's* resurrection; inasmuch, that they shall become witnesses against themselves, and that, after a manner that shall make their folly and shame manifest before all men, and themselves to become a scorn and bye-word to busy mockers. (Psal. xxxv. 15.)—The Roman soldiers must needs know, whilst they were fast asleep, that the body of *Jesus* was stole away; and that, by his own disciples. The invention and delusion of this witty device, could originate

598 THE EVANGELICAL HISTORY OF

Sundry Appearances of Christ to his Disciples.

- 1 Cor. 5 * HE was seen of Cephas. * Behold, two
 xv. 13 of them went that same day to a village called
 Luke xxiv. 14 Emmaus, which was from Jerusalem about
 15 threescore furlongs (*n*). And they talked
 together of all these things which had happened.
 15 And it came to pass, that while they com-
 muned together, and reasoned, Jesus himself
 Mark 12 drew near, [*and*] * he appeared in another
 xvi. 15 form, and went into the country * with
 Luke xxiv. 16 them. But their eyes were holden, that
 17 they should not know him. And he said
 unto them, "What manner of communica-
 " tions are these that ye have one to another as
 18 " ye walk, and are sad?" And the one of
 them, whose name was Cleophas, answering,
 said unto him, (*o*) "Art thou only a stranger in
 " Jerusalem, and hast not known the things
 " which are come to pass there in these days?"
 And

only from the chief priests; for none other could have achieved so witty a device, to gull the dupes of Jewish priestly craft. (See *Humph. Ditton on the Resurrection*, p. 296. *Bishop Burnet on the Articles*, p. 64. *Doddridge, Paraph. and Notes*.)

(*n*) Or somewhat more than seven miles distant. The two disciples set out from Jerusalem, some time after twelve at noon, and arrived at Emmaus about three o'clock in the afternoon. (ver. 29. *Kennedy*.) On the way, *Jesus* overtook them, as it were, coming from Jerusalem; and overhearing their words, as they were eagerly talking loud, and arguing the point together of all these strange things that had happened, and the reports of the women; and joined in discourse with them. However, he continued unobserved by them to be *Jesus*, either from his habit, countenance, or voice; for by some miraculous agency, their eyes were holden till such time as *Jesus* became known of them at the village, in the time of breaking of bread, (or craving a blessing on their meat, for dinner.)

(*o*) *Are you the only person that sojourns in Jerusalem, and is unacquainted, &c.* This is the emphatical import of the Original,

And he said unto them, "What things?" And 19 Luke
 they said unto him, "Concerning Jesus of xxiv.
 "Nazareth, which was a prophet, mighty in
 "deed and word before God, and all the
 "people: and how the chief priests and 20
 "our rulers delivered him to be condemned to
 "death, and have crucified him. But we 21
 "trusted that it had been he which should
 "have redeemed Israel: and besides all this, to
 "day is the third day since these things were
 "done. Yea, and certain women also of 22
 "our company made us astonished, which were
 "early at the sepulchre: And when they 23
 "found not his body, they came, saying, that
 "they had also seen a vision of angels, which
 "said that he was alive. And certain of 24
 "them which were with us, went to the se-
 "pulchre, and found it even so as the women
 "had said; but him they saw not." Then 25
 he said unto them, "O fools, and slow of heart
 "to believe all that the prophets have spoken.
 "Ought not Christ to have suffered these 26

nal. (*Doddr. note (d), p. 637.*) *Cleophas* was the person speaking, and therefore he mentions the report of the women (*Mark xvi. 7, &c.*); of which he was an ear-witness; as of most credit with the rest, because they went and found it, even as they had related; 'That the body was gone.'—Read ver. 25. *And he again said,* (*Anonym. Conj. p. 95.*) *O fools, and slow of heart! &c.* Read *Luke xxiv. 27.* *And having begun from Moses, he interpreted to them from all the Prophets also, the things concerning himself in all the Scriptures.* (*Conj. p. 95. R.*)—The meaning of the terms of this verse, is expounded by *Luke, ver. 44.*—The Jews divided the Old Testament into three parts: the Books of *Moses*, which they called *The Law*; *The Prophets*: and under the *Psalms*, they comprehended the *Psalms of David*, the *Writings of Solomon*, and *Job*; which are commonly called *The Hagiographa*; that is, Holy Writings.

- Luke
xxiv.
- 27 “ things, and to enter into his glory?” And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures,
 28 the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone
 29 further; but they constrained him, saying, “ Abide with us; for it is towards evening, “ and the day is far spent:” and he went in to
 30 tarry with them. And it came to pass, as he sat at meat with them, he took bread, and
 31 blessed it, and brake, and gave to them. And their eyes were opened, and they knew him;
 32 and he (*p*) vanished out of their sight. And they said one to another, “ Did not our hearts “ burn within us (*q*), while he talked with us “ by the way, and while he opened to us the
 33 “ Scriptures?” And they rose up the same hour, and returned unto Jerusalem, and found the eleven (*r*) gathered together, and them that “ were with them, saying, “ The Lord is risen “ indeed,

(*p*) *Erasmus* justly observes, that the word *vanished* leads the mind to think of the person's vanishing as a mere spectre.—*Jesus* became invisible, and *withdrew himself from before them*.—*Beza* also says, it signifies our Lord's being *separated from them* by a swift and sudden motion.

(*q*) (Comp. Psal. xxxix. 3. Jer. xx. 9. Job xxxii. 18, 20.) Some divine beauties in this discourse, are finely remarked on in *Addison's Evidences of Christian Religion*.

(*r*) *Luke* calls them *the Eleven*, though *Thomas* was absent; (Comp. John xx. 24.) as *Paul* (1 Cor. xv. 5.) calls the company of the apostles, *the Twelve*, though *Judas* was dead. Then *Cleophas* (who appears still to have been the chief speaker, as it may be, *Peter's* late shameful denials had mightily humbled him; and that his mind was now under an awful impression, and so modestly left it to *Cleophas* to relate *Christ's* appearance to them by the way, and how he was known unto them in breaking of bread) saith, “ The Lord is risen indeed, and hath

“indeed, and hath appeared to Simon.” And 35 Luke
 they told what things were done in the way, xxiv.
 and how he was known of them in breaking of
 bread. And as they thus spake, Jesus him- 36
 self stood in the midst of them, and saith unto
 them, “Peace be unto you.” But they were 37

hath appeared to *Simon*.” He speaks after this manner, with great propriety and force, because *Simon Peter* was one of eleven apostles; so that here was a twofold testimony given: but some one of the apostles still doubting with others, and more than the rest, may be supposed to repeat the words of *Cleophas*, interrogatively, *Is the Lord risen indeed, and hath appeared to Simon?* with a sneer on the credulity or veracity of the informers, *Cleophas* and *Peter*; for they were undoubtedly the two to whom *Jesus* appeared when they were going to *Emmaus*. These, at their return from *Emmaus*, acquainted the apostles, that *Jesus* was risen: *neither believed they THEM*, (as *Mark* relates, xvi. 13.) and agreeably hereunto *St. Luke*.—In this, I find, *Dr. Lightfoot* (*Hor. Heb. on Mark xvi. 13. and Luke xxiv. 34.*) agrees. (*Markland, Eurip. Iphig. ver. 313. Conj. p. 95, 96. R.*)—Also, on *John xx. 19*. The circumstance of the *doors being shut*, is only mentioned, to denote the time of our Lord’s coming to the disciples; not the manner of his entering into the room. He came when it was *εὐσπείρας, where they were ASSEMBLED FOR FEAR of the Jews*. (*Josh. ii. 5. Horace l. 3. od. vii. 21. Prima nocte domum claude.*)—There is no occasion then to suppose any miracle in the case, that the doors opened to him of their own accord, much less that he went through them untouched. Some one from within opened the door, and he, *standing in the midst of them*, offered his solid body to their touch. (*D. Heins. Conject. p. 125, 126. R.*)—The passions momentarily breaking forth, on so unexpected a visit of *Jesus*, whilst they were talking of him, were natural for them now; like as when *Jesus* came to the disciples, walking on the sea, (*Matt. xiv. 25, 26.*) to cry out for fear; not then perceiving him distinctly;—nor now by the light of a lamp only in the room, added to the surprize and hurry of spirits his presence excited, at seeing (as we commonly say) his apparition.

terrified

- John
xx. 19 terrified and affrighted, and supposed that they
had seen a spirit, * being the first day of the
week, when the doors were shut where the dis-
ciples were assembled for fear of the Jews.)
- Luke
xxiv. 38 * And he said unto them, "Why are ye trou-
bled; and why do thoughts arise in your
39 hearts? Behold, my hands and my feet,
" that it is I myself; handle me and see: for
" a spirit hath not flesh and bones, as ye see
40 " me have." And when he had thus spoken,
John
xx. 20 * he shewed unto them his hands, and his side,
* and his feet. * Then were the disciples glad
21 when they saw the Lord. Then said Jesus
to them again, "Peace be unto you. As my
" Father hath sent me, even so send I you."
22 And when he had said this, he breathed on
(/) them, and saith unto them, "Receive ye
23 " the Holy Ghost. Whose soever sins ye
" remit, they are remitted unto them; and
" whose soever sins ye retain, they are re-
tained." * And while they yet believed
Luke
xxiv. 41 not for joy, and wondered, he said unto them,
42 "Have ye here any meat?" And they gave
him a piece of a broiled fish, and of an honey-
43 comb. And he took it, and did eat before
44 them. And he said unto them, "These are
" the words which I spake unto you, while I
" was yet with you, that all things must be
" fulfilled which were written in the law of
" Moses, and in the Prophets, and in the
45 " Psalms, concerning me." Then opened
he their understandings, that they might un-
46 derstand the Scriptures; and said unto them,
"Thus it is written, and thus it behoved

(/) This action was symbolical and declarative only of the
pouring out of the *Holy Ghost* at the day of Pentecost. (Comp.
John vii. 39. and xii. 16. Luke xxiv. 49. Acts i. 5.)

" Christ to suffer, and to rise from the dead on
 " the third day : and that repentance and 47
 " remission of sins should be preached in his
 " name, among all nations, beginning at Jeru-
 " salem. And ye are witnesses of these 48
 " things. And behold, I send the promise 49
 " of my Father upon you ; but tarry ye in the
 " city of Jerusalem, until ye be endued with
 " power from on high." * But Thomas, 24 John
 one of the twelve, called Didymus, was not with xx,
 them when Jesus came. The other disciples 25
 therefore said unto him, " We have seen the
 " Lord." But he said unto them, " Except I
 " shall see in his hands the print of the nails,
 " and put my finger into the print of the nails,
 " (t) and thrust my hand into his side, I will
 " not believe." And after eight days again, 26
 his

(t) *And shall put my finger upon the mark of the nails.]* There
 seems to be a beauty in this repetition, which admirably repre-
 sents the language of a positive man, declaring again and again
 what he insisted upon : — *And put my hand upon his side.]* agree-
 able to Dr. *Stephenson's* (against *Woolston on Christ's Miracles*,
 p. 324.) just Criticism, that *εἰς* here signifies *upon*, as John
 viii. 6. Luke xv. 22. *For unless I shall evidently see in his hands*,
 as you say you have done, *the mark of the nails* ; and more than
 that, *shall put my finger upon the very individual mark of the nails*,
and put my hand upon the very scar made by the spear in his side,
I will not, by any means, or on any testimony whatsoever,
believe his resurrection. — It is not said (ver. 27, 28.) that he
 actually *touched the wounds* : and our Lord says, (ver. 29.) that
 his belief was built on *sight* ; which seems to intimate, that
 this condescension of our Lord, together with the additional
 evidence arising from the knowledge which he plainly had of
 that unreasonable demand which *Thomas* had made in his ab-
 sence, quite overcame him : — a turn of mind exceeding natural
 to so frank a temper as that of *Thomas* seems to have been. —
 This disciple having made true confession of faith, (comp.
 Matt. i. 23. 1 John v. 20, 21.) our Lord, in order to prevent
 any mistaken apprehensions, in consequence of this occurrence,
 or false conclusions, says to him, (ver. 29.) "*Thomas, thou hast*
 " believed,

604 THE EVANGELICAL HISTORY OF

- Mark his disciples were within, and Thomas with
 xvi. 14 them; *then* came Jesus * unto the eleven, as
 John 26 they sat at meat, * the doors being shut,
 xx. and stood in the midst, and said, "Peace be
 27 " unto you." Then saith he to Thomas,
 " Reach hither thy finger, and behold my
 " hands; and reach hither thy hand, and thrust
 " it into my side, and be not faithless, but be-
 28 " lieving." And Thomas answered, and
 said unto him, " My Lord, and my God,"
 29 Jesus saith unto him, " Thomas, because thou
 " hast seen me, thou hast believed: blessed are
 " they that have not seen, and yet have be-
 Mark 14 " lieved." * And he upbraided them with
 xvi. their unbelief and hardness of heart, because
 they believed not them which had seen him,
 Matt. 16 after he was risen, Then the eleven disciples
 xxviii.

" believed, because thou hast seen me, and hast received these
 " sensible demonstrations of my resurrection; and it is well:
 " but still more happy are they who have not seen me them-
 " selves, and yet have believed on the credible testimony of
 " others; for they have shewn a greater degree of candour and
 " humility, which renders the faith it produces so much the
 " more acceptable." However, our Lord by no means in-
 tended to assert that every one who believes *without seeing*, is
 happier than one *believing on sight*; for then the meanest
 Christian now, would be more happy than the greatest of the
 apostles: but only, that where the effects of that faith were
 equal, it argued greater simplicity, candour, and wisdom, to
 yield to reasonable evidence, without seeing, than could be
 argued merely from having believed on sight, after sufficient
 evidence of another kind had been proposed. It was therefore,
 in effect, telling *Thomas*, " It would have been more acceptable
 " to him, if he had not stood out so long;" and it was doing
 it in such a manner, as would be most calculated for the com-
 fort and encouragement of believers in future ages, to whom,
 in many of his speeches to the apostles themselves, our Lord ex-
 presses a most obliging and affectionate regard. (*Doddridge.*
 and the *Collect on St. Thomas's Day*, C. P.

went

went away into Galilee, into a mountain, where
 Jesus had appointed them. And when they 17
 saw him, they worshipped him, (*u*) but some
 doubted. * After that, he was seen of above 6
 five hundred brethren at once; of whom the
 greater part remain unto this present; but some
 are fallen asleep. After that, he was seen of 7
 James. * After these things, Jesus shewed 1
 himself again to the disciples at the sea of
 Tiberias: and on this wise shewed he himself:
 There were together Simon Peter, and Thomas, 2
 (called Didymus) and Nathaniel of Cana in
 Galilee, and the sons of Zebedee, and two
 other of his disciples. Simon Peter saith 3

Matt.
xxviii.1 Cor.
xv.John
xxi.

(*u*) This narration relates only to the Eleven, as appears from ver. 18, 19, 20. and is the same which *Luke* mentions in ch. xxi. 31. and Acts i. 4. Could these still doubt? or, if they did, would *Christ* give them their commission under such circumstances? Read, *Neither did they doubt any longer.* (*Beza*, in the last edit.)—To avoid this difficulty, the Prussian Version reads, *They worshipped him, even THOSE WHO HAD doubted.* In which sense it should be, not οἱ δὲ, but οἱ ΤΕ. *Grotius*, in a similar sense, interprets it, *But some HAD heretofore doubted.* Οἱ δὲ for τινὲς δὲ. See before xxvi. 67. *Luke* v. 33. *John* xix. 29. *Conject.* p. 40.—If the latter clause of Matt. xxviii. 17. hath reference to the appearance of *Christ*, (1 Cor. xv. 6.) to above 500 at once, whom *Paul*, twenty-three years after, calls *brethren*, the greater part of them were then alive, when he wrote his First Epistle to the Corinthians (see the *Chronology*); then the pointing of our vulgar translation may be right. Matt. ver. 17. *And when they* [the eleven] *saw him, they worshipped him: but some doubted.* [*viz.* of the company of 500 disciples, to whom *Jesus* appeared very soon after this.] And at another time, *Christ* appeared to *James*; whom *Doddridge* supposes to be the son of *Alpheus*, who was living when *Paul* wrote; whereas *James* the son of *Zebedee*, had suffered martyrdom some years before. (Acts xii. 2.) But how does this determine it to be our Lord's brother, to whom he appeared before his ascension?

unto

John
xxi.

unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth, *and entered* into a ship immediately; and
 4 that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was
 5 Jesus. Then Jesus saith unto them, "Children, have ye any meat?" They answered
 6 him, "No." And he saith unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the mul-
 7 titude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was (x) naked) and did cast himself into the
 8 sea. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits) dragging the net
 9 with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish
 10 laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have now caught."
 11 Simon Peter went up, and drew the net to land, full of great fishes, an hundred fifty and three: and for all there were so many, yet was not the
 12 net broken. Jesus saith unto them, "Come and dine." And none of the disciples durst ask him, "Who art thou?" knowing it was the

(x) *Grotius*, and many others, have shewn they were said to be naked, who had only an under-garment on. (Comp. 1 Sam. xix. 24. 2 Sam. vi. 20. Isa. xx. 2, 3. Acts xix. 16.) They were but 100 yards from land; so that they could easily hear Jesus say, *Come and refresh yourselves*,—after the night's fatigue; for (as the original imports) it was a *morning's meal*. (*Doddridge*.)

Lord.

Lord. Jesus then cometh, and taketh bread, 13 John
xxi.
and giveth them, and fish likewise. This is 14
now the third time that Jesus shewed himself to
his disciples, after that he was risen from the
dead. So when they had dined, Jesus saith 15
to Simon Peter, "Simon, son of Jonas, lovest
"thou me more than these (y)?" He saith
unto him, "Yea, Lord, thou knowest that I
"love thee." He saith unto him, "Feed my
"lambs (z)." He saith unto him again, 16
the second time, "Simon, son of Jonas,
"lovest thou me?" He saith unto him, "Yea,
"Lord, thou knowest that I love thee." He
saith unto him, "Feed my sheep." He saith 17
unto him, the third time, "Simon, son of
"Jonas, lovest thou me?" Peter was grieved,
because he said unto him, the third time,
"Lovest thou me?" And he saith unto him,
"Lord, thou knowest all things; thou know-
"est that I love thee." Jesus saith unto him,
"Feed my sheep. Verily, verily I say unto 18
"thee, when thou wast young, thou girdedst
"thyself, and walkest whither thou wouldest;
"but when thou shalt be old, thou shalt

(y) *Whitby* makes τὰς τῶν refer to the vessels and nets with which he was then occupied: but *Dr. Fortin* says, this sense is too cold and flat; and *Peter* might love *Jesus* more than these things, and yet not love him much. (*Serm.* vol. 1. p. 382.)—*Dr. Whitby* remarks, that it was impossible for *Peter* exactly to judge of the proportion between his own love to *Christ*, and that of his brethren: but he doth not observe how modestly the reply is adjusted on that head. *Peter* only answers, *Yea, Lord, thou knowest that I love thee*: but does not add, *more than these*. And this beautiful circumstance, in the answer, shews how much he was humbled and improved by the remembrance of his fall. (*Doddridge.*)

(z) *Comp.* Isa. xl. 11. 1 Pet. v. 1—4. and see *Boyle's Philos. Comment.* vol. 1. p. 82.

“ stretch

608 THE EVANGELICAL HISTORY OF

John
xxi.

- “ stretch forth thy hands, and another shall
“ gird thee, and carry thee whither thou
19 “ wouldest not.” This spake he, signify-
ing by what death he should glorify God.
And when he had spoken, he saith unto him,
20 “ Follow me.” Then Peter turning about,
seeth the disciple whom Jesus loved, following,
which also leaned on his breast at supper, and
said, “ Lord, which is he that betrayeth thee ?”
21 Peter seeing him, saith to Jesus, “ Lord, and
22 “ what *shall* this man *do* ?” Jesus saith unto
him, “ If I will that he tarry till I come, what
23 “ is that to thee ? Follow thou me.” Then
went this saying abroad among the brethren,
that that disciple should not die : yet Jesus said
not unto him, “ He shall not die ;” but “ If I
“ will that he tarry till I come, what is that to
24 “ thee ?” This is the disciple which testi-
fieth of these things, and wrote these things ;
and we know that his testimony is true.
John 30 And many other signs truly did Jesus in the
xx. presence of his disciples, which are not written
31 in this book : but these are written, that ye
might believe that Jesus is the Christ, the Son
of God ; and that believing, ye might have
John 21 life through his name. (a) And there are
xxi. also many other things which Jesus did, the
which if they should be written every one, I
suppose, that even the world itself could not
contain the books that should be written.
Amen.

The

(a) If one might be allowed to guess at the Evangelist's meaning, perhaps it might have been something like this : *There are many other miracles which Jesus performed : but to what purpose would it be to relate them singly ? the world has given no favourable reception to the books which are already written on this subject. To say that even the world itself could not contain the books that should be written ; if it be agreeable to common sense, I am sure, it is not to the language of this place.* (Conject.

The Apostles receive their Commission, and are blessed before Christ's Ascension into Heaven.

* THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles, whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs; being seen of them forty days, and speaking of the things pertaining to the kingdom of God. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, "Ye have heard of me. For truly, John bap-

Acts
i.

p. 126, and 368. R.) Read, *The world could not receive, or comprehend the books that should be written.* *Χρῆμα* so signifies. Matt. xix. 11. *All men cannot receive this saying.* And chap. viii. 37. of this Gospel, it bears a neutral signification to the same sense: *My word hath no place in you.* The world, I suppose, means the *unregenerate, carnal, or natural man*; as it often denotes in this Gospel. (Chap. i. 10. and xvii. 25. 1 Cor. ii. 12. — *E. Langford's Second Letter to the Author of Critical Notes on some Passages of Scripture*, p. 40. A. D. 1748. --- In aid of that most exalted glorious wish of *Paul* the great Apostle to the Gentiles, (Eph. iii. 9---21,) I conclude with the words of Dr. Doddridge; viz. "Perhaps it may be a most delightful part of the entertainment of the heavenly world, to learn from our blessed Lord himself, or from those who conversed with him on earth, a multitude of such particulars of his life, as will be well worthy our everlasting admiration. In the mean time, the pious and attentive study of what is here recorded, may most happily prepare us for such discoveries, and add an unutterable relish to them. Amen! So may it be to the Author of this Exposition, and to all those who do, or may peruse it!"

R r

"tized

610 THE EVANGELICAL HISTORY OF

Acts
i.

“tized with water, but ye shall be baptized
“with the Holy Ghost, not many days
6 “hence.” When they therefore were come

together, they asked of him, saying, “Lord,
“wilt thou at this time restore again the king-
7 “dom to Israel?” And he said unto them,

“It is not for you to know the times or the
“seasons which the Father hath put in his own
8 “power. But ye shall receive power after that
“the Holy Ghost is come upon you; and ye
“shall be witnesses unto me, both in Jerusalem,
“and in all Judea, and in Samaria, and unto the

Luke
xxiv.

49 “uttermost part of the earth. * And behold,
“I send the promise of my Father upon you;
“but tarry ye in the city of Jerusalem, until
“ye be endued with power from on high.

Matt.
xxviii.

18 “* All power is given unto me in heaven and
19 “in earth. Go ye therefore and teach all

“nations, baptizing them in the name of the
“Father, and of the Son, and of the Holy
20 “Ghost; teaching them to observe all

“things whatsoever I have commanded you:
“and lo, I am with you always unto the end of

Mark
xvi.

15 “the world. Amen. * Go ye into all the
“world, and preach the Gospel to every crea-

16 “ture. He that believeth, and is baptized,
“shall be saved; but he that believeth not,

17 “shall be damned. And these signs shall
“follow them that believe: In my name shall

“they cast out devils; they shall speak with
“new tongues; they shall take up ser-

18 “pents; and if they drink any deadly thing,
“it shall not hurt them: they shall lay hands

19 “on the sick, and they shall recover.” (So
then, after the Lord had spoken unto them, he

was received up into heaven, and sat on the
20 right hand of God. And they went forth,

and preached everywhere, the LORD working
with them, and confirming the word with signs

following.

following. Amen.) * And he led them out 50 Luke
 as far as to Bethany; and he lift up his hands, xxiv.
 and blessed them. And it came to pass, 51
 while he blessed them, he was parted from them,
 and carried up into heaven; * and a cloud 9 Acts
 received him out of their sight. And while 10 i.
 they looked up stedfastly into heaven, as he
 went up, behold, two men stood by them in
 white apparel, which also said, "Ye men 11
 " of Galilee, why stand ye gazing up into hea-
 " ven? This same Jesus which is taken up
 " from you into heaven, shall so come in like
 " manner as ye have seen him go into heaven."
 * And they worshipped him. * Then re- 52 Luke
 turned they to Jerusalem, * with great joy, 12 xxiv.
 * from the mount called Olivet, which is from Acts
 Jerusalem a Sabbath-day's journey. And 13 i.
 when they were come in, they went up into an
 upper-room, where abode Peter, and James, and
 John, and Andrew, Philip, and Thomas, Bar-
 tholomew, and Matthew, James *the son* of Al-
 pheus, and Simon Zelotes, and Judas the *brother*
 of James. These all continued with one ac- 14
 cord in prayer and supplication, with the wo-
 men, and Mary the mother of Jesus, and with
 his brethren: * and were continually in 53 Luke
 the temple, praising and blessing God. Amen. xxiv.
 * And in those days Peter stood up in the midst of 15 Acts
 the disciples, and said, (the number of the names i.
 together were about an hundred and twenty)
 " Men and brethren, this Scripture must needs 16
 " have been fulfilled, which the Holy Ghost,
 " by the mouth of David, spake before con-
 " cerning Judas, who was guide to them that
 " took Jesus. For he was numbered with 17
 " us, and had obtained part of this ministry.
 " Now this man purchased a field with the 18
 " reward of iniquity, and falling headlong, he
 " burst asunder in the midst, and all his
 " bowels

Acts
i.

- 19 "bowels gushed out. And it was known
 "unto all the dwellers at Jerusalem, insomuch,
 "as that field is called, in their proper tongue,
 "Aceldama; that is to say, The field of blood.
 20 "For it is written in the book of Psalms,
 "Let his habitation be desolate, and let no
 "man dwell therein; and his bishopric let an-
 21 "other take. Wherefore, of these men
 "which have accompanied with us all the
 "time that the Lord Jesus went in and out
 22 "among us; beginning from the baptism of
 "John, unto that same day that he was taken
 "up from us, must one be ordained to be a
 23 "witness with us of his resurrection." And
 they appointed two; Joseph, called Barsabas,
 24 who was surnamed Justus, and Matthias. And
 they prayed, and said, "Thou Lord, which
 "knowest the hearts of all men, shew whe-
 25 "ther of these two thou hast chosen, that he
 "may take part of this ministry and apostle-
 "ship, from which Judas by transgression fell,
 26 "that he might go to his own place." And
 they gave forth their lots, and the lot fell upon
 Matthias; and he was numbered with the

Acts
ii.

- 1 eleven apostles. And when the day of Pen-
 tecost was fully come, they were all, with one
 2 accord, in one place. And suddenly there
 came a sound from heaven, as of a rushing
 mighty wind; and it filled all the house where
 3 they were sitting. And there appeared unto
 them cloven tongues, like as of fire; and it sat
 4 upon each of them. And they were all filled
 with the Holy Ghost, and began to speak with
 other tongues as the Spirit gave them utter-
 ance.

6 MAY 65

A P P E N D I X.

N^o I.—P. 2, note (a), the end, on *Luke i. 1.*

THE particulars referred to at the end of note (a), were intended to be here somewhat particularly specified; but as the copy hath exceeded the quantity of press-work intended, the same is, of necessity, omitted, and the Reader referred to Introductory Lectures to the sacred books of the New Testament, by Professor *John David Michaelis*, printed at Gottingen, 1756, or the Translation, printed at London, in 1761, in one thin quarto volume: concerning which, the translator says, “The following Work being more concise than any thing of the kind that has yet been published, will recommend itself to those students who wish to attain the necessary knowledge of their profession, without the labour of wading through much learning.” —It is a useful book: and also *Lewis’s Editions and Versions of the English Bible*, in octavo, 2d edit. 1739, London, for Nourse in the Strand. N. B. The first English Bible with Verses, was printed at Geneva, by *Badius*, 1557.

N^o II.—Page 3, note (c), on *Luke i. 5.*

OBserve, ver. 5. and 8. are notes of time, and of special regard. It is so plain, that *Zacharias* was one of the *ordinary priests*, that one cannot but be surprized, that any should ever conclude from this circumstance of the story, that *Zacharias* was sagan, or assistant to the high-priest; and was now performing his grand office on the day of atonement; and so on this foundation, should calculate the birth of *John* the Baptist, and of *Christ*, and all other feasts which depend upon them: yet this is done in the Kalendars, both of the Roman and Greek Church.—*Doddr. Fam. Exp.* p. 14.

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eighth course of the priests (1 Chron. xxiv. 10.); which is the truth. — Thus, we following his calculation, *Christ's* conception was in March, and his birth in December, as we commonly reckon. Now that which deceived him was this: *Chrysoſtom* ſuppoſed, as *Arias Montanus*, the Popiſh Spaniard doth, that *Zachary* was the high-prieſt, who muſt go into the *debyr*, the *oracle*, or *ſanctum ſanctorum*, once a year only, on the tenth day of the ſeventh month. (Lev. xvi. 2, 29, 30. Heb. ix. 7.)

—The ground for which opinions reſts on the words of *Drufius* on Luke i. 5. who ſaith thus, *In Hiſtoria Hebraica Johannes Baptiſtes vocatur* (Coben. Gadol.) *hoc eſt magnus ſacerdos: quæ vox æque ſignificat Pontificem maximum & principem ſacerdotum.* Therefore it is probable, that *Zachary* was *princeps ſacerdotum*, which he might be, and yet not *ſacerdos maximus*: for though theſe two words be often promiſcuouſly uſed one for the other, yet the diſtinction is plain in Scripture, that *princeps ſacerdotum* (*Sar Haccobanim*) was the chief prieſt only of every one of the twenty-four claſſes, or courſes of prieſts; and ſo it is likely that *Zachary* was the prince of the prieſts of his eighth courſe of *Abia*: but *ſacerdos maximus*, or *pontifex*, is he that is head of all the twenty-four claſſes and orders of prieſts, which *Zachary* was not, becauſe he is called (Luke i. 5.) *ἱερεύς τις, a certain prieſt*; therefore not *pontifex maximus*; for if *Zachary* had been high-prieſt, *Luke* would have ſo ſtiled him, and not have ſpoken uncertainly of a certain and known dignity in the pronoun indefinite (*τις quidam*) which (*τις*) he preſently defines, ſaying, *of the courſe of Abia.* So ver. 8. it is ſaid of *Zachary*, that *while he executed the prieſt's office before God.* And St. *Luke* doth not ſtile him with the *high-prieſt's office*; which ſtile of dignity to omit, had been an indignity offered by St. *Luke* to *Zachary*.

Secondly, For that it is ſaid, ver. 8. that *his lot was to burn incenſe*, &c. and ver. 11. That *there appeared an angel to Zachary, ſtanding on the right ſide of the altar of incenſe.* For theſe two reaſons, *Chryſoſtom* and *Arias* think *Zachary* to be an high-prieſt, whereas, all Jews know, that the candle-ſtick, table, and altar of incenſe (ſee Heb. ix. 2. Exod. xl. 22. and xxvi. 35.) were without the *ſanctum ſanctorum* (not within, as they ſuppoſe); and therefore, being placed without, they were daily gone unto by *Zachary*, and other ſacrificers, in their courſes. And thus much of *Chryſoſtom's* and *Arias Montanus's* grounds, no ſolider than an Iriſh quagmire to truſt to.

I conclude then *John's* conception to be in June, where we make his birth, which, in truth, was in March following; and ſo conſequently *Chriſt's* conception was in December, (ſix months after *John's* conception) and the birth of *Chriſt* was, in truth, in September following, on the *feſt-day of tabernacles* (Lev. xxiii. 39.); at which *fore-appointed ſeaſon—the Word was made fleſh*, (John i. 14.) and pitched his tabernacle amongſt us. He became a *ſcénite*. — Thus behold the ſweet harmony between the type, and the thing typified; for *Chriſt* came not to break the law, but to fulfil it. — Vid. R. S.'s *Reſol. of Lord Carew's Queſt.*

N° III.—Page 3, note (g), on *Luke i. 13.*

WHat *Zacharias's* prayer was, may be inferred from the lessons for the Sabbath-day, (according to *Arthur Bedford's Scripture Chron.* p. 413.) read in the temple, *viz.* First Lesson, Numb. iv. 21. to chap. viii. 1. Second Lesson, Judg. xiii. 12. to the end; so that, it is highly probable, he prayed *God* would visit and redeem his people, as these Scriptures held forth. (See *Luke ii. 38.*) In answer to his prayer, *Gabriel* had in charge to tell him, that the time was come, which he had before been sent to shew unto *Daniel* (ch. ix. 21.); and that his wife *Elizabeth*, should become the mother of *Messiah's* forerunner, as written in *Mal. iv. 5, 6.* — *Zacharias's* unbelief, surely, must be ascribed to *Satan's* standing at his right hand to resist *Gabriel*, as *Zach. iii. 1, 3.* However, the purposes and promises of *God* in *Christ*, are all *Yea*, and *Amen.* (2 Cor. i. 20, 22.) And the sign given, was most suitable to his unbelief; for he should not pronounce the blessing upon *God's* people, (which words written in Numb. vi. 23—26. he was just going to do) until he should bless the people, *in faith*, when his tongue was loosed; and he praised *God.* (See *Luke i. 64, 67.*)—Moreover, at the same time, it prophesied, that for the unbelief of the Jews, in crucifying *the Christ*, they should abide in unbelief, and be *spiritually dumb* and *deaf*, until these Scriptures be fulfilled, *viz.* *Luke xiii. 35.* and *Rom. xi. 27.*

Not that he continued in unbelief. His being instantly struck dumb and deaf, must convince him of his sin; so unworthy of a son of *Abraham*, which, through the agitation of his spirit, (see ver. 12.) at the angel's presence, and infirmity of the flesh, he let slip out of his mind, *Gen. xv. 6.* and *xxii.* as also the faith of *Manoah's* wife, (*Judg. xiii.*) which he had just been reading.—*Mr. Bedford* observes, this appearance was at the evening prayer, (as *Acts iii. 1.*) and on the last day of *Zacharias's* course of *Abia*: and a most remarkable day it was, as it fell out that year, being the twenty-third day of the third month, *Siven*; the very day on which the decree of King *Abasuerus* to destroy all the Jews, was reversed. (See *Esth. viii. 9.*) The next day, *Zacharias* set out for *Hebron*, twenty miles from *Jerusalem*; where he lived.

N° IV.—Page 4, note (o), on *Luke i. 21.*

THE whole body of the Jewish priests was divided into twenty-four parts, called *Courses*; each of which, in a fixed rotation, attended in the temple to perform the whole worship there; and the attendance of each course was a week at a time, and that twice in a year. Such was the ministration of *Zacharias*, here mentioned, at the expiration of which, he returned home from *Jerusalem.*—See *Lewis's Heb. Antiq.* b. 2. c. 7.

As the courses of the priests were originally (see 1 Chron. xxiv.) decided by lot, so every particular priest had his office appointed by the

same method. The lot determined who should attend the altar of incense; who should feed the fire; who carry out the ashes, and all other parts of the service.—*Lewis' Heb. Antiq.*

Zacharias's being deprived of his speech, so as to disable him from going on with the most public and remarkable part of his office, that of dismissing the people with their appointed solemn blessing.—This is a particular which deserves our especial notice, what was so remarkable and public, and must be specially noticed by every one of the whole multitude of the people—(and no doubt, this was the design and end of it, to fix their attention.) In like manner, all the miracles of *Jesus* were most public, notoriously so, inasmuch, that it may be said to every enquirer, concerning the truth of all and every of *Christ's* miracles and doctrine, what *Paul* told King *Agrippa*, “I am persuaded none of these things are hidden from him; for this thing was not done in a corner.” *Acts* xxvi. 26. The people, we find, waited for *Zacharias*, to come out from the holy place, where the incense was burnt, and bless them; for so the priests used to do after burning the incense. (See *Lightfoot's Temple Worship*, ch. ix. *Lewis*, b. 4. c. 13.) Now this last part of his office, for which the people entertained a greater veneration than for any other part of the service, *Zacharias*, on this occasion, appeared unable to perform, and actually did not perform.—The benediction was to be pronounced by the priests standing, so that he might be seen with his hands lifted up and spread, and speaking with a loud voice, with his face towards the assembly.—The form of blessing was that established by *God* himself, (in *Numb.* vi. 24, 25, 26.) When this benediction was said in the sanctuary, if we may believe the Jews, it was but one, and pronounced without any pause, the people keeping profound silence; but in their synagogues they made three of it; the priest pausing at the end of every verse, and the people saying *Amen* to each of them. There is nothing performed among the Jews with so much solemnity, and in which they place so much sanctity, as in this solemn benediction. (*Lewis's Heb. Antiq.* l. 2. c. 7.) — It is worthy observation, how many priests there might be in their week of duty at the temple together with *Zacharias*. Each of the twenty-four courses had their weekly turn of duty in the temple, twice in the year, and the distinct families of each course, their appointed days in the week. Now the priests in every one of the twenty-four courses, were exceeding many; for *Josephus* relateth, that they were thousands in every course: and this we are sure of, that at the crowning of *Joash*, when an insurrection by *Athaliah* was feared, the priests of two courses only were reputed as a sufficient guard for the king, and about the temple. (*1 Kings* xi. 5, 6, 7.) And when *Uzziah* would have burned incense, there were eighty priests ready to withhold him. (*2 Chron.* xxvi. 17.) So that among so great a multitude, but one being permitted to burn incense, it was necessary he should be chosen by lot; and the lot at this time fell to *Zacharias*. (*Lightfoot*, vol. 1. p. 406.) — “Whenever the lot was drawn to determine the priest who should burn the incense, it was drawn by those only who had not burnt incense before. The same

“ same person never burnt incense twice.” *Sigon. Rep. Heb.* lib. 4. p. 13. *Not. Ed. Nicolai.* — “ The evening sacrifice was, of course, performed with the same forms as the morning ; except the ceremony of drawing lots and the blessing, every one discharged the same office in the evening that had fallen to him in the morning, except the offering of incense ; for which it was always necessary that some other person should be chosen.” *Reland's Antiq. Heb.* p. 2. c. 3. 5.— But *Lightfoot* (*Temple Worship*, c. near the end) indeed makes mention of an exception, when the same person might burn incense twice : that is, if all of them had, at one time or other, burnt incense, then he that had it by lot at the morning-service, did also perform it in the evening. But this was a case could scarce ever happen, and could not happen at this time, because had *Zacharias* appeared dumb in the morning, he could not possibly officiate in the evening. — It may not be improper to add here a remarkable particular, that a priest who had been guilty of any great crime, was never after permitted to perform this office. (*Reland*, as above.)

“ There were constantly in the temple, at the hour of prayer, 1st, The priests of that course that then served. 2^{dly}, The Levites that served under the priests. 3^{dly}, The men of the station (as the Rabbins call them) ; that is, certain men that were to represent the whole congregation, in putting their hands upon the heads of the sacrifices. 4^{thly}, Those whom devotion moved to leave their other employments, and to be present at the service of God. All these amount to a great number, indeed : But the Evangelist *Luke*, in naming the whole multitude of the people, seemeth to have some further meaning ; as if he would intimate that this was not upon an ordinary day of the week, but upon the Sabbath-day, when the congregation was full, not only of the priests of this course (of the 8th course) that went that day out of their service, but also of all the multitude of the city, which were tied that day in a more special manner to the public worship.” *Lightfoot*, vol. 1. p. 407.— See these things more at large in *idem* *Temple Worship*, ch. vi. 7. *Lewis*, b. 4. ch. 13.— It is added, (*Luke* v. 23.) “ As soon as the days of his ministration were accomplished, he departed to his own house.” — It is a general received opinion, that *Zacharias* dwelt at Hebron, (twenty miles distant from Jerusalem.) — “ For though it is true, indeed, the priests after the return from Babylon, were not all disposed and placed in all those very same dwellings they had possessed before the captivity ; yet is it probable that *Zachary*, who was of the seed of *Aaron*, being here said to dwell in the hill-country of Judea, might have his house in Hebron, which is more peculiarly said to be the city of *Aaron's* offspring.” (*Josh.* xxi. 11.) *Lightfoot on Luke* i. 39. vol. 2. p. 386. *Allic on the New Test.* 198.

N^o V.—Page 7, note (g), on *Luke i. 39.*

OBSERVE, in *Luke i. 29.* *Mary* was in great agitation of spirits at the presence of the angel who appeared to her, and spake in form of a man (like as unto *Manoah's* wife. See *Judg. xiii. 6, 20, 23.*); but from the benign look and speech of the celestial messenger, she soon became able to reflect on what was told her, and felt ecstatic joy of heart (like as *Luke xxiv. 41.* and *Acts xii. 14.*) from a steadfast faith in the word spoken, anticipating her reasonings. Thus, from the admirable circumstances of the case, the latent graces of her heart unfolded, and were brought forth into action; and (ver. 39.) she sets out in haste, unobserved, and unaccompanied, from Nazareth to Hebron.—Behold the lovely innocent! her beauty and graces surpassing all her noble and famous ancestors, *Eve*, [or *Ischa*, a most excellent woman, to whom the Promise was first made, and now fully accomplished in blessed *Mary*] *Sarah*, *Rebecca*, (*Gen. xii. 11, 14. xxiv. 16. and xxvi. 7. 2 Sam. xi. 2.*) and *Ruth*; “of royal parentage, yet fallen into obscurity. The “very poorest virgin in Israel, (as some have thought her to be.)—What “honour hath *God* put upon the most despised poverty! How sanctified such a state! the condition of the mother of *MESSIAS*, and which “humble form himself put on!—Behold, the SON OF MAN hath not “where to lay his head!”

In order to prepare blessed *Mary* for the bitter conflicts prophesied by *Simeon*, (comp. *Luke ii. 35.* and *John xix. 26.*) she began her course now, at little more than thirteen years of age; when, with an admirable heroic valour, and faith in *God*, *Mary* sets out secretly, and in haste, travelling on foot penniless, and without any one friend or neighbour to accompany her. Thus, “*She* enters upon a tedious and un- “pleasant pilgrimage of several scores of miles, intercepted by deep rivers, and through many rough and mountainous ways.—Nazareth “lying about the middle part of *Zabulon*, she probably must have several mountains and branches of the river *Kishon* to pass, which “was much swelled in the winter-months, and very swift and rapid; “as is noted in *Deborah's Song*, (*Judg. v. 21.*) *The river Kishon swept them away.* She had the countries of *Manasseh*, *Ephraim*, and “*Benjamin*, with the steep mountains of *Gilboa*, and several others “about and beyond *Samaria*, to cross, before she got to *Jerusalem*: “[but *Hebron* was twenty miles distant beyond it] (and *Bethlehem* was “situate seven miles from *Jerusalem*, through the valley of *Hinnon*); so “that on the whole, the virgin-mother must have a progress of, perhaps, an hundred miles or better, in a country and season of the year “not favourable at best for travelling.”

N. B. The above beautiful description within inverted commas, is taken from the ingenious and learned Reverend Author of *Sunday Thoughts*, &c. See his excellent Sermon preached on Christmas-day, titled, *The Nativity and Humiliation of Jesus Christ practically considered*, by *Moses Browne*. The words do admirably well picture the Journey

of *Mary* from Nazareth to Hebron, at her conception; which, in fact, was about the 25th of December, and marks out her trials and endurances (see 2 Cor. xi. 26, 27.) to our meditation; whereas nine months after, (about the Feast of Tabernacles, at the autumnal equinox) when she journeyed from Nazareth to Bethlehem, accompanied by *Joseph*, and probably seated on an ass, both the season and roads were far more favourable for travelling: and as this was the grand public road from Galilee to Jerusalem, by which the people went up to the three grand festivals, when all the males must appear before the LORD, (Exod. xxiii. 14—17.) it might have been the only road passable in the depth of winter, although not the nearest and summer-road from Nazareth to Hebron.

N° VI.—Page 14, notes (c) and (d), on *Matt. i. 18.*

Erasmus connects this verse with the preceding, thus: *From the carrying away into Babylon unto Christ, are xiv. generations: AND the birth of Christ was in this manner;* leaving out *Ἰνσῦ*, with the Vulgate, *Mill*, and *Bengelius*. *Remigius*, cited by *Maldonat*, joins it likewise with the preceding verse, but in another sense: *So much for the generation of Jesus Christ.*

Ibid. If *Mary* was found with child of the Holy Ghost, it may be asked, Why should *Joseph* afterwards (ver. 19.) think of putting her away? or what need of the subsequent revelation (ver. 20.) to him of this very thing? — It ought not to appear yet by whom she was with child, till the revelation was made. Hence one might suspect, that the words *ἐκ Πνεύματος Ἁγίου* were originally the marginal note of some well-meaning injudicious person, who was not willing to leave the virgin's character in suspense for a moment, and had not patience to let the reader wait till the course of the narration (ver. 20.) should clear up the matter. *εὐρέθη ἐν γαστρὶ ἔχουσα*, it appeared, she was pregnant; then will follow naturally, *But Joseph her husband, &c.* — *Beza*, and *Conject. on New Test.* p. 3, 4. R.

It may be proper here to observe, that among the Jews no one could be married who had not been before espoused: that the ceremony of the espousal was as much a fixed and necessary rite, as those more immediately observed at the final completion of the marriage. The different forms of espousing, were all minutely prescribed; they were to be transacted before witnesses; and they were celebrated with a feast. From the time of the espousal, the woman was considered as the wife of the man to whom she was espoused, in every respect, except that they did not live together; and the utmost care and caution were observed in the regulation of her conduct, as the same capital punishments were inflicted on her on account of any failures in it, during this interval before the marriage, as after she was actually married: and were even extended, in some degree, to those under whose care she now remained. — See all the particulars relating to this point at large, in *Selden's Ux. Heb.* lib. 2. c. 3, and 8. *Bajnage's Hist. of the Jews*, b. 5, 19. sect. 9, &c. *Lewis's Heb.*

Heb. Antiq. b. 6. c. 33, 35, 36. *Allox's Reflect. on the Old Test.* ch. 20. p. 242. — *Lewis* says, "The Jews are very warm asserters of the honour and sanctity of marriage. They extol it infinitely above a single life, and hold it a condition more suitable to nature, more advantageous to mankind, and more acceptable to God: so that they admit of no unmarried sect among them, but, on the contrary, look very jealously upon such of their nation as either marry not at all, or long defer it. *Wedlock they esteem among the affirmative precepts, which they make obligatory upon their whole nation. Every male coming to years of maturity, is bound to take a wife, to increase his family. Upon this account, their espousals are very early, their daughters being usually betrothed at ten years of age; and if they are rich, are married very young.*" *Lewis's Heb. Antiq.* b. vi. 35. See particularly b. vi. 24. — "The Jews are obliged to marry, because God's precept to the first man of peopling the earth, *increase and multiply*, still continues in all its force. *Woe to the man who lives in a house without a wife.* — They come not under this law, till they are twenty years of age; but then they must marry, otherwise they sin against God and his ordinance. They become murderers; they destroy the image of the first man, and cause the Holy Spirit to withdraw himself from Israel. — It is a question in the Talmud, *Who is he that prostitutes his daughter?* and the answer is, *The father that keeps her too long at home, or marries her to an old man.*" *Basnage's Hist.* b. v. 19. For want of the Original, I have quoted from *Taylor's Translation*.

"Certainly among the Jews, they were so far from accounting the vows of virginity a piece of devotion and religion, that they accounted it a reproach for a woman to be childless; nay, a greater reproach for a woman not to be married. [Hence the bitter lamentation of *Jephthah's* daughter, who by her father's vow, was doomed to virginity; by which inconsiderate oath, he had put out his own name and family for ever in Israel; for what he least thought of, happened; he having bound himself, he must dedicate his only child to God, to the service of the tabernacle. The bitter fruits of this voluntary vow troubled *Jephthah*. Hence arose the occasion, and a weighty reason it was for that appeal and determination of the case of the daughters of *Zelophebad* (*Numb.* xxxvi. and to the like cause is to be attributed the fears about *David*, (*2 Sam.* xxi. 17.) *Quench not the light of Israel*; for by *David's* dying without issue, would be forever cut off all hopes of *Messiah*, through him, to whom the promise was made.] The Jews, in their traditional law, interpret the words *be fruitful and multiply*, (*Gen.* i. 29.) not only a blessing, but a command; and reckon it the first of the six hundred and thirteen commands that are in the law." *Lightfoot*, vol. 2. p. 1216. and p. 757.

These old customs among the Jews of betrothing and marrying, are to this day observed in Spain, at least among the grandees. — When we consider the authorities produced, it cannot be doubted, but that marriage

riage was, strictly speaking, universal among the Jews; and that in naming even the age of *fifteen years*, when the Jewish women were first married, is as long a period as can be allowed. From these premises, an ingenious author draws this inference, that the *betrothed Virgin Mary could not be more than about fourteen years of age*, when she returned from Hebron, at the birth of *John Baptist* [See *William Bell's Enq. into the Divine Missions of John Baptist and Jesus Christ*, p. 140.]: so that, it is apprehended, that *Mary* was thirteen years of age (or but little more) when she set out from Nazareth (with most heroic valour and trust in God) for the hill-country of Judea.

N^o VII.—Page 14, note (c), on *Matt. i. 19.*

Joseph her husband being a just man, (or righteous. Comp. Luke i. 6. Phil. iii. 6. with Deut. xxii. 25. Numb. v. 30.) Dr. Doddridge observes, “It is without any just reason that this text is often assigned as an instance, where the word *δικαιος* is used to signify *merciful*, and some have accordingly translated it *a good-natured man*. If we consider the information which *Joseph* might have received from persons of such an extraordinary character as *Zacharias* and *Elizabeth*, (who would certainly think themselves obliged to interpose on such an occasion, and whose story so remarkably carried its own evidence along with it) besides the intimation the prophecy of *Isaiah* gave, and the satisfaction he undoubtedly had in the virtuous character of *Mary* herself, we must conclude, that he had acted a very severe and unrighteous part, had he proceeded to extremities, without serious deliberation; and that *putting her away privately* would, in these circumstances have been the hardest measure which justice would have suffered him to take. (*Doddr. Fam. Expos.*)—*Joseph* appears to have been so confounded with the concurrence of the strange circumstances that attended this affair, and staggered with unbelief, as to continue a short time unresolved how to act. But amidst his perplexity, he feels an unaccountable reluctance to *expose her unto public infamy*. By which is meant, that exemplary punishment which the law inflicted on those who had violated the faith of their espousals before the marriage was completed (Deut. xxii. 23, 24.); where it is expressly ordered, that *a betrothed virgin*, if she lay with another man, *should be stoned*. (Comp. Deut. xxii. 20, 21. Levit. xxi. 9. Gen. xxxviii. 24.)

He inclined therefore to put her away privily, (whereby the infamy of the public divorce would be avoided) there being a private divorce tolerated (see Deut. xxiv. 1, 2. Matt. xix. 7, 8.); in which no reason was assigned, and the dowry was not forfeited, as in the former case; and by this she would not have been so defamed. — See *Selden Ux. Heb. lib. 3. cap. 16. p. 302, 365, 366.* and *Lightfoot's Hor. Heb. in loc.*

N° VIII.—On *Matt. i. 25.* page 16. latter end of note (*k*).

SEE the latter part of *Appendix*, N° XVIII*, on *Luke iii. 23.* p. 47, for important notices on the genealogy of *Christ*.—It may be observed, that ver. 22, 23. are probably the words of the Evangelist, (as in chap. xxi. 4, 5.) and should be in a parenthesis; and then read and point *Matt. i. 24, 25.* as follows; viz. *And Joseph being raised from sleep, took unto him his wife (as the angel of the LORD had bidden him); till she had brought forth her Son, THE FIRST-BORN; and knew her not: and he called his name JESUS.*—See *Conject.* p. 4, 5. R. To which sense agreeth the admirable arguments and inferences drawn by Mr. *John Speed*, (*Cloud of Witnesses*, p. 233, 251—275.) and Bishop *Hooper's Works*, p. 594.; which is one of the chief testimonies to Christianity, with which this book is enriched.

N° IX.—Page 16, on note (*m*), on *Luke ii. 2.*

*T*Hat all the land of Judea, which was then united under one prince, and governed by *Herod*, should be publicly enrolled; or that the number of its inhabitants, both male and female, with their families and estates, should be registered. This he ordered as a token of his particular displeasure against *Herod* their king, and as an intimation, that he intended quickly to lay them under a tax.—The words of the Psalmist give a valuable improvement of this history, viz. *The wrath of man shall praise GOD; the remainder of wrath shall he refrain.* Psal. lxxvi. 10. comp. Isa. xlv. Jer. xviii.—For, however the designs of the Roman Emperor in this decree, might be contrary to the purposes of the great governor among the nations (Psal. xxii. 28.); nevertheless, it was permitted and over-ruled to become the natural means of causing the Jews to examine their genealogies, by which they might find their King, *Messiah* among them, come at the appointed season, in fulfilment of ancient promise and prophecy.—The Jews, now become subject to the Romans, so notoriously marked out (*Hab. ii. 2.*) the accomplishment of that remarkable prophecy, *Gen. xlix. 10.* (comp. *Numb. xxiv. 24.* and see *Lightfoot's Harm. on Luke ii. 1.*) that it was impossible to be overlooked; and indeed excited an universal expectation among the people. (See *John iv. 25. vi. 14. ii. 45, 49. and xix. 19.* *Luke ii. 38. and xix. 38.*)

Note, that *all the world*] sometimes signifies *the whole world*, (as *Acts xvii. 31. Rom. x. 18. and Heb. i. 6.*) and sometimes the *Roman Empire* (as in *Rev. iii. 10. and xvi. 14.*—See *Elfuer in loc.*); but Dr. *Lardner* (*Credib. of Gosp. Hist.* part 1. vol. 1. p. 542. and vol. 2. p. 574, & seq.) hath fully proved, that it is to be taken in a more limited sense, both here, and *Acts xi. 28.* as it plainly is, *Luke xxi. 36.*

It is with peculiar propriety, called *the whole land*, as it was soon after dismembered; and Nazareth, where *Christ's* parents dwelt, was in a different

a different division from Bethlehem.—That it was a public enrollment, *Elfner* hath evidently shewn.—See *Macnight*,—*Debeausobre*, &c.

This second verse hath been attended with insuperable difficulties; and hath given occasion to various conjectures, and very learned and ingenious criticisms. The curious reader is referred to *Lardner's Credib.* part 1. vol. 2. p. 718, & seq. *Doddr. Fam. Expos.* on the text, sect. 10. p. 55. and *Conject. on N. T.* p. 67, & seq. The learned and worthy editor of which concludes, p. 71, “The whole, probably, is a ‘‘ gloss added by some unskilful transcriber, as I now find Bishop Chan-
“ dler thought.” (*Vindic. of the Doctrine of Christianity*, vol. 2. p. 436.)

N^o X.—Page 16, note (n), on *Luke* ii. 4.

OF the Family and royal household of David.] I have here rendered *οἶκος*, family; and *πατρια*, household; because I apprehend, with *Grotius*, that it may refer to the divisions of the tribes into families and households. (Comp. Numb. i. 18. & seq. and *John* vii. 17, 18.) In this sense of the words, after having told us that *Joseph* was of the house of *David*, it would have been very unnecessary to add, He was also of his family. But it was not at all improper to say, he was of his family and household too; for all the descendants of *Eliab*, and his other brethren, if there were any such remaining, would have been of *David's* family, yet not of his household. If the word *lineage* only signified descendants, it would be exceeding proper to give *Luke's* sense; but as, I apprehend, it includes collateral branches, I thought fit to change it.—See *Doddr. Fam. Expos.* sect. 10. p. 57.

Farther, He says, As all the inhabitants of *Judea* were obliged to obey the edict of the Roman emperor, and went each of them to his own native city, or the place where his paternal inheritance lay, to be enrolled, [A circumstance wisely ordered by Providence, to verify the truth of ancient prophecies, and introduce the promised *Messiah*; as by their coming to be thus registered among the subjects of the Roman empire, the subjection of the Jews to the Romans very remarkably appeared.] some have conjectured, that *Joseph* might have a small estate here; but that is at best, very uncertain: at least, it is improbable, that *Jesus* inherited it, (*Matt.* viii. 20.) or that his mother enjoyed it during her widowhood. (See *John* xix. 26, 27.) It is true indeed, that had the original settlement of the divine law [see Numb. xxxiii. 54. and ch. xxvi, xxvii, and xxxvi. Lev. xxv. 10. Deut. xv.] been duly regarded, estates in the land of promise would have been unalienable, and every male descended from *Jacob*, and not of the tribe of *Levi*, must have been born heir to a certain portion of land allotted to some of his ancestors, when the division was first made; on which, however it might have been mortgaged, he must, if his father were dead, have entered at the next Jubilee, if he lived to see it: but things were now fallen into confusion. The small remains of the ten tribes, who were brought back at all, were, after their return from the captivity, incorporated together in the neighbourhood of *Judea*, while strangers were in possession of large tracts of
land,

land, once theirs: and the whole country of Samaria was in the hands of those whom the Jews looked upon as the vilest kind of Gentiles; that is, the Samaritans.

All that appears, as to the circumstance now before us, is, that every one was obliged to be enrolled at the place to which his family belonged: and the obedience of the Jews to this decree, is a plain proof, that they were now dependent on the Romans, and *the sceptre was departing from Judab*. — See *Lightfoot's Harm. on Luke ii. 1.* and comp. Gen. xlix. 10. and Numb. xxiv. 24.

N^o XI.—Page 17, note (o), on *Luke ii. 6.*

UPON their arrival, *Mary's* hour was come, and the Holy Babe was born in a stable; for (say the commentators) they came so late, no other lodging could be obtained in Bethlehem for this poor family. — But here I would only observe how many extraordinary events and circumstances concur to fix the true time of the birth of *Christ*. Chiefly these,

1st, The decree for enrollment; which, no doubt, was fixed to a season of the year when the people, from all parts of the country, could travel with most safety and conveniency, *viz.* about the time of the autumnal equinox, when the roads must be very good; and attended with another favourable circumstance—the necessity for all the males to appear before the LORD, at the Feast of Tabernacles. (See Exod. xxiii. 16, 17.) And those who came out of Galilee, could most conveniently go first to Bethlehem, without departing much out of the direct road to Jerusalem.

2^{dly}, The shepherds keeping the night watches, a necessary work this, at this particular season of the year; from their continually changing their pastures, and other necessary business to be done, which required a constant watch over the flock by night, as well as by day. Whereas the case was very different in the depth of winter, our Christmas: when in that climate the winter nights were so sharp and unwholesome, as to endanger the lives of the cattle, as well as their keepers, were they to be exposed to the inclemency of the season, and the danger of wild beasts. — See Dr. *Shaw's Travels*, p. 379.

3^{dly}, What determines the matter so certainly, that compared to it, all other proofs are no better than TEKEL (Dan. v. 27.) is this, *The fulness of time*, (Gal. iv. 4.) the before-appointed season; which will be proved in the *Appendix on Kennedy's Chronology*, to be the 15th day of the seventh month Tisri, the autumnal equinoctial-day; the grandest feast in the Jews Kalendar, and the only one that hath an octave; on which last and great day of the feast, *Christ* was circumcised (like as he was born on the first day of the Feast of Tabernacles, typical of the advent of *Christ* in the flesh.) This 15th day was solemnized by a double festival, *viz.* *chag-hassuccoth*, the feast of dwelling in booths (Lev. xxiii. 39 to 43.); and *chag-haasiph*, the feast of ingathering of the vine and olive yards;

yards (see Exod. xxiii. 16.) ; a memorial of creation, in use of the antediluvian patriarchs : on which day was celebrated the birth-day of the world when the sun first began its course, and the same evening the moon arose upon the germinating and fruit-bearing earth, in its original state of decreasing perfection ; (or the Scripture *full noon-day*. Com. Gen. i. 15, 17. *Ecclus.* xliii. 7, 8.) when time began in aid of the mystery of redemption, to mark out the times of *Christ*, according to the Spirit of promise and prophecy. [Comp. Psal. lxxxix. 3, 5, 34—37. Matt. v. 18.]

The 50th year, or year of Jubilee, which began *A. M.* 3557, the fifth year of *Joshua's* government ; typical of *Christ*. The 30th jubilee was celebrated *A. M.* 4007, when *Christ* was born ; and the sign had its accomplishment, and consequently ceased, though, it is probable, the last twelve jubilees, by reason of the captivities during that period, might not be regularly observed (according to the letter and spirit of the law) as at first, when dwelling in peace in their own land.—Comp. Levit. xxv. 8—13. Luke iv. 19. Isa. lxi. 2. and xlii. 6—8.

It is somewhat strange, these bright-shining lights from heaven should have been overlooked, and the truth made to give way for *fables* ; for such, undoubtedly, are divers hypotheses that have been maintained with great heat and confidence.

That mere figments have been maintained with shew of great wit and learning, cannot be denied ; seeing Mr. *Kennedy* hath cited twenty-three different hypotheses, of computation respecting sacred chronology ; to which the Reader is referred in his *Complete System of Astronomic Chronology*. Added to which, the following tracts, viz. 1st, *God made Man* ; proving the nativity of our Saviour to be on the 25th of December, by *John Selden*, 1661. 2^d *Traet*, titled *God made Man ; or an Account of Time* : stating the day, hour, and minute, of our Saviour's nativity. 1st, Cleared by plain arguments. 2^d, Proved by sacred records. 3^d, Confirmed by authentic history and antiquity ; and, *Lastly*, Verified by the rules of practical astrology. Also a Kalendar scriptural and astronomical, for nine *Julian* years, viz. 44, 45, 46, 47, and 74—78, 79, and part of 81. by *John Butler*, chaplain to the *Duke of Ormond*, 1675.

N^o XII.—Page 25, note (y), on *Matt.* ii. 1.

THE commentators and critics differ widely in opinion, who these *magi* were ? and also about what time it was they arrived at Jerusalem ? the Evangelists having made no express mention of either, but left it to the Reader to search out the truth, by carefully heeding what is written. And first, Who were these illustrious personages ? — That prophecy of *Messiah*, that to him should be given gold of *Sheba*, &c. (Psal. lxxii.) seems strongly to point here for its fulfilment.

Grotius, who is followed by *Doddridge*, thinks that the *magi* came from Arabia, which is often called the *East*, (see Gen. xxv. 6, 18. Job i. 3. Judg. vi. 3. 1 Kings iv. 30. and Jer. xlix. 28.) and was famous

for gold, frankincense, and myrrh. (Comp. ver. 11.) If so, it appears highly probable, that *Mayoi*, the *wise men*, (com. Psal. ii. 10, 12.) were the Kings of Sheba and Seba (Psal. lxxii. 10, 11.); and probably profelytes, like the eunuch treasurer (Acts viii. 27.) to whom the LORD made known the birth of *Messiah*, and sent his angel to conduct them to Jerusalem. In obedience to the Divine Command, (whether given in a dream, or otherwise) having prepared costly royal presents for the new-born King of the Jews, they began their journey at the proper season of the year in those regions, and after the accustomed manner (well known to travellers conversant with those parts) for travelling in such barren scorching countries, so full of danger to travellers; the passing over many sandy deserts from sudden whirlwinds of dust, and horrid robberies and murders, which require a constant guard and watch in those parts.

Secondly, The time when they arrived at Jerusalem may be thought to be about the time of the Feast of Passover, when there was such a vast concourse of people from all parts of the country; which tended to make this extraordinary event most public; which surely was the design of Providence, in bringing the magi unto *Herod*, at the time when the high-priest, his sagan, (or deputy) all the Scribes, the heads, and whole body of all the twenty-four classes of the priests were in waiting upon the temple-service, during the feast; so that *Herod* could most conveniently consult them in a body, on so very important and interesting an enquiry: insomuch, that the sanhedrim, &c. shall bear testimony to God's fulfilling his holy promise at the fulness of time. — No wonder their answer to *Herod's* question should shake his very soul—He *was troubled* (like as Levit. xxvi. 36. Isa. lvii. 20, 21.); and all Jerusalem moved (or in consternation); some musing, (as Luke iii. 15.) others fearing and trembling, (as Mark v. 33.) with forebodings of the horrid butchery, which soon afterwards came to pass, from the cruelty of *Herod*, which knew no bounds: For we read in *Josephus's Antiq.* of that shocking instance of his cruelty, which he had formerly given, in the slaughter of their sanhedrim. His barbarous inhumanity was such, that he had put to death his beloved wife *Mariamne*, by a public execution; and after this, had caused *Alexander* and *Aristobulus*, the two sons he had by her, to be strangled in prison, on what appear to be no other than groundless suspicions.—These, and many other instances of his cruelty, are related at large by *Josephus* (*Antiq.* lib. 14, 15, 16, 17.); and it was probably about this very time that he executed many of the Pharisees, on occasion of some predictions they had given out, that *God* was about to take away the kingdom from him; and likewise slew every one in his own family, who adhered to those things that were said by these Pharisees. From whence it might be seen, there was not any thing so barbarous and horrid, which such a cruel tyrant was not capable of doing!—The event altogether justified the conclusion.—Alas! the heavy tidings that must shortly grate the hardest heart!

What we have above observed, leads to two reflections. *First*, That *God* raises up a *Pharaoh* and a *Herod*, to execute the purposes of his inscrutable

scrutable providence and government. *Secondly*, How impotent and vain is all the wit, malice, and power, of wicked rulers to counteract the purposes of Heaven, — as *David* so nervously points out in his song. Psal. lxii. 3, 4. (*Common Prayer Version*) Psal. ix. 15, 16. cxxiv. Job v. 11, 12, 13. Psal. x. 2. xxxiii. 10, 12. Prov. i. 31, 32.

The Greek word *Thesauros*, rendered *Treasures*, (Matt. ii. 11.) signifies not only a collection of rarities and precious things, but also whatsoever serves to hold them. Here it signifies the vessels, or boxes, containing the presents for the King of the Jews. As aforetime the Queen of Sheba gave unto King *Salomon*, (the type of *Christ*) fine gold and spices of Arabia, (1 Kings x. 1, 2, 10.) so now these princes, from the same country, bring presents unto *Christ* himself, and fall down prostrate before the Holy Child *Jesus* as THE ANOINTED ONE of God. They were not offended (see Matt. xi. 6.) at the mean condition and garb of the mother of *Jesus*, and of the Royal Infant. “An amiable example” (says *Doddridge*, p. 177.) “of that humble ingenuous temper which fits a man for the reception of the Gospel!” — And their gifts and prostrations were proper expressions of a broken and contrite heart (Micah vi. 6, 7, 8.) of the humblings before God; found in *Job*, *The Prodigal Son*, &c. (Job xlii. 3, 5, 6. Luke xvii. 10. Rev. iii. 17—22.) and thankfulness for the Gospel-grace of repentance unto life. (See 1 John iv. 10, 19. Titus iii. 4—7.)

A celebrated Divine makes the following practical improvements of this history, *viz.* “Like as the wise men presented gold, as to a king; frankincense, as to a priest; and myrrh, as to a mortal man and a prophet; so let us offer unto *Christ* our Saviour, the gold of faith of his heavenly doctrine, the frankincense of earnest prayers, and the myrrh of patience under sore trials and temptations,” &c. — Again, “It may not be improperly asked upon this occasion, what advantages our adversaries of the Romish party will take, and what encouragement they can find from this instance, for their paying religious worship to the virgin *Mary*? — Here is an account of divine adoration given, wherein both are mentioned; *The Babe with Mary his mother*: and it is only added, *They worshipped him*. Whereas, surely, if it was the will of Heaven that both should have religious honours paid to them, the *Holy Ghost*, by whom (as they will not scruple to confess) this Scripture as much as any of the rest, was endited, would not have so particularized their worshipping none but her blessed Son alone.” — (*Vid. Mr. Moses Brown's Sermon on the Nativity*, p. 25, &c.)

As many well-meaning, but ignorant, persons in England, in our days, are deluded by the sophistry and crafty deceits of Jesuits, and Popish priests in disguise; and no wonder, since the wolf appears only in sheep's cloathing in England; stript of her native attire and gorgeous robes of dignity, in which she walks abroad without disguise in Popish countries, — as my eyes and ears can witness. And therefore I would speak what I do know, and endeavour to undeceive the unwary, and those who are in danger of being turned aside unto fables, by the detest-

able dissembling with those who are not true catholics, (as they term them.)—But can they deny many English books, for the use of English Catholics, even whole hands they may safely be trusted? some of which are the following, *viz.* *A Manual of Prayers and other Christian Devotions, with the holy Mass—The Seven Sacraments explained, by Father Chiflet, a Jesuit—The Garden of the Soul, or Manual of Spiritual Exercises—Ditto, Abridged; or a short Daily Exercise, with Devotions for Mass—Confession and Communion for the Use of the Poor—Contemplations on the Life and Glory of Holy Mary, the Mother of Jesus, with a Daily Office agreeing to each Mystery thereof—Devotions to Jesus, Mary, and Joseph, grounded on God's written Word—Reflections upon the Prerogatives, Power, and Protection of St. Joseph, with Devotions to the said most glorious Patriarch.*

These seven books shall be their own witnesses, among many more I could name, which are with great caution and assiduity, dispersed amongst the faithful: and agents are constantly employed to buy up every valuable tract against Popery, to be found in this kingdom. This has been practised for twice ten years last past; to which secret cause is owing the extreme scarcity of divers admirable tracts I could name, which are not to be purchased at any price, by reason that all the copies these emissaries of Rome can lay their hands on, are burnt by the priests. The success of this dark practice is apparent, in the vast increase of converts of late. — *Quest.* Are there not at this time, upwards of seventy thousand souls upon the priests books, in the London district only, who regularly come to confession, independent of the vast additional numbers who go to mass, (accounted novices) and children, who are not noticed in the priests books for confessionals; but who are all lost to the Protestant cause?—Upon a hint given, I was present one Shrove-Sunday afternoon, at a celebrated ambassador's chapel in London; when after the Popish Bishop of London had preached (in English) upon their sacrament of *Penance*, he was conducted from the pulpit up to the altar; was seated in the episcopal chair, and a silver mitre placed on his head, for the purpose of a public confirmation of near two hundred, men, women, and children. Since which, there is cathedral service every day, in all the ambassadors chapels in London, for the plea of six times the number of priests allowed of by law.—Upon a late pretty exact calculation made of all the Protestant dissenting meeting-houses in England, the number appears to be about 1157; but there are, upon the lowest computation, thought to be 4700 private mass-chapels throughout the counties in England; which, I am persuaded, upon a strict enquiry, would be found to fall short of the real number in this kingdom. Whatever may be the issue, let it excite a zeal for *Christ's* true religion, according to knowledge and godliness, and fervent prayer, that *God* may preserve his true worshipping people from ravening wolves, and not suffer the adversary to wrest from us the pure word of faith and civil liberty, for our lukewarmness, backslidings, and apostacy.

The following invocations may serve for a specimen of their blasphemous

phemous devotions: “O most benign Lady Mary, accept of this small gift, which thy poor friend offers unto thee. I salute thee with this little book upon my bended knees; and with my bowed head, I salute thee with heart and mouth, and say, AVE MARIA. — And in another, Orizon, O Empress, and our most kind Lady, by the authority of a mother, command thy most beloved Son, our Lord Jesus Christ, that he would vouchsafe to lift up our minds from the love of earthly things unto heavenly desires. Bonaventure’s. And that of, Offic. B. Maria Virg. O my holy Lady Mary; to thee, and to thy blessed protection and singular custody, and into the bosom of thy mercy, I do this day, and every day, and in the hour of my departure, commend myself, my soul, and my body: all my hope and my consolation, all my straits and miseries, my life, and the end of it, I commit to thee; that by thy most holy intercession, and by thy merits, all my works may be directed and disposed according to thine and thy Son’s will. Amen. [To omit the multitude of Orizons, Collects, Repetitions, and Thanksgivings, to the Virgin Mary, to the Saints, Martyrs, &c. in their public service-books for festival days.] To which add, their blasphemous Creeds: of which take the following, viz. of Pope Pius the Fourth, which I note here, because it contains the substance of the decrees and canons of the Council of Trent; which all the Popish clergy are bound by oath to maintain and propagate:

Article 1. “I do most firmly admit and embrace apostolical and ecclesiastical traditions, and the rest of the observances and constitutions of the one holy catholic and apostolic church.”

II. “I do admit the holy Scriptures in the same sense which holy mother Church hath held, and doth hold; whose business it is to judge of the true sense and interpretation of the holy Scriptures; nor will I ever receive or interpret them otherwise than according to the unanimous consent of the fathers.”

III. “I do profess and believe, that there are seven sacraments of the new law, instituted by Jesus Christ, and necessary to salvation of mankind, though not all of them necessary to every one; that is to say, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace: and that among these, Baptism and Orders cannot be reiterated without sacrilege. I do likewise receive and admit the received and approved rites of the catholic church, in the solemn administration of all the aforesaid sacraments.”

IV. “I embrace and receive all and every thing which hath been defined and declared in the holy Synod of Trent, concerning original sin and justification.”

V. “I do also profess, that in the mass, there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a change made of the whole substance of the bread into the body, and of the

" whole substance of the wine into the blood ; which change the catholic church calls Transubstantiation."

VI. " I also confess, that under one kind only the whole and entire *Christ*, and a true sacrament is received."

VII. " I stedfastly hold, that there is a purgatory ; and that the sou's there detained receive help by the suffrages of the faithful."

VIII. " I do stedfastly hold, that the saints reigning with *Christ*, are to be venerated and invocated ; and that they offer up prayers to *God* for us ; and that their relics are to be had in veneration."

IX. " I do most firmly assert, that the images of *Christ*, and of the mother of *God*, (always a virgin) and also of other saints, ought to be had and retained ; and that due honour and veneration ought to be given to them."

X. " I do also affirm, that the power of indulgences was, by *Christ*, left in the church ; and that the use of them is very salutary to the Christian people."

XI. " I acknowledge the holy catholic and apostolic Roman church, to be the mother and mistress of all churches ; and I promise and swear true obedience to the Pope of Rome, the successor of *St. Peter*, the prince of the apostles, and the vicar of *Jesus Christ*."

XII. " I do, without doubting, receive and profess all other things which have been delivered, defined, and declared by the sacred canons and oecumenical councils, and especially by the holy Synod of Trent : and all things contrary thereunto, and all heresies condemned, rejected, and anathematized by the church, I do likewise condemn, reject, and anathematize."

Such is the Creed of Pope *Pius* the Fourth, as appears by his *bull*, concerning the form of the oath of the profession of faith, dated in November, 1564, (i. e. the 6th of *Q. Elizabeth*) and printed with the Acts of the Councils of Trent ; for in that bull, the creed itself is thus introduced : " I *N. N.* do, with a firm faith, believe and profess all, and every thing which is contained in that symbol of faith which the holy Roman church useth ; that is to say," &c. Then after recital of the Creed, it is added, " This is the true catholic faith ; without which, no man can be saved." And a form is provided, whereby the superior clergy " promise, vow, and swear, that to the last breath of their lives, they will most stedfastly, with the help of *God*, retain and confess it entire, and unviolated ; and take care, as much as in them lies, that it be held, taught, and preached, by all persons subject to them, or whom, by their office they are obliged to take care of."

But lest the people and the inferior clergy should fail of taking sufficient care of themselves, the superior clergy, not excepting the heads of monasteries and convents, and the regulars of every order, and even those who have the care of the soldiery, under whatsoever name or title, are obliged to take a solemn oath, in the following words :— " This true catholic faith, without which no one can be saved, which at this present time, I do of my own accord profess and sincerely hold, I the same *N. N.* do promise, vow, and swear, *God* assisting me, most

“ most constantly to retain and confess, entire and unviolated, to the
 “ last breath of my life ; and so far as in me lies, I will likewise take
 “ care, that it shall be held, taught, and preached by my subjects,
 “ or those, the care of whom belongs to me, in the discharge of my
 “ office.”

How baleful the effects of a profession and principles flowing from that
wicked spirit who sitteth in the temple of God, shewing himself that he
is God! (2 Thess. ii.) publishing a croisade against the poor Albigen-
 ses, exciting catholic princes to a holy war against them ; which, after
 many bloody battles, ended in the ruin of the country, and establish-
 ment of the *Inquisition* ; the inhumane massacres of 200,000 in France
 and Ireland ; the slaughter of forty millions of poor Americans, on pre-
 tence of converting them to the Christian faith ; and the invasion of our
 own country ; particularly that by the Spanish Armada, in 1588 : the
 deliverance from which, on the 5th of November, we commemorate to
 this day. And may we remember the motto of a medal struck by
 Queen Elizabeth upon the occasion : *God blew with his wind, and they*
were scattered.—And may this be our trust and confidence, if any
 like attempts should overtake this land in our days, by the blind bigot-
 ted votaries of that persecuting church.—It is good to be prepared
 against all events, since troubles must arise.—If God should see fit to win-
 now the chaff from the wheat, and some be called to bear testimony to
 Christ with their blood. In such case, let our brethren remember the
 words of Christ, (Mark viii. 34—38.) and be ready prepared ; that at
 what time, and after whatsoever manner, the Master shall come, he may
 find his servants watching. (Mark iii. 33—37.)

The following books are a good preservative against Popery ; viz.
A View of Popery, taken from the Creed of Pope Pius 4th, by the Rev.
 Mr. Jos. Burroughs, 2d edit. 1737.—*A Discourse of the due Praise and*
Honour of the Virgin Mary, 2d edit. 1686.—*Christian Prudence, or Re-*
ligious Wisdom not degenerating into Irreligious Craftiness in Trying
Times.

We conclude with the words of the great Chillingworth, of the
 Religion of Protestants :

“ — Know then, Sir, that when I say the *Religion of Protestants*
 “ is in prudence to be preferred before yours, (as on the one side, I
 “ do not understand by your religion, the doctrine of Bellarmine, or
 “ Baronius, or any other private man amongst you ; nor the doctrine
 “ of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any
 “ other particular company amongst you ; but that wherein you all agree,
 “ or profess to agree, *The Doctrine of the Council of Trent* : So accord-
 “ dingly, on the other side, by *The Religion of Protestants*, I do not
 “ understand the doctrine of Luther, or Calvin, or Melancthon, nor
 “ *The Confession of Augusta*, or *Geneva*, nor *The Catechism of Heidel-*
 “ *berg*, nor *The Articles of the Church of England*, no, nor *The Harmony*
 “ *of Protestant Confessions* ; but that wherein they all agree, and which
 “ they all subscribe with a greater harmony, as a perfect rule of faith
 “ and actions, that is, THE BIBLE the BIBLE, I say, the Bible only, is

“ the Religion of Protestants ! Whatsoever else they believe besides it,
 “ and the plain irrefragable indubitable consequences of it, well may
 “ they hold it as a matter of opinion ; but as a matter of faith and
 “ religion, neither can they with coherence to their own grounds, be-
 “ lieve it themselves, nor require the belief of it of others, without most
 “ high, and most schismatical presumption.—I, for my part, after a long
 “ and (as I verily believe and hope) impartial search of the true way
 “ to eternal happiness, do profess plainly, that I cannot find any rest
 “ for the sole of my foot, but upon this Rock only. I see plainly, and
 “ with mine own eyes, that there are Popes against Popes, and Coun-
 “ cils against Councils, some Fathers against other Fathers, the same
 “ Fathers against themselves, a consent of Fathers of one age against a
 “ consent of Fathers of another age : traditive interpretations of Scrip-
 “ ture are pretended ; but there are few or none to be found : no tradi-
 “ tion, but that of Scripture, can derive itself from the fountain, but
 “ may be plainly proved, either to have been brought in, in such an age
 “ after *Christ*, or that in such an age it was not in. In a word, there
 “ is no sufficient certainty, but of Scripture only, for any consider-
 “ ing man to build upon. This therefore, and this only, I have reason
 “ to believe. This I will profess :—according to this, I will live ; and
 “ for this, if there be occasion, I will not only willingly, but even
 “ gladly, lose my life, though I should be sorry that Christians should
 “ take it from me.” — See *Chillingworth's Works*, fol. edit. 1742,
 page 354.

N° XIII.—Page 30, note (x), the end on *Matt.* ii. 18.

TO take notice of a beautiful quotation which *St. Matthew* has bor-
 rowed from the prophet *Jeremy*, (*Jer.* xxxi. 15.) upon occasion of
 the infant-murder ; and which, I think, is without a parallel. For the
 right understanding of which, you must know that there was no such place
 as *Ramah* any where about *Bethlehem*, and therefore the Hebrew ought
 to be translated, *on high* ; and I believe, I need not inform you, that a
 voice on high, and a voice aloud, is in Scripture-language, the same
 thing.

The history of *Rachel's Sepulchre*, you will find in *Gen.* xxxv. 19.
 which, in short, is this :—*Rachel* dying in child-bed, was buried by *Ja-
 cob*, about a quarter of a mile off *Bethlehem* ; which occasioned the name
 of a village, built upon that spot, to be called *Rachel's Sepulchre*, and
 sometimes, simply *Rachel* ; as you may further learn from *1 Sam.*
 xxx. 29. and x. 2. But here I must warn you of a terrible blunder
 which our translators have committed in the place last mentioned, by mak-
 ing *Samuel* tell *Saul*, that he should find two men by *Rachel's Sepulchre*,
 in the border of *Benjamin*, at *Zelzah* ; whereas, it is very well known,
 that *Zelzah* lay between the tribe of *Benjamin* and that of *Ephraim*,
 where *Saul* then was ; and the town of *Rachel*, or *Rachel's Sepul-
 chre*, was twenty miles further south, in the tribe of *Judah*. Had they
 had but the least knowledge of the geography of the country, and not paid

paid too much regard to the false pointing of the Masorites, they could not have been guilty of this mistake. The words should be read, "Thou shalt find two men, inhabitants of *Rachel's Sepulchre*, in the border of *Benjamin*, at *Zelzah*."—These men, no doubt, were coming to *Samuel*; and having lodged at Gibeah, on the road, were capable of giving *Saul* the information mentioned. But what business had *Saul* to run so much farther southward than his father's habitation, when he knew that his asses were found? Or how indeed could he do it, and be back again the same day at the *house of God*, (so *Bethel* should be translated) at *Kirjath-jairim*?

After what has been said, there is but one word in *St. Matthew's* quotation that will appear to have any difficulty in it, and that is the Hebrew word, which the Rabbins will have to signify *bitternesses*; but I am sure they have, in a great measure, by their last desolation, lost their language, and have recovered it by scraps from among their neighbours. I insist upon it, as the word is but one, though twice used in this chapter, it has but one signification, and is derived from that which signifies *rising*, as smoke rises into the air from fire. They will have it, that the *risings of smoke* is derived from a *palm-tree*, because smoke rises up into the air in the figure of a palm-tree.—This is like all the rest; for every body knows, that smoke keeps no constant figure, but is driven about at the pleasure of the wind. The truth is, this tree is in Hebrew called *the rising-tree*, because, though never so much depressed, it presently assumes its former altitude, as every body knows that is acquainted with its natural history; and hence it is usually made the emblem of victory*. The Original then signifying *risings*, it is evident, that doubling the last part of the Hebrew word must be intended to enhance the signification, as far as the language will admit of, as we in English double words for the same purpose. This word, therefore, applied to sounds, as in this verse, means *louder and louder*; and when it is applied to a way-mark through a solitary country, (as in ver. 21.) it must signify *rising risings*, or marks lifted up to such a height, as to be seen at a prodigious distance.—Having premised this, it is evident that the verse under our consideration,

* The palm-tree, called by the Hebrews *THAMAR*, and by the Greeks *PHOENIX*, is a symbol of victory. [See Rev. vii. 9.]—The spouse is compared to a palm-tree, as to stature (*Cant. vii. 7.*) either because it is tall and grows more directly upward than other trees; or because it grows upward in spite of all pressures, and therefore was used in festival solemnities. (*Levit. xxiii. 40.* *John xii. 13.*) Palm-trees from the same root, produce a great number of suckers, which form upwards a kind of forest, by their spreading.—It was under a little wood of palm-trees of this kind, that the prophetess *Deborah* dwelt, between Ramah and Beth-el. (*Judg. iv. 5.*) It was probably to this multiplication of the palm-tree, that the Prophet makes allusion, when he says, *The righteous shall flourish like the palm-tree.* (*Psal. xcii. 12.*) Or, it is made an emblem of a just man's person and condition, because it is constantly green, flourishing, and fruitful.

ought to be thus translated :—“ Aloud a voice is heard ; lamentations, weepings, louder and louder ; *Rachel* weeping over her children, refusing to be comforted over her children, because they are not.”

Had the Prophet lived at that time, and heard the mother's cries increase as the murderers proceeded in their bloody work, he could not possibly have given us a more lively description of this massacre, than he has here done, near 600 years before it was committed : and as that was one of the most bloody actions that ever was recorded, so, I think, this is as fine a mourning-piece as ever was written.

N^o XIV.—Page 33, end of note (e), on *Luke* ii. 46.

A Learned Expofitor makes the following improvement of ver. 41—51. “ Let us, who are heads of families, take occasion from the story before us, to renew our resolutions, that *we and our house will serve the Lord*; and remember, that it is a part of our duty, not only to God, but to our domestics, to engage them with us in his public worship; the pleasures of which will surely be increased when we see them; and especially our dear children joining with us in attendance on our great common Father!

“ Let children view the example of the Holy Child *Jesus*, with an humble desire to copy after it. Let them love the house and ordinances of God, and thirst for the instructions of his good word. Let them think themselves happy, if his servants in the ministry will bestow a part of their important time in those exercises which are especially suited for their instruction; and let them not only be careful to return the properest answers they can, but at convenient times, with modesty and respect, ask such questions as may be likely to improve them in knowledge and grace.

“ Let those children whose genius is most promising and most admired, learn from the blessed *Jesus*, to behave themselves in an humble and submissive manner to all their elders, and especially to their parents; for though he was the *Lord of all*, yet was he subject, not only to *Mary*, his real mother, but to *Joseph*, though only supposed to be his father.—Such children may well hope that the grace of God will still be upon them; and growing in wisdom as they do in stature, they will also advance in favour with God and man, and be the darlings of heaven as well as of earth.

“ And Oh that the greatest and wisest of us, those of the longest standing, and of the most eminent stations in the church, might learn of this admirable and divine Child; that always remembering our relation to God, and ever intent on learning his will and promoting his glory, we might, with humble acquiescence, accommodate ourselves to all the disposals of his providence! How easily could He, who discovered such early marks of a sublime genius and a lively wit, have relished the most elegant delights of science, and have eclipsed all the most celebrated poets, orators, and philosophers, of that

“ that learned and polite age! But he laid all those views aside, that
 “ he might pursue the duties of that humble rank of life which his
 “ heavenly Father’s infinite wisdom had assigned him; and joined, as
 “ it would seem, to assist in maintaining himself and his parents too,
 “ by the daily labour of his hands.—Let us learn from hence, that it
 “ is the truest greatness of soul to know our own place and office, and
 “ to deny ourselves those amusements of the mind, as well as those gra-
 “ tifications of the senses; which are inconsistent with the proper ser-
 “ vices of our different relations and callings.

“ Again, I hope my younger brethren in the ministry will pardon
 “ me, if I bespeak their pardonable attention to this thought; lest if the
 “ main part of their time be given to the curiosities of learning, and only
 “ a few fragments of it to their great work, *the care of souls*, they see
 “ cause in their last moments to adopt the words of dying *Grotius*,—per-
 “ haps with much greater propriety than he could use them: *Proh!*
 “ *vitam perdidisti, operose nihil agendo!* Alas! I have thrown away
 “ life, in doing nothing with a great deal of pains!”—*Doddr. Fam. Exp.*
 § 14. p. 93.

N° XVI.—Page 36, note (a) end, on Mark i. 1.

THE Gospel-history, or Revelation. (Comp. John iii. 3, 5, 9. and
 iv. 25. and see note (o), on John i. 1. page 55.) — The Greek
 word *Evangelion*, which we render *Gospel*, signifies any good news what-
 soever. It is also sometimes used in the Septuagint Version; and in pro-
 phane authors, (*Cicero’s Epist. ad Attic.* lib. 2. ep. 12. *Plutarch Vit.*
Phoc. p. 749.) to denote the reward that was given to those that brought
 good tidings, (see 2 Sam. iv. 10.) and likewise, the sacrifices that used
 to be offered upon receiving good news.—In the sacred writings of the
 Old and New Testament, the word *Evangelizein* and *Evangelion*, are
 particularly applied to that eternal salvation which was revealed and pro-
 cured by our blessed Saviour *Jesus Christ*, and foretold by the Prophets;
 (see Isa. lxi. 1.) and numberless places in the New Testament. Hence
 those books, which contain an account of the doctrine and life of our
 Saviour *Jesus Christ*, (the Author of the Gospel) came to be called
Evangelia, or *Gospels*. In this sense *Justin Martyr* styles the Gospels
the Monuments or Memoirs of the Apostles. The meaning therefore of
 these words, *The Gospel according to St. Matthew, Mark, Luke, and*
John, is this; *The Account of the Doctrine, Preaching, and Life, of Jesus*
Christ, as compiled and set forth by St. Matthew, &c. in the same manner
 as those false gospels that appeared in the first century, were named
The Gospel according to the Hebrews,—the Apostles,—the Egyptians, &c.
 (*Debeausobre & L’Enfant in loc.*)—As for our English word, *Gospel*,
 it is derived from the Saxon, *God*, (signifying both God and good) and
Spel, word. (*Debeausobre and L’Enfant on Matt. i. 1.*) See on John
 i. 1. Sect. IV. In the beginning, &c.

I will give the version of this remarkable synchysis (Mark i. 1—4.);
 from which version may be seen how I would point and understand the
 original.

original. *John* (at ver. 4.) baptizing in the wilderness, and proclaiming a baptism of repentance, in order to remission of sins, (ver. 1.) was a beginning of the Gospel of *Jesus Christ*, the Son of God, (ver. 2.) (according to what was written in the Prophets, BEHOLD, I (will) send my messenger before thy face, (or person) who shall prepare thy way before thee. (ver. 3.) And A VOICE of one crying aloud in the wilderness, Prepare ye the way of the Lord, and make his paths straight.) (ver. 5.) And the whole land of Judea, &c. The meaning of ver. 2. is, just as was foretold by the prophets *Malachi* (ch. iii. 1.) and *Isaiah* (ch. xl. 3.); for both the prophecies relate plainly to *John*; which makes me think that he is here called *A beginning of the Gospel*; this Evangelist going a little higher than *Matthew* did; as *Luke* goes higher than *Mark*. The two prophecies of different prophets being quoted together, I would separate in the version by *and*, for perspicuity: the passage then should be printed with ver. 2. and 3. in a parenthesis.

Note, In a Latin copy in the library of Queen's College, Cambridge, instead of *fili Dei*, it is *fili David*; as our Saviour is frequently called. (See *Conject.* p. 41. R.)

The word of God came unto *John*, (Luke iii. 2.) containing a special call to the work of the ministry. Of this illustrious messenger of *Christ*, see Matt. xi. 9—11; whom, on this account, the Evangelist *John* (i. 6.) calls a man sent from God, first came in the 15th year of *Tiberias Cæsar*; which is a necessary note of time given by *Luke*, to make known to the church, that *John* began his ministry when he entered upon the 30th year of his age, (as enjoined by the law. Numb. iv. 3, 47.) which commenced at the vernal equinox; so that this harbinger proclaimed the approach of the presence of *Messiah* among his people, about the time of the Passover—(the fittest time for spreading abroad these glad tidings to all people, and for preparing for him a willing people in the day of his power, by the preceding ministry of *John*, the son of *Zacharias*, a priest by descent, and a prophet by office; also a Nazarite from his mother's womb, (comp. Luke i. 15. Numb. vi. 2, 5. 1 Sam. i. 11. Judg. xiii. 5, 7.) coming in the habit as well as the spirit and office of *Elijah*.) [See Mal. iv. 5, 6. 2 Kings i. 8. Heb. xi. 37.] All which best answered the gracious design of it, to engage the attention of the multitudes, who eagerly sought after him. The novelty of a prophet's appearance in Israel (the prophet *Malachi* being the last prophet in Israel, until *John*) the family of *John*, the circumstances of his birth, and the extraordinary character he had no doubt maintained (comp. Matt. xiv. 5. and xxi. 26.) for strict and undissembled piety,—all concurred to draw such vast multitudes after him.

The above historical and chronological narration of *Luke*, determines the sense of *Matthew*, (iii. 5.) *In those days*. And whilst *Jesus* yet remained at Nazareth, he not entering upon his ministry till six months after, that *John* began to baptize and preach where he was brought up, (Luke i. 39, 40.) viz. in the wilderness of Judea; which was not a place wholly void of inhabitants, but hilly, not so fruitful, or so well inhabited as the rest of Judea, though there were several cities therein.

Josbua

Joshua reckons six. (See *Josh.* xv. 61, 62.)—*John's* habit was suitable to and expressive of his character and office; being a rough garment, made of camel's hair, bound about his waist with a leather girdle; and so indeed was a kind of sackcloth worn by the ancient Prophets, in times of sorrow and humiliation. (Comp. 2 Kings i. 8. 1 Chron. xxi. 16. Jonah iii. 5. Zach. xiii. 4. Rev. vi. 12. and xi. 3.) His food was locusts, or a large winged grasshopper, (see Rev. ix. 3, 7, 9.) which the law allowed the Jews to eat (*Lev.* xi. 21, 22.); and which *Pliny* assures us, made a considerable part of the food of the Parthians and Ethiopians. (See *Plin. Nat. Hist.* lib. 11, c. 29. & lib. 6. c. 3.)—That locusts dried were used for food in the East, *Beza* refers to *Pliny*, (lib. vii. c. 30.) *Strabo*, *Dioscorides*, and others. — Dr. *Shaw* tells us, that when sprinkled with salt, and dried, they taste much like the river Cray-fish: who justly contends for this signification of the word *ακριδες*, in his excellent *Travels*, page 258; where he also observes, that as the months of April and May are the time when these insects abound, it may probably be conjectured, that *John* began his ministry about that season of the year; which might also seem more convenient for receiving and especially for baptizing so great a number of people, than winter could have been: though it may be allowed, on the authority of the accurate *Sandys*, (see his valuable *Travels*, p. 183.) and many others, that there is in these parts a shrub called the locust-tree, the buds of which something resemble asparagus; yet notwithstanding all the pains Sir *Norton Knatchbull* has taken to prove it, I cannot imagine the word *ακριδες* is here to be understood as referring to the product of it. Nor does it seem so probable, that the wild honey was (as some have thought) a kind of honey which is found in Syria, on the leaves of trees, like dew. Or, according to *Joseph. Bell.* (v. 4.) the palms which were so rich in the territory of Jericho, they yielded a honey not much inferior to bees.—But that *John* eat the honey of bees, found in the holes of rocks, and hollow trunks of trees, in great plenty, in Palestine, see 1 Sam. xiv. 25—27. *Judg.* xiv. 8. and *Psal.* lxxxix. 16.—see *Doddr. Macnight*, *Beaufobre*, and *L'Enfant*.

N^o XVII.—Page 37, note (b), on *Matt.* iii. 6.

Without expressions of sorrow and contrition, and confessing their guilt and trespasses, there was no atonement or forgiveness under the law. (See *Lev.* v. 5. xvi. 21, 24. and xxvi. 40, 42. 1 Kings viii. 29, 30, 38, 39. *Prov.* xxviii. 13. *Psal.* xxxii. 5. *Dan.* ix. 9, 10.) This command of *God*, to repent every one of the evil of their doings, and turn unto him, so strictly enjoined by the law, and the people stirred thereunto by the sermons of the Prophets; in like manner, *John* made the same the subject-matter of his preaching; which was with power: (see *Mal.* iv. 5, 6.) insomuch, that with a repentant heart, the people came unto *John*, and he baptized them in the river of Jordan. Hence, their bodies being washed with water, was a lively symbol of their souls being

being cleansed and purified from the former guilt and condemning power of sin, and became a sign (comp. Rom. iv. 11.) to those that received it in faith, of remission of their sins, and an obligation on their part, by submission to this significant and holy ordinance, to live an unblameable life; of which they had made an open profession. To this end were the many ablutions, or washings, appointed, under the law, for legal uncleannesses, (comp. Lev. xiv. 8. 2 Kings v. 10. Isa. i. 16, 18. Zach. xiii. 1. 1 Pet. iii. 21. Titus ii. 5, 6, 7.) to prefigure that purity of heart, necessary to obtain the privileges of being accounted free-born subjects of *Messiah's* kingdom, and to become kings and priests unto God. (1 Pet. ii. 9.) Under the third and perfect Evangelical dispensation of *Messiah*, as the beloved disciple *John* certifieth, (John i. 17.) viz. *The law was given by Moses, but the plain revelation of the grace and truth it prophesied*, (Matt. xi. 13.) and shewed under figures until the time appointed, *came by Jesus Christ*. Unto all which agrees what *John* the Baptist says presently after, in Matt. iii. 11; which words are thus rendered and commented upon, in the Prussian Version, viz. "As for me, I baptize you with water, to bring you to repentance," [Gr. *for repentance*.] (For they that were baptized, did not only declare that they repented of their sins, but they bound themselves never to commit the like again, and to lead a life of holiness and virtue. And this is the *new life* (Rom. vi. 4.) which people engaged themselves to, when baptism was administered to them.) "but He that comes after me, is superior to me; whose shoes I am not worthy to carry. He it is that shall baptize you with the Holy Ghost, and with fire." [*with water,—with the Holy Ghost,—with fire*. Gr. *In the water,—in the Holy Ghost, &c.* These words do very well express the ceremony of baptism; which was at first performed by plunging the whole body in water; as also the copious effusion of the *Holy Ghost* on the day of Pentecost.)—Comp. Acts i. 5. and ii. 2, 4. Eph. v. 26. Titus iii. 5, 6.—*Debeaufobre* and *L'Enfant*. And to the like purpose is intimated by another learned commentator. See *Doddridge* on Matt. iii. 16. sect. 18.—and on John iii. 10. sect. 25.—and on John iii. 23. sect. 26. —Matt. iii. 7.] Their tenets and practices may be judged of by the sharp rebukes our Lord gave them in the 23d chapter of *Matthew*; but for other testimonies, the most authentic account of these sects may be seen in *Joseph. Antiq. Jud.* lib. 28. c. 1. and *Bell. Jud.* lib. 2. c. 8. *Haverchamp*. — All writers of Jewish Antiquities, describe them largely; but I think, on the whole, none better than Dr. *Prideaux*, *Connect.* vol. 2. p. 335—343.—When *John* saw these coming to receive his baptism, (not coming to oppose his baptism) he says, "O ye broods of vipers; (in the plural number) in reference to the different sentiments; and, if I may be allowed the expression, (familiar enough to the Jewish Doctors) the different families of these sects in question.—The application is merely personal thus: (v. 9.) the children of pious *Eli*, are called *Sons of Belial*, merely with reference to their own licentious characters, as they knew not the Lord. (See 1 Sam. ii. 12. also 1 Kings xxi. 10. 2 Sam. xxiii. 6.—*Doddridge*.)—Elsewhere, such persons are

compared to degenerate plants, (comp. Jer. ii. 13, 21, 22. Matt. xv. 13, 14. John viii. 44.) and to the chaff, which is of no use, (whereas the straw is) but so light, as to be carried about with every blast of wind; and being separated from the wheat, must be trodden under foot, or cast into the fire. (See Jer. vi. 30. 1 Cor. ix. 27. 2 Pet. iii. 6, 7, 10.)—*John* being gifted like unto *Elijah*, (see 2 Kings v. 26. see also 1 Kings xxii. 25.) knew their hypocrisy and wicked hearts; and, for a warning to others, (see 1 Tim. v. 20.) he sharply rebukes them, and exposes their proud presumptuous thoughts, as if their baptism alone (without repentance) would qualify them to become members of the *Messiah's* kingdom; which their carnal minds looked upon to be a mere temporal dominion, and designed to obtain them deliverance from the Roman yoke; not discerning that the very demand of repentance shewed it was a spiritual kingdom, and that no wicked man, how politic or brave, how learned or renowned soever, could possibly be a genuine member of it. So it appears, *John* did not baptize such Pharisees and Scribes also. [Note, That after like manner, *John* reprov'd many others among the multitudes, whom he perceived to have no better dispositions nor views than the Pharisees.—See Luke iii. 7.] And hereupon *John* doth prophetically announce the impending destruction coming upon that perverse generation, by an end being shortly to be put to the Jewish polity, by the final destruction of the holy city and temple of Jerusalem, by the Romans; which, soon after this, *Jesus* himself spoke of, in plainer terms. (See Matt. xxiv. and Luke xvii. 20—37.)

N^o XVII.*—Page 44, note (*k*), on *Mark* i. 9.

Nazareth, a small city of Lower Galilee, near the frontiers of the tribes of *Zabulon* and *Issachar*; from whence, just before the autumnal equinox, and Feast of Tabernacles, *Jesus* takes a journey of forty miles, to be baptized of *John*; if (as hath been conjectured) the Baptist was at that time baptizing at Bethabara, a city in the wilderness of Judea, on the east-side of Jordan, about sixteen miles from Jerusalem. It is probable, *Jesus* arrived about the time of evening-prayer, *i. e.* three o'clock in the afternoon (see Acts iii. 1. and xvi. 13.); which may be gathered from what *Luke* says (ch. iii. 21.); That when *Jesus* came, all the people had been baptized, (*i. e.* that day's work of baptizing was ended) and perhaps *John* was then going to preach unto his disciples: at which instant, *Jesus* comes up to *John*, to be baptized of him.—We will now suppose *John* to be struck with astonishment, at the first sight (see John i. 31.) of so extraordinary a person,—for stature, comeliness, perfect symmetry and beauty of the whole man; of whom the word says, *Thou art fairer than the children of men.* (read Psal. xlv. 2, 17. and xxvii. 4.) Far exceeding what was found in the types of *Christ*; (Acts vii. 20. Deut. xxxiv. 7. Gen. xxxvii. 3. and xxxix. 6. 1 Sam. xvi. 2. 1 Kings iv. 31—33.) the dignity of whose person and address, together with the energy and sweetness of his speech, commanded reverence, astonishment, and love, with attentive regard to all he said or did. (Read John

John vii. 46. Luke iv. 20, 22.) Accordingly, *John* asks, *Who art thou?* The answer, viz. *I am Jesus of Nazareth*, no doubt, brought to *John's* remembrance all what he had heard of his parents *Zacharias* and *Elizabeth* aforetime, concerning *Jesus*. And *Dr. Jackson* conjectures, the Spirit brought to his mind the prophecy of *Isaiah* (xi. 1, 2.); from whence he concluded, that this *Jesus*, or *Divine Saviour*, (as the word may signify) coming from *Nazareth*, the *Town of Rods*, as the etymology of that name imports, was *the Rod out of the Stem of Jesse*, upon whom the Spirit should descend and rest, like a dove on a branch. (See *Dr. Thomas Jackson's Works*, vol. 2. p. 515—519.) By some such way, *John* knew he could be none other than *Messiah*, and answers *Jesus* accordingly. (See *Matt.* iii. 14, &c.)—During his baptism, perhaps at the instant that the body of *Jesus* was buried in the water of *Jordan*, (*Rom.* vi. 4. *Col.* ii. 12.) suddenly the heaven was opened, affording a grand, glorious, and affecting spectacle to the multitude, the spectators there, and appointed witnesses of the awful scene, beholding a lambent flame, that all *Jordan* shone with the reflection of the light. Shining, perhaps, with the splendor of the presence of the heavenly heralds (spoken of, *Luke* ii. 9, 13. *Psal.* lxxviii. 7, 8, 11, 17, 34. *Gen.* xxviii. 12.); or emanations of that light, described in *1 Tim.* vi. 16. *Acts* ix. 3. *Rom.* xiii. 12, 14. *Eph.* v. 8, 14. *1 John* i. 7.; from the midst of which, the *Holy Ghost* descended in the bodily shape of a dove, lighting upon *Jesus*, as he was coming up out of the river *Jordan*, (a sacred river, whose waters parted like those in *Eden*. *Gen.* ii. 10. see *Bedford's Chronology*) and a voice was heard, (loud as thunder.—See *John* xii. 28—30.) saying, *This is my beloved Son, in whom I am well pleased.* (*Comp.* *Matt.* xvii. 5. *Exod.* xxiii. 21. *John* v. 22, 27. xiv. 6, 7. and x. 30, 35, 36. *Isa.* xl. 9, 10.) And the dove abode on *Jesus*, and the heavens continued open, and full of light all the time that *Jesus* kneeled down and was praying, separate from the crowd, to be seen, but the words of his prayer not heard, nor are they recorded. At the conclusion of *Messiah's* prayer, a voice came to *Jesus*, (like as before to *John* and the people) saying, *Thou art my beloved Son; in thee I am well-pleased.* (*Comp.* *1 John* v. 6, 9.)

May the sacred dove (the symbol of peace) rest upon the heads, and inflame the hearts of believing readers; and lead them to search out the truth of the above important history, by the Scripture-proofs brought, the right application of which mystery of faith and obedience required to all *God's* revelation and commands, become the subject of daily meditation!—May every one be very thankful for the grace of *God in Christ*, and great privileges, to baptized persons, “born of water, and of the “Spirit!” Let such read, and meditate on, for their comfort and joy, these Scriptures, and others, such as *John* xiv. 23, 27. and xv. 5, 7, 8, 11. and *comp.* *Gen.* viii. 9, 11. *Psal.* lv. 6, 7. and lii. 8. *Eph.* v. 2, 6, 27. *Titus* iii. 4—7. *1 Pet.* iii. 21. *Heb.* x. 22—25. which Scriptures attentively read, will afford a profitable improvement of this self-interesting holy record.—*Matt.* iii. 15, &c.] Let us admire the wisdom and grace of *Christ*, in all his self-abasement (*2 Cor.* viii. 9. *Phil.*

ii. 7. Acts x. 38. and xx. 35. 1 Pet. ii. 21.) and respecting the instance before us, let us entertain a veneration for this holy rite which the Master hath sanctified, and authorized by his own example and word, (in Matt. xxviii. 19, 20.) unto the partaking of church-ordinances, and daily pray for divine succour, and trust in him for our daily bread, spiritual and temporal, promised to them that ask it, to enable us to obey every the least of *God's* commandments (Matt. v. 18, 19.) ; to learn to love one another more fervently ; to do every kind office in our power to all men, and especially to those of our own house, or persons in whose welfare we are particularly interested by the ties of nature, or bonds of the gospel : to be diligent in our vocation, and discharge wisely and faithfully every civil and religious work and duty ; constantly looking unto THE ONE PERFECT EXEMPLAR and SAVIOUR (see Heb. vii. 26. Acts iv. 12. v. 31. and ii. 36, 38, 39.) ; to continue instant in prayer ; to read and meditate on the word, and WATCH, as we know not the hour of our Lord's coming. (Mark xiii. 33—37.) Nothing can inspire true humility, love, and obedience, so much as frequent contemplation on that mystery of *Christ*, which angels desire to look into. (1 Pet. i. 10, 11, 12.)

N. B. There are some fine views and reflections on the Baptism of *Christ*, as well as on the genealogies and temptations, in three Tracts, written by the learned and truly pious Bishop *Cowper*. — See his *Works*, folio edit. p. 587—626.

N^o XVIII.—Page 46, note (q), on *Luke* iii. 21.

PERhaps, καὶ τῷ Ἰησοῦ, the reason of which is, because Ἰησοῦς is *one Jesus*, any *Jesus*, which was a very common name among the Jews ; but *the Jesus*, of whom this is the history, is ὁ Ἰησοῦς, as may be observed in hundreds of places in these writers ; and I am of opinion, that wherever the article is omitted, it is owing to the chance, or to the negligence of transcribers : except where this word Ἰησοῦς begins a sentence, as ch. iv. 1. and elsewhere ; the reason of which I do not know ; or, where some descriptive epithet follows, which has the effect of the article, as Ἰησοῦς, Χριστός, Ἰησοῦς ὁ Ναζαρεθαῖος, &c. But if any word whatever goes before Ἰησοῦς, it may be observed, that the article is generally expressed, and, I believe, always was originally ; for when one observes any thing proceed regularly for above six hundred times in the Gospels and Acts, and sees the reason of it ; if he finds the same thing fail in a few instances, (under twenty) the same reason subsisting ; he cannot but conclude, that the failure is owing to some accident ; not to the authors. In our language, it makes no difference, because we do not use the article before proper names, nor the Latins ; but in Greek, it is often otherwise ; and I do not doubt but the Evangelists always shewed that reverence and respect to our Saviour, as to call him ὁ Ἰησοῦς, *the Jesus* : except in the two cases above-mentioned ; the former of which I do not understand, though I find it to be so. The reason of the latter is obvious.—It is remarkable, that of those few omissions, six of them are

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after the word ἀπεκρίθη, as Luke iv. 4. John viii. 14. and xiii. 7. notwithstanding ἀπεκρίθη ὁ Ἰησοῦς is used eighteen times.—In John i. 46, &c. a comma should be put after εὐφράναμεν, and after Ἰησοῦν, which, without the article, signifies *one Jesus*; for *Philip* here speaks of him as of one of whom he knew little more than the name: but the Historian, when he comes to speak of him, soon gives him his title, ὁ Ἰησοῦς, *the Jesus*, ver. 48. and, I believe, he did the same, (ver. 48. and 50.) if the transcribers would have let him. So John v. 15. the man that was cured, and learnt *Jesus's* name only, thought he was no more than Ἰησοῦς, *one Jesus*. But when the Evangelist speaks of him in his own person, (ver. 16, 17.) he immediately becomes ὁ Ἰησοῦς, *the Jesus*.—*Conject.* p. 358. R.

N^o XVIII.*—Page 47, note (r), on Luke iii. 23.

SEE the end of note (l), page 340.—The weight of evidence of the truth of Christianity derived from the *genealogies of Christ*, and the true *Mosaic Astronomical Chronology*, according to the glorious discoveries made in the last and present century, from the intense labours of those highly-favoured servants of *Christ*, *John Speed*, and *John Kennedy*, appeared so great to the Editor, that he rejoices at being enabled to give the substance of valuable tracts, now in few hands, and unknown to many; therefore large extracts are here added, to shew the argument entire, which hath appeared to be most weighty and conclusive, and most useful; as hereby a flood of light shines on many things hard to be understood, (2 Pet. iii. 16.); which former various and multiplied arguments of the harmonists and commentators, have been found to leave the adversary under former doubts and gainsayings, from reasonings either contradictory or inconclusive. The table annexed, discovers to every eye plainly, the unbroken genealogies in the view they are intended to be seen, and according to those two great masters, in this grand argument; that the expectations of many friends may not be disappointed, and every believer become able to give a reason for the hope that is in them, as *Peter* exhorts (1 Pet. iii. 15.); which considerations first moved unto the publishing of this Book, a labour of love; which being sanctified to their use, through the Spirit; if any shall be found to profit by the same, it shall be his crown in the day of *Christ*; when we shall know, even as we are known, (1 Cor. xiii. 12, 13.) and rejoice together in the blessed mansions prepared of the Father for those who love and look for the second appearing and kingdom of *Jesus*.

The great *John Speed* (in his *Cloud of Witnesses*, confirming the humanity of *Jesus Christ*, through the Fathers, Patriarchs, and Prophets, edit. 1628, dedicated to *George* Archbishop of Canterbury) tells the Christian reader, “The holy ascents mounting into those sacred buildings which are laid upon the foundations of the prophets and apostles, (*Christ Jesus* himself being the *Corner-Stone*) are the times, the persons, and the places of the Scripture-records, which are strong stays and stairs to lead into the historical prospect of *God's* heavenly architecture, with as great strength and beauty as were the lions that supported the ascents into

Solomon's

Solomon's throne. Any of which, either mislaid or mistaken, hindereth the eye of some perfect aspects, that otherwise, from them, lie open to sight; for no man can deny, but that in all human descriptions, these are the sinews of the narration; and in the sacred text, these also are the cement that coupled together the well-squared stones in the Lord's building, without noise or stroke, either of axe or hammer; and do still make known how sure, by text, the holy Spirit uttereth a uniform truth: for the event of prophecies falling, in any age, upon any person, people, or place, and meeting in the center of a perfect performance, declares the constant accomplishment of *God's* determined decrees, whether it be his justice upon the sons of rejection and death; or, in his mercy, upon the children of election and life; and is to the mind of the thinking searcher, as the water-springs to *David's* heart, and more to be desired than the gold refined in the fire seven-fold. The search of the persons, the genealogies annexed to the new translated Bible, do shew: and what part they bear for illustration of Scriptures, this present treatise, in some part, doth witness; which, had it been written with a more learned pen, would have given, I know, far more satisfaction, especially to such as think their doctrine condemned by the apostle; or at least, of less use than other studies of Scripture. Upon which occasion, and the desire of others more moderately minded, these pains were undertaken and gone; wherein I have rather chosen to confirm their uses in a continued discourse, than to rise in the assertions of an ignorant zeal; left in opening the objection, the opinion proposed prove little less than blasphemy; as *Solon*, in his laws, forbore to mention the punishment of the murderers of parents, lest, in naming the fact, the thoughts of the children might be corrupted. And albeit I have not curiously carved, but rather rough hewn the stones to this work, (as the least labourer, and in the last hour of the day,) yet, the foundation being laid upon the sacred sure text, cannot be tempest-shaken, howsoever for manner and style it may be thought faulty in the searching eyes of this learned age. And the thing especially aimed at, *How God became man*, and how the *Emanuel Jesus was the Messiah of the world*, (besides the holy Prophets' many testimonies) the Jewish Rabbins themselves apparently grant; whose own reports in their many Talmuds, (as they are collected from the skilful in that tongue) are here laid down without any fainings or falsifyings of their text. These my labours and unpolished collections, I send into the world as *Jacob* (I fear) sent *Joseph* unto his brethren; yet hope I of better acceptance, and pray for the like success. And if any one stone be herein so laid, as that the wearied doubter may thereon rest, I have my desire, ascribing all honour to him that giveth rest to the soul, and is the chief Corner-Stone of Zion's building. For whose full perfection, let us, as watchful servants, attend, that with the wise virgins, we may enter the chamber of the Bridegroom, *Christ*, in whom I rest ever thine." *John Speed.*

Page 1. That this subject of the Scriptures' sacred genealogies may appear to be both holy and useful; before we enter into the particulars, let us view the frame of the whole; how from the seed of the woman, in

paradise, where the first promise was made of our salvation, they lead us to the Son of a Virgin in Bethlehem, where the first appearance in our flesh was of him that wrought our salvation. Betwixt which persons and times, *God* himself was the Recorder; and with that finger that first writ the law, led the hand of *Moses* to name from father to son the persons produced, even from *Adam*, that fell from a pleasurable garden of rest, unto *Joshua*, that led and set the people in a pleasurable land of rest; being thirty generations, in a direct line, besides their collaterals. In all which, the promises of *God* appeared, that were made to man in his *Christ*. In *Noah*, the comfort that the world in him should enjoy; in *Abraham*, the promise, that the world in him should be blessed; and in *David*, the Son, and King, that should reign everlastingly: all which things the holy genealogies do testify; and we know that their testimony is true: and how carefully their pedigrees have been preserved, we see still recorded by the *Holy Ghost's* writ.

In *Moses*, all of them, even unto himself, and where *Moses* left, the writer of *Ruth* doth continue them unto *David*; and *David's* sons likewise, both kings, and collaterals, are most exactly registered; and for the most part, with their matches (and mothers) out of several tribes named, whilst that stem of kings bare any branches.

And the care of preserving the holy genealogies, the *Holy Ghost's* pen hath well shewed in the First Book of the Chronicles; where the first nine chapters do afford, in a manner, no other matter besides the rehearsal of the generations from *Adam* to those times; as the like is done for the present by the books of the Chronicles, of Kings, and of the Prophets; until the Captivity of Babylon, cut off their Kings; and the glory of *Judah* became thereby eclipsed.

Notwithstanding, in the times of the later Prophets, the like providence is continued, by preserving the lights of the sacred genealogies alive; when the holy Spirit, in the pens of *Ezra* the Scribe, and of *Nehemiah* the Prince, their memorials and pedigrees were recorded unto *Jaddua*, the high-priest, in the days of *Alexander* the Great; where ended the story of the Old Testament (Neh. vii. xii. 11.); and the New beginneth with the holy genealogies, even in the frontispiece of the Gospel, thus: *The book of the generation of Jesus Christ, the Son of David, the son of Abraham*, in Matt. i. 1. and in the Apocalypse, endeth thus: *I Jesus, am the root and the generation of David, and the bright morning-star*; and the first attribute of the mysteries of *Christ*, given by the Apostle, is, *That God was manifested in the flesh*. (1 Tim. iii. 16.) Which things well considered, if nothing else could move a reverend desire to study them; yet, at leastwise, should it move a trembling fear to despise them, seeing that *Christ* is the subject of that divine text, the *Alpha* and *Omega*, through whom they were writ, and the stone that bruise his contemners to powder.

Genealogies then, being the first step laid in the New Testament, are for use the first step that mounteth from earth unto heaven, as *Jacob's* ladder did reach; by which the great Archangel *Christ*, from the top

descended

descended unto the lowest staff, the tabernacle of our flesh. — In them, we see the dispersion of families, in the peopling of the world; and in them, the government of the world, when it was peopled; in them, the state of the holy and sincere worshippers of God; and in them, the wicked idolaters and profaners of all his ways. Briefly in them, we see both the builders and pullers down of the walls of Sion. God's mercy ever extended upon his chosen, the blessed; and his wrath ever severe upon the cursed; for from *Cain* to *Lamech*, his severity continued: through *Ham*, *Canaan*, *Nimrod*, *Amalek*, *Ismael*, and *Esau*, it followed; which last found no repentance, though he sought it carefully with tears: and *Agrippa*, at the last also, was but almost persuaded to become a Christian. Whereas, contrarywise, the elect were led by God's angel through *Canaan*, *Egypt*, the *Red Sea*, and the *Wilderness*, unto *Canaan*, their rest; where Sion became the Lord's delight; Jerusalem his chosen city; and the Lord's temple the very gate of heaven: Unto which, without respect of country, person, or tribe, whether Jew or Gentile; they that looked with the eye of favour, were again of God favoured, (as *Solomon* prayed for.) Such were *Hiram*, King of *Tyre*, that forwarded the building of the temple; the Queen of *Sheba*, that came from the utmost parts of the earth, to hear the wisdom of *Solomon*; *Ebedmelech*, the blackmore, that pitied *Jeremiah*, and drew him out of the dungeon; *Cyrus*, the Lord's anointed, that released *Babylon's* Captivity; and *Darius*, King of *Persia*, that favoured and forwarded the work of the Second Temple.

Again, the healed *Naaman* was a Syrian; the Widow of *Sarepta* was a Sidonian; the supplicant Woman was a Greek, a Syro-Phenician; *Candace's* Eunuch was an Ethiopian; the cleansed Leper was a Samaritan; and *Cornelius* was captain of the Italian band. And this made *Peter* to confess and say, that God is no respecter of persons; &c. Acts x. 34.

Search then the Scriptures, for they testify of Christ. As he is sought for, so is he found; but nowhere more fully than in the sacred genealogies; which, through seventy-five generations, shew him to be the Seed promised to subdue *Satan*; the just age of *Abraham's* life, when he received the promise of seed, in whom the world should be saved. — He is the Light and Life of the world. Let us seek him, therefore, whilst it is day, for the night cometh, when no man can work.

Moses, ready to go the way of all flesh, in his last book, and leave-taking of his brethren the Israelites, (among many other documents to them delivered) gave this precept continually to be followed; That the children should ask their fathers concerning the Lord's covenants, ever since the day that man was created upon the earth. (Deut. iv. 32.) And the disputer, in *Job*, from the same text, giveth the reason, For we are but of yesterday, and know nothing, &c. (Job viii. 8.) If then from the wise, wisdom is to be had, what truer can be gotten than from the ancient Patriarchs, Fathers, and high Saints, both before and after the flood; they being the parents of Christ, and the patterns of all true holiness?

ness? The former, for length of days and holy conversations, are best able to instruct us: and both of them ought chiefly to be known, being the parents of all nations upon the earth; whose religion and service to their God *Jehovah*, their sacrificing declareth, and the prophetical naming of their sons, sufficiently sheweth what hope they had of the other, and how vain they held this transitory world. From *Adam*, no sooner had *Cain*, a possession, but forthwith was born to him *Abel*, a vanity; and therefore his third son's name was *Seth*:—a settled foundation upon the Rock *Christ*. And *Seth* knowing the sins that should be wrought by the Sons of the Holy Stem, when they, for beauty's sake, should match with the fair (but profane) daughters of *Cain*'s race, named his son *Enos* (the sorrowful) as foreseeing the heavy relapse in religion, and *the turning of the grace of God into wantonness* (Jude, ver. 4.): as upon the like stumbling-block the Israelites fell twenty-four thousand, for the like wantonness with the daughters of *Moab*. (Numb. xxv. 1, 9.)

Unto *Enos* was born *Cainan* the Contrite; and unto him, *Mabala-leel*, the *praise God*, whose son was *Jared*, the *lowly*; and his son *Enoch*, the *consecrated*; a figure of the resurrection, by the taking away of his earthly body from the society of men, and the world. His son was *Methusaleh*, the *spear-death*; and his, *Lamech*, the *heart-wounded*; who foreseeing the general deluge, named his son *Noah*, the *comforter*, that should restore the earth which *God* had cursed, (Gen. v. 29.) and re-people the world; which, for sin, were to be drowned. And the like appellations had the Fathers after the flood, when the years of their lives were cut shorter by the half; for *Shem*, the second son of *Noah*, was named *Renown*: his son *Arphaxad*, was a *healer*; and his son, *Salah*, a *spoiler*; his son, *Heber*, a *pilgrim*; and his son *Peleg*, a *division*; and so consequently of all the rest. Where, by the very names of these Patriarchs and Fathers, an historical narration may be made unto the *Messiah* himself who was *Jesus*, the *Saviour*, and the *Emanuel*, *God with us*.

Let us not think that these names of *Christ*, his parents, (or others upon occasions given or changed) fell from the mouths of those Patriarchs, as lots fall from the lap; but rather did those prophets, foreseeing *Christ* to come, meet him with their thankful remembrances, and *saw his days afar off, and rejoiced*. (John viii. 56.)

These etymologies then, lead us unto the *Messiah*, as the star did the wise men unto *Christ*; wherein, if our dull apprehensions fall too short, (as who can comprehend the full mystery *that God became man in the flesh*? 1 Tim. iii. 16.) let us then see through the progress of all, how all point unto the humanity of *Christ* (2 Tim. ii. 8.); and that shall be the chiefest subject in this our following discourse. For he being the *Image of the invisible Godhead*, the *brightness of his glory*, and the *engraven form of his person*, (Col. i. 15. Heb. i. 3.) shewed himself in his manhood, to be the expected *Christ* indeed; unto whom all the Prophets bear witness, and of whom the Scriptures of *God* do testify. (Acts x. 34. John v. 39.)

As then the names of these Fathers afford great light to the sacred stories, and heavenly moisture to the thirsting searcher, so are their days the bounds of the year, and their lives the measure of time, and of the sun's course: for no otherwise was the world's age calculated than by these threefold accounts of *Begettings*, *Ages*, and *Deaths* of the first nineteen Fathers, before and after the flood. [*Moses's* astronomical Scripture-Canon, extends to the death of *Joseph*, A. M. 2369, *Ken. New Meth.* p. 8.] Which account is of such strength, as the threefold cord of *Solomon* (*Eccl.* iv. 12.) is not more strong; and Chronology is a most sure bond unto Genealogy; and both of them unseparately woven in the Scriptures of *God*.

Thus you have the golden line reaching from *Adam* to *Christ*. It begins at the First *Adam*, and is absolved in the Second. It contains a roll of the Fathers; who, through the privileges of the first-born, were ordinarily doctors, and chief lights of the church, till the coming of *Christ*.—Upon this golden line runs the whole book of *God*. He that would read it with profit, must remember the course of the Spirit of *God*, in the deduction of this line. If at any time He divert from it, it is only to interlace some purpose, which may clear the story of the line. So with the description of the lineage of *Shem*, He adjoins also a description of the house and offspring of *Ham*, who are not in the line. Likewise when He draws the genealogy of *Shem*, He entreats of the posterity of *Japhet* and *Ham*; and as He handles the history of *Abraham*, *Isaac*, and *Jacob*; so likewise the history and posterity of *Nabor*, *Ismael*, and *Esau*. But as we may easily perceive, He insists not in the history of them who are beside the line; but having spoken so much of them as may clear the story of the line, He lets them alone, and returns to his purpose, always following forth the line, till He come to the promised *SHILOH*.

Farther, (ch. ix. p. 210.) When *David* was fully established upon his throne; had brought up the ark to the prepared tabernacle, and intended to have built that more fair and convenient, this message was brought him by the prophet *Nathan*, from the *LORD*, *Thou shalt not build*, &c. (See 1 Chron. xxii. 8, 9. and 2 Sam. vii. 14, 15.) And albeit this house and kingdom, in their spiritual meaning, were built, and established in and by *Christ*, yet, literally, they were performed in *Solomon*, whose works were so glorious, and peace so famous, as they were figures of the true Substances following.

But that *Solomon* sinned, is manifest, by his story (read 1 Kings xi. 3, 5, 7, 14, 23. and xii. 16. 2 Kings xxiii. 13.); for which cause *God* did chastise him by the rebellions of *Hadad*, the Edomite; of *Rezon*, King of Damascus; and of his servant *Jeroboam*, that rent his kingdom after him, and carried away ten tribes.

These in part, were the rods in *God's* hand that corrected his offences; but his *mercy* he took not from him, (2 Sam. vii. 15.) as he had promised, for these things sake. (See 1 Kings iii. 3. Neh. xiii. 26. 2 Sam. xii. 25. 1 Kings iii. 3, 10. and viii. 48. Luke xi. 31. *Eccl.* i. and xii. —His sons, for the most part, were extremely wicked; for of nineteen

Kings of *Judah's* throne, from his loins descended, twelve are noted to be extremely impious; who often provoked, and, lastly, procured the utter subversion of that glorious kingdom, which, whilst it stood, was the glory of the earth, and a figure of the celestial that is to come. The want of issue then, which failed in *Jechoniah*, was the rod wherewith *God* scourged *Solomon*, his posterity, and kingdom: and how that fell out, let us see the several rents that therein were made.

The first rent of *Solomon's* kingdom, may be said to begin in his own life-time, when *Abijah* the *Shilonite*, rent the new garment that *Jeroboam* wore into twelve pieces; retaining only two, and delivered him ten: by which was signified, the ten tribes that *God* would take from *Solomon's* throne and son, and give unto this *Ephrathite*, the son of *Nebat* (1 Kings xi. 30.); who no sooner was made king, but he set up two golden calves, &c. (Read 1 Kings xii. 27.) With this his sin, all the Kings of *Israel* were polluted; only *Shallum* and *Hosea* excepted; for with that sin they are not charged, though otherwise they were as wicked as the rest. And this was the cause that moved the prophet *Hosea* to say as he did; *Thy calf, O Samaria, hath cast thee off.* (Hos. viii. 3.)

Another rent was threatened to *Solomon's* issue and kingdom, when his house joined with *Omries* in *Joram*, the son of *Jehoshaphat*, King of *Judah*; and in *Athalia*, the daughter of *Abab*, King of *Israel*. (Read 2 Chron. xxi. 6. 2 Kings ix. 8. 1 Kings xxi. 21. xv. 29. xiii. 34. 1 Kin. xvi. 3. and xiv. 10. 2 Kin. xxii. 34. ix. 33. ch. i. 2. and x. 11. 2 Chron. xxii. 9. xxiv. 25. and xxv. 27. 2 Kings xvi. and Isa. xxxix. 6.—See concerning *Manasseh* and *Amon*, Jer. xv. 4. 2 Chron. xxxiii. 23. —*Jehoahaz*, —*Zedekiah*; 2 Kings xxiii. 34. and xxiv. 1. Joel i. 6. Jer. v. 16. Ezek. xvii. 3. Dan. vii. 4.)

But the last and greatest rent of *Solomon's* kingdom was in *Jechoniah* (see Jer. xxii. 25—30.); of whose successors, crown, and kingdom, the prophet *Ezekiel* further speaketh. (Read Ezek. xxi. 25, 26, 27.) And for the reversing of that crown into another family, the words of *Jeremy* and *Haggai* do witness. (Jer. xxii. 24. Hag. ii. 23.—read Zach. iv. 7.)

Let us then that have ears to hear, hear what the Spirit hath spoken of *Judah's* temporal crown; and speaketh of him unto whom it spiritually belongs.—*Behold, the days come, saith the Lord, &c.* (Jer. xxiii. 5, 6.) which speech of *Jeremiah* is far milder than that which was thundered out before, and not much unlike unto the still voice that spake to *Elijah*, after the tempest of wind, earthquake, and fire, had rent the rocks and mountains in pieces. (1 Kings xix. 11.)

This righteous branch then, must not be brought from *Solomon's* stem of wicked kings, nor from the half-blood of *Achab*, by his daughter *Athaliah*; that died in their sins; seeing that both root and branch were cut off in *Jechoniah*, and all threats of destruction, as well to the house of *Israel* as *Judah* accomplished, when the want of issue in him was declared to the world.

But

But against this proclamation of *Jeremy*, the Jews have their answer; namely, that these words are not meant for *a childless posterity*, but for *a seed* that should not inherit the father's possession,—as *David Kimchi* comments upon the text: and the threats in the law, (Lev. xx. 20.) they expound in the same sense. But *childless*, in the Hebrew, from the root *Gnarar*, is *Gananari*; which word is used four times in the Old Testament, and signifieth *one rooted up*, or *one who hath not in himself a root for heirs of his own body*. A deeper signification, by much, than the want only of an heir for inheritance: as in the answer of *Abraham* to *God*, is apparent, *What wilt thou give me*, (saith he) *seeing I go Gananari childless?* (See Gen. xv. 2.)—Here it is most manifest, that his speech was a complaint for want of issue from his body, and not for want of an heir; which we see he had ordained and provided.—And so must *Gananari*, in *Jeremiah*, be taken against *Jeconiah*, that childless man. (See Jer. xxii. 30. Lev. xx. 20, 21.) And no otherwise can the malicious Jews force it, but by forcing a gloss upon *God's* decree; saying, that *Jeconiah's* repentance alters *God's* purpose and oath. (*Rabbi Jochanan*, cited by *M. Broughton*, in *M. S.*)

But as touching the putting back of a decree made with an oath, we see, therein do these Rabbins fail: for did that of *Zedekiah*, and them that were carried away with him, make them the *bad figs that could not be eaten*, (Jer. xxiv. 8.) any better? Could that of *Moses* (notwithstanding his earnest prayer, Deut. iii. 26.) prevail for his entrance into *Canaan*? or the *Israelites* (whereof, no doubt, many were repentants) to enter the *rest*, when *God* had sworn the contrary? Nay, if *Noah*, *Daniel*, and *Jeb*, (Ezek. xiv. 20.) should not be heard against *God's* decree of famine, pestilence, and sword, shall we think that *Jeconiah* (whose repentance is not read of, and whose captivity remained thirty-seven years in *Babylon*, even all his life long) could alter *God's* oath as touching posterity? and yet these miserable men seek to continue a succession from this childless man. For *Eben Ezra*, in his *Preface to Solomon's Song*, calleth *Messiah*, *Solomon*, because (saith he) *he should be the son of Solomon, as from David, the Prince everlasting*. (Ezek. xxxvii. 25.)—But had that Rabbin considered, that no such promises were spoken concerning *Solomon's Son*; nor that Prince *David*, there named, was named before that *Solomon's* house failed in *Jeconiah*, he might have known how *Christ* had been *Solomon's* son. His son he was indeed, as a King and Successor, but not as a man; as his Heir to his crown, but not of his loins.—And I could have wished that Christians also had not been so forward in following the Rabbins herein, and in urging the text of *St. Matthew*, in *Jeconiah's* begetting of *Salathiel*, somewhat too naturally; as *Lyra*, *Lucidus*, *Annius*, *Messeus*, and many others, have done; who lean so weightily upon the outward phrase of *begetting*, that the main prop of Divinity is thereby overburthened. For they, by *St. Matthew*, and the First Book of *Chronicles*, would make a lineal and natural succession from *Jeconiah* to *Salathiel*, as the Rabbins have done, and would continue *Solomon's* line unto *Joseph*, the husband

husband of the Virgin *Mary*, without breach of succession. The words in the Chronicles are thus: *And the sons of Jeconiah; Assir, Salathiel his son.* (1 Chron. iii. 17.) and in St. Matthew, thus: *And after they were brought into Babylon, Jeconiah begat Salathiel.* (Matt. i. 12.)—But if speeches here spoken must be taken in a procreating sense, then was *Zedekiah*, as well as *Salathiel*, son unto *Jeconiah*; for in 1 Chron. iii. 16. thus it standeth: *And the sons of Joakim, Jeconiah his son, Zedekiah his son*: which *Zedekiah*, in the verse immediately before, is said (as the truth is) to be the son of *Josiah*. (Jer. xxxvii. 1.) But in the 2 Chron. xxxvi. 10. he is called the brother of *Jeconiah*; and yet in the 2 Kings xxiv. 17, he is said to be the brother of *Jeconiah* his father: so that by these places, he is both uncle, brother, and son, to *Jeconiah*; and yet all of them true, either in nature, inheritance, or succession. And if these seem not strange in him, nor that line, why should *Salathiel's* sonship be so naturally urged in Matthew, whom St. *Luke* cleareth to be the son of *Neri*? and so doth *Zachariah* (ch. xii. 12.) in naming *Nathan* for a chief family of *David*. And St. *Matthew* meant no otherwise of begetting, than of heirs to *Solomon's* crown, appeareth by himself; who, in recording his successors, followeth neither a natural succession, nor an exact descent; for he maketh *Foram* to beget *Ozias*; whereas the Chronicles tell us, that *Ozias* was the immediate son of *Amaziah*, and was four descents from *Foram*, his great-grandfather, who died sixty-nine years before *Ozias* was born; so likewise he saith, that *Josias* begat *Jeconias*, who, notwithstanding, was his grandchild, and son unto *Jehoiakim*, the second son of *Josiah*: whereby we see no natural succession urged by the Evangelist, but rather such as makes a successor, a son to the childless, or an heir of what consanguinity soever, to be a son to the issueless possessor. So *Moses* was meant the son of *Pharaoh's* daughter: so *Jair* of *Judah* (Deut. iii. 14.) was the son of *Manasses*; and so *Jesus* (as we have said) was the son of *Joseph*, though *Joseph* had never any child of himself begot; so that another intent moved St. *Matthew* to continue a continual succession from *Jeconiah* unto *Salathiel*. And that the Evangelist spake of heirs of the crown, and not of the kindreds in blood, it further appeareth, in that he ascendeth by the legal line through *Joseph*, *Abiud*, *Jeconiah*, and *Solomon*, no higher than unto *Abraham*, who first of the fathers, had promise either of King or Kingdom; whereas St. *Luke*, our other Evangelist, in the natural line, by *Mary*, *Heli*, *Rhesa*, and *Nathan*, ascendeth up unto *Adam*, the first man; to whom the promise was made of *Christ*, his humanity.

And how from *Adam*, (to omit the other collaterals that in another kind lead unto *Christ*) let us here insert, that so the whole generations of his manhood may fully appear; so carefully recorded in all former ages by the *Holy Ghost* himself; and in the latter time continued by the same Spirit of truth in his instrument, St. *Luke*, our holy Evangelist, unto his mother the Virgin *Mary* herself. The first table endeth at *David*, as the writer of *Ruth* doth; and the other from *David* (by *Solomon*) to
Jeconiah,

Jeconiah, are recorded in the books of the Chronicles: and where they end, are again continued by the same Spirit unto *Joseph*, the husband of *Mary*, by the Evangelist *St. Matthew*: (a) both which their descents from *David*, downward, that the eye may witness what the purpose of the *Holy Ghost's* pen was in the hands of these Scribes, is here, in this ensuing Table, expressed to fight so plain, as cannot be impugned; and for truth so strong, that a man running may read and embrace it with faith. (Heb. ii. 2.) — See the TABLE, in the two following pages, 652, and 653.

(a) The following persons, in the TABLE, are named in the Old Testament-books, viz.

Seth, in Gen. v. 3.	and Joram, 1 Chron. iii. 10, 11.
Mahalaleel, ver. 12.	<i>Amaziab</i> , 1 Chron. iii. 12. 2 Kings
Enoch, ver. 18.	xiv. 1.
Noah, ver. 29.	Ozias, or <i>Uzziab</i> , 2 Chron. xxvi. 1.
Shem, Gen. ix. 26.	2 Kings xv. 13.
Arphaxad, ch. xi. 10, &c.	Jotham, Ahaz, Hezekiah, Manasseh,
Pharez, Gen. xxxviii. 29.	Amon, and Josiah, 1 Chron. iii.
Hezron, 1 Chron. ii. 5. iv. 1. Ruth	12—14.
iv. 18.	Jehoiakim, Jeconiah, ver. 15, 16.
Aram, or <i>Ram</i> , 1 Chron. ii. 9, 10.	Salathiel and Zerubbabel, 1 Chron.
Nahshon, ver. 11. and Ruth iv. 20.	iii. 17, 19. Ezra iii. 2.
Salmon, or <i>Salma</i> , 1 Chron. ii. 11.	Abiud, otherwise named <i>Hananiah</i> ,—
Boaz, Obed, Jesse, Ruth iv. 20, 21.	Rhesa, — Meshullam. 1 Chron.
Rehoboam, Abia, Afa, Jehosaphat,	iii. 19.

If we take a short view of the person of *Christ Jesus*, unspeakable is the comfort that shall arise unto us: for we shall see how meet a person he is to do the work whereunto he is consecrated. He is called by *Zachariah* (xiii. 7.) *GNAMITH JEHOVAE*—the Fellow or Companion of the LORD; the Prince of the People;—by *Job*, *GOEL*, my Kinsman (Job xix. 25, 26.); — and *Jacob* (Gen. xlix. 10.) calls him in his Prophecy, *SHILOH*, which signifies that little skin, or tunicle of flesh, wherein infants are wrapped when they come into the world; thereby pointing out his human nature. He is also, by *Isaiab*, called *GNIMMANUEL*, *God with us*. (Isa. vii. 14. ix. 6. 1 Tim. iii. 16.)—Here we must understand the word *GOEL*, used by *Job*, properly signifies a Redeemer, or Revenger. Now, by the law, the power to redeem the inheritance, belonged to the nearest kinsman, as likewise the power to revenge blood.—In this genealogy, we may see how he is our Kinsman; and in his baptism and temptations, (*Appendix*, N° XVII, and XIX.) how he was consecrated, and had power from above to be an Avenger, a Redeemer, and a Saviour of his brethren.

A TABLE,

A TABLE, *showing the Harmony of Matthew*

GOD.

1. Adam.
2. Seth.
3. Enos.
4. Cainan.
5. Mahalaleel.
6. Jared.
7. Enoch.
8. Methuselah.
9. Lamech.
10. Noah.
11. Shem.
12. Arphaxad.
13. Salah.
14. Eber.
15. Peleg.
16. Reu.
17. Serug.
18. Nahor.
19. Terah.

*Here St. Luke reckon-
eth alone; stepping up
by twenty degrees higher
in the Genealogy of our
Lord, than St. Matthew
doth.*

First 14 Generations.

1. 20. ABRAHAM.
2. 21. Isaac.
3. 22. Jacob.
4. 23. Judah.
5. 24. Pharez.
6. 25. Hezron.
7. 26. Aram.
8. 27. Aminadab.
9. 28. Nahshon.
10. 29. Salmon.
11. 30. Boaz.
12. 31. Obed.
13. 32. Jesse.

*Here the two Evan-
gelists reckon on together
the natural line of our
Lord, from Abraham unto
David.*

14. 33. DAVID.

14. 33. DAVID.

Second 14

Generations.

1. Solomon.	34. Nathan.
2. Rehoboam.	35. Mattatha.
3. Abia.	36. Menan.
4. Afa.	37. Melea.
5. Josaphat.	38. Eliakim.
6. Joram.	39. Jonan.
Achaziah.	40. Joseph.
Joash.	41. Juda.
Amaziah.	42. Simeon.
7. Ozias.	43. Levi.
8. Jotham.	44. Matthat.
9. Ahaz.	45. Jorim.
10. Hezekiah.	46. Eliezer.
11. Manasseh.	47. Jose.
12. Amon.	48. Er.
13. Josiah.	49. Elmodan.
Jehoiakim.	50. Cofam.
14. Jeconiah	51. Addi.
dying	52. Melchi.
childless,	53. Neri.

Jesus Christ, by law, is heir unto these,

Jesus Christ, by nature, came of these,

Write this
man, CONIAH,
childless,
Jer. xxiii. 30.

his
son is
Here ends the
race of
SOLOMAN.

Third 14 Generations.

1. Salathiel.
2. Pedaiah.
3. Zerubbabel.

Where St. Mat-
thew calls Salathiel
the son of Jeconias,
understand his legal
son, succeeding as
nearest of kin.

Where St. Luke
calls Salathiel the
son of Neri, un-
derstand the na-
tural son of
Neri.

Jesus Christ supposed, and by law, is
The Saints of the Most High. Dan. vii. 18.

4. Abiud.	57. Rhesa.
5. Eliakim.	58. Joanna.
6. Azor. St. Matthew	59. Juda.
reckoneth in	60. Joseph.
7. Sadoc. this line the	61. Semei.
forefathers of	62. Matthathias.
8. Achim. Joseph's	63. Maath.
9. Elihud.	64. Nagge.
10. Eliezar.	65. Esi.
11. Matthan.	66. Naum.
12. Jacob.	67. Amos.
13. Joseph.	68. Matthathias.
	69. Joseph.
	70. Janna.
	71. Melchi.
	72. Levi.
	73. Matthat.
	74. Heli*.
	75. Mary.

* Joseph is cal-
led by St. Luke,
the son of Heli,
because he was
his son-in-law.

Jesus Christ, by nature, is Son unto these,
The Holy Seed, the Substance, Isa. vi. 13.

In him ends the 3d
14 Generations.

JESUS CHRIST,

That blessed Seed, promised to Adam, Noah,
Shem, Abraham, Isaac, Jacob, Judah,
David, Zerubbabel, and Mary.

(Ch. x. p. 234.) *Solomon's* house ending in *Jeconiah*, according to the Prophets, and *Zerubbabel*, of *Nathan's* family, made Prince of *Judah*; the right that *Christ* had to *David's* throne, is diversely from them, by our holy Evangelists inserted; for *St. Matthew*, from *Solomon*, *Jeconiah*, *Abiud*, and *Joseph*, legally interesteth *Jesus* unto *David's* crown; but *St. Luke* naturally, from *Mary*, *Heli*, *Rhesa*, and *Nathan*, ascendeth to the first man *Adam*, to shew him the *Emanuel*, according to the promise of *God* in *Paradise*; both of them breathing from one and the same spirit, that *Christ* is *David's Son*, and *Judah's King*: and with the former Prophets, agree, that in his person alone, met all the promises that *God* made for his Son *Christ*, and so carry themselves in making him heir of all; as no discord is heard in their heavenly sounds.

But that the spirits of the prophets may be subject to the prophets, and the text not forced to a private interpretation, (1 Cor. xiv. 32. 2 Pet. i. 20.) let us see how *Salathiel* is brought to be a son to *Jeconiah* by law, and by *St. Matthew*; whom *St. Luke* maketh to be, by nature, the son of *Neri*; upon which seeming disagreement, rests the supposed difference betwixt our Evangelists. The affirmation of *St. Matthew* is, (taking his record out of the 1 Chron. iii. 17.) that *Jeconiah* begat *Salathiel*, (Matt. i. 12.) with this addition annexed, *after they were brought into Babylon*. In which place, as *Jeremy* tells us, (ch. lli. 31.) *Jeconiah* living, *Affir*, a captive, the space of thirty-seven years, even to the last of *Nebuchadnezzar*, was in the first of *Evilmerodach*, King of *Babel*, taken out of prison, placed among his princes, and maintained in kingly estate to the day of his death: when having no issue of his own body begot, *Salathiel*, his nearest kinsman, was declared his heir; and the royal title appropriated unto him,—as the Genevian Translation hath noted upon Matt. i. 12. or rather as the law itself required; for thus by *Moses* it standeth written: *If a man die, &c.* (Read Numb. xxvii. 8—11.)

In this state then stood *Jeconiah*; without son, without daughter, without brother, without uncle or father's brother; and therefore by *Jeremy* was proclaimed a childless man. When according to the precept of the law, *Salathiel*, his nearest kinsman, was declared his successor; and in that sense is he called his son; who was by nature, the son of *Neri*, as *St. Luke*, in recording the natural line, hath laid down. *Salathiel* thus made a son in succession, his own successor likewise is said to be his son; which was *Zerubbabel*, his grandchild, the son of *Pedaiah*, as 1 Chron. iii. 19; but the said *Pedaiah* dying in *Babylon* before his father's adoption; and *Zerubbabel* made Prince over the people returned, he is therefore called the son of *Salathiel*; and in the books of *Ezra*, *Nehemiah*, and *Haggai*, where the government is touched, *Pedaiah* is ever omitted; and with the like silence, for that cause is overpassed by both the Evangelists.

Lyra upon *Matthew*, (ch. i.) judgeth, that his mention was smothered with the rolls of genealogies which *Herod* consumed, when he burnt all the princely pedigrees of the Kings of *Judah* [*Du Plessie in veri. Christ. Relig.* c. 29. citing his sayings from *Philo*]; intending thereby to de-

rive himself of some great parentage; as (saith he) “by the same customs, the Old Testament is silent from Abiud to Joseph, either for names or actions: only the books of the Maccabees are “some stay for stories of those times.”

This silence then overshadowing *Abiud* and *Rhesa*, by those names unknown in the Old Testament's record, are notwithstanding, by the learned, judged to be *Mesbullah* and *Hananiah* the sons of *Zerubbabel* therein mentioned (1 Chron. iii. 19.) whose genealogies, as now they stand in our Evangelists, escaping the flames of *Herod's* destruction, were preserved, they think, by some faithful Jew, or else were received from *God* by holy revelation, as many other things were at the coming of *Christ*. Which latter opinion liketh some well, who make a symptom betwixt the first age and this last, thus: “As the first fathers were revealed by *God's* own oracle unto *Moses*, without precedent of writ, “so the last fathers, by the same Spirit, were revealed unto the Evangelists, without any prescript of record:” which, notwithstanding, seemeth rather a shadow than any shew of truth. But by what warrant soever they wrote, this is most certain, that their records were never contradicted by any Pharisee, Scribe, or Priest then living, who daily waited occasions to impugn their doctrines: which thing, in that age, then yielded unto by the most malicious Jews, may not now, without offence, be called in question among us the believing Christians. And that the sons of *Zerubbabel* continued a race of posterities, the Rabbins themselves do aver; who, in their commentaries (as some have observed *August Marlorat* upon Matt. i.) avouch that *David* (in case of succession) ordained, if *Solomon's* issue failed, then the posterity of *Nathan*, his other son by *Bathsheba*, should succeed; which in *Salthiel*, it did. And those great doctors daily expecting their King, that should come with such power, undoubtedly kept the genealogies [*Du Plessie in True Relig.* c. 29.] as carefully for the time following, as they had been diligent observers of the families before.

But to the purposes of the Evangelist:—*St. Matthew* recording the heirs of *Judah's* crown, ascendeth, as is said, no higher than *Abraham*; unto whom the first promise, either of King or kingdom, was given; for when *God* meant to make him the glory of men, and had (*Gen.* xvii. 8.) called him from *Ur* of the *Chaldeans*; had shewed and given him the land of *Canaan*; this further he assured, that “his seed should be in number as the stars of heaven, and in multitude “as the dust of the earth (*Gen.* xv. 5. and xiii. 16.); and that “Kings should proceed out of his loins; and *Sarah*, his wife, “should be a mother to Kings of people.”

Now, as in *Isaac* the Seed was called, (*Rom.* ix. 7.) so in *Judah* (*Gen.* xlix. 10.) the Scepter was established; which, whilst it stood upright with *God*, was the glory of the earth, and their temple the very gate of heaven. But when all religion was turned to an outward worship, and *Solomon's* throne made a den of thieves, (*Matt.* xxi. 13.) look what was done to *Shiloh* (*Jer.* vii. 14.) must be done to *Jerusalem*; for *Christ his kingdom was not of this world*; and therefore,

fore, under *Nebuchadnezzar*, (*the Chaldean lion*, Dan. vii.) the glory and majesty thereof fell. From *Zerubbabel*, *God's signet*, (by the Persian bear) the right was retained; and the *high saints*, *the holy seed*, (Isa. vi. 13.) (the only substance of the downcast government) by the Grecian leopard and double-king'd monster of Syria and Egypt, (all fuel for Tophet, Isa. xxx. 33.) were so afflicted, as none were left to stand for the crown, save only *Joseph*, a poor carpenter, and *Jesus*, his supposed son, whilst an Idumean stranger, usurped their rights.

To this purpose then, *St. Matthew* wrote, that *the King promised to Abraham, and found of the wise men, was JESUS, of Bethlehem of Judah and David*; the *Son of Solomon, touching succession*; but taking no flesh of his impious successors. But the drift of *Luke* was to shew that *God became man in Jesus the Emmanuel*, according to the promise made of him in Paradise, believed in, and looked for of all the Fathers, figured in the law, prophesied of by the Prophets, and now in the last time, *even in the fulness of time, was made man of a woman*. (Gal. iv. 4.)

—The Scriptures are full of a promised *Messiah*, and as fully speak, that from *Adam, Abraham, Isaac, Jacob, Judah, and David*, he should come. To *Adam* he was promised the *Seed of life*; to *Abraham*, the *Heir of the Covenant* (Gen. xv. 4.), to *Isaac*, (Gen. xxvi. 4.) *the Seed in whom all should be blessed*; to *Jacob*, the *Star and Scepter of Israel* (Numb. xxiv.); to *Judah*, *the Lion that none might stir up* (Gen. xlix. 9.); and to *David*, the *Son that was fairer than the children of men*. (Psal. xlv. 2.)

Christ's offices were figured in the person of *Melchizedec*. (Heb. vii.) Of him, *Moses* meant, when he spake of *the Prophet*, (Deut. xviii. 15.) and *Job* xix. 25.) acknowledged him for his *Redeemer*; *Joshua* saw him a *Captain of the Lord's Host* (Josh. v.); *Gideon*, the *Angel that promised deliverance* (Judg. vi. 14.) and unto *Samuel* he revealed himself (1 Sam. iii. 21.): and in all the ensuing Prophets, is so clearly foreshewed, as the sun shews no greater brightness in his greatest strength; unto whom (*saith Peter*) *We do well to take heed, &c.* (See 2 Pet. i. 19.)—Therefore, let us here behold how *God* hath revealed his *Christ* unto them, and how they have revealed him unto us, the frame of salvation, standing so jointed, as *they without us cannot be made perfect*. Heb. xi. 40.

First then, *Isaiah* saw him the *Emmanuel* and *Son of a Virgin*, *wounded for our transgressions, &c.* (Isa. vii. 14. liii.); *Jeremiah* calleth him the *Lord our righteousness*, *the King that should execute justice*, and *the righteous branch raised to David*. (Jer. lii. 5.); *Ezekiel* terms him the *Shepherd that should feed*, and the *Prince that should reign*, even the *servant David* (Ezek. xxxiv. 23.); *Daniel* saw him a *Stone cut without hands*, a *finisher of sins*, a *maker of reconciliation*, a *bringer of everlasting righteousness*, and a *sealer up of vision and prophecy*; and expressly nameth him *Messiah*, *Prince most holy* (Dan. ii. 34. and ix. 24.) *Hoshea* calleth him *David their King*, *whom Israel should seek*, and should find his goodness in the latter days (Hos. iii. 5.); *Joel* sheweth, that the *Spirit in his days should be poured out, &c.* (Joel ii. 23.); *Amos* prophesied, that

that in the days of this *Messiah*, the *tabernacle of David*—should be raised up, &c. (*Amos ix. 11.*) *Obadiah* tells us, that they who shall be saved, shall come to mount *Zion*, and that the kingdom shall be the Lord's. (*Obad. i. 21.*) *Micah* foreshewed whence the Ruler of *Israel* should come; whose goings forth had been from the beginning, and from everlasting. (*Micah v. 2.*) *Nabum* bids us behold upon the mountain the feet of him that publisheth peace. (*Nah. i. 15.*) *Habakkuk* tells us, that *Salvation* came by the Anointed, whose glory covereth the heavens, and the earth is full of his praise. (*Habb. iii. 3, 13.*) *Zephaniah* saith, that He shall smite all the idols of the earth, &c. (*Zeph. ii. 11, and iii. 9.*) *Haggai* sheweth, that the Lord would fill his last house with greater glory than the first; wherein should be peace; and unto whom the Desire of all nations should come. (*Hag. ii. 8, 10.*) *Zacharias* sheweth *Christ's* triumphs to be poor, riding upon a colt, the foal of an ass: and his wages as poor, even thirty pieces of silver, &c. (*Zach. ix. 9, and xi. 12, 13.*) And *Malachi*, the last prophet, closeth up the Old Testament for *Christ*, with this saying, Behold, I will send you *Elijah the prophet*, &c. (*Mal. iv. 5.*) With this *Elias*, the Evangelists do begin the New Testament in the birth of the Baptist; whose office was foreshewed by the Angel, before his conception, that in the spirit and power of *Elias*, he should go before, to make ready a people prepared for the Lord.

The purposes of the two Evangelists, *Matthew* and *Luke*, being observed, (from what foregoes) their reconciliation is easy; namely, that *Matthew* following the right that *Jesus* had by law unto *Solomon's* crown, recordeth his title thereunto from such kings and persons, as (excepting his legal right of succession) bringeth *Christ* to be the son of *Solomon*: but *St. Luke* purposing to prove *Christ* his humanity, registereth his natural descent from every particular Father, and among them, bringeth him, by nature, from *Nathan*, the brother of *Solomon*. *St. Matthew*, by a legal right, bringeth *Christ* from twelve as wicked kings as the earth bare, when they wore *Judah's* crown: but *St. Luke*, by his natural parentage, deriveth him from the *Holy Seed*, (*Isa. vi. 13.*) and high saints of God, that should possess God's kingdom for ever. (*Dan. vii. 18.*) *St. Matthew*, in his legal right of succession, bringeth *Christ* from *Jechoniah*, that never had child, nor any of his seed ever sat on *Judah's* throne (*Jer. xxii. 30.*): but *St. Luke*, by his natural fathers, deriveth him from *Zerubbabel*, made the Ruler of *Judah*, and signet upon God's finger. *St. Matthew* bringeth *Joseph*, the son of *Jacob*, to be the lawful heir of *Judah's* crown, from *Abiud*, the eldest son of *Zerubbabel*: and *St. Luke* recordeth *Mary*, the daughter of *Heli*, to descend from *Rhesa*, a younger son of *Zerubbabel*; who joining in marriage with *Joseph*, he became the supposed, but indeed was the legal, father of *Jesus*; and *Mary* was made blessed among women, when her virgin's womb was made blessed, and the Word was incarnate in that sanctified Tabernacle.

Thus our two Evangelists uncovering the Ark wherein this Manna was kept, by shewing the Messiah in his nature and office, look face to face, as did the two cherubims upon the mercy-seat of the holy oracle; both

of them sounding the same thing, that *Jesus* was the *Emanuel*; and with their well-tuned harps (Apoc. v. 8.) set to the strain of the Patriarchs and Prophets, shew *Christ* to be the *Lamb of God*, slain to take away the sins of the world; and the *Lion of the tribe of Judah*, crowned (Cant. iii. 11.) with *Solomon's crown*. — Great therefore is the mystery of salvation, that *God was manifested in the flesh*. 1 Tim. iii. 16.

Having thus, by *God's* most gracious assistance, shewed *Christ Jesus* to be the true Son of *David*; from the Evangelists declared his parentage, natural, and in common reputation; it remains now to prove, that the same *Jesus*, the Son of the Virgin, both from *Joseph* and *Mary*, was the only heir of *David's* terrestrial kingdom of Canaan; and, in that right, is ever called *King of the Jews*. To manifest which, shall be observed,

First, That it was an earthly kingdom that was promised to *Abraham*, and by his seed possessed.

Secondly, That the general expectation of the Jews was set upon a terrestrial and powerful King and kingdom.

Thirdly, That none other by any descent, kindred, or estate, had any right, title, or claim, to the kingdom of Judah.

Fourthly, That *Christ Jesus* alone, and none but he, was the lawful King of the Jews; the Seed and Son of *David*, that sits upon his throne for ever.—*Prepare my heart, O Lord, to indite this good matter, and make my hand the pen of a ready writer, to proclaim that King which is fairer than the children of men.* Psal. xlv. T.

For the *First*. That it was an earthly kingdom, we will begin with the promise made to *Abraham*, and lay that as the foundation of a terrestrial, before we build upon the mystical,—as *Solomon* did the materials of his temple (1 Kings i.); whose beauty was a figure of that which is to come.

The beginning then of this earthly kingdom was, when *God* began to make Canaan a kingdom; which was at his calling of *Abraham* from Mesopotamia, unto the plain of mount Moreh (read Gen. xiii. 14. and xvii. 8.): of whose state and continuance old *Jacob* prophesied. (Read Gen. xlix. 10.)

That by the *Scepter* is meant, an earthly government, or a legal authority, both the Septuagint and the Chaldee Paraphrase do vouch: and that *Jesus Christ* was the *Shiloh* from the womb of the Virgin, the Rabbins themselves confess, and the success sheweth; for that at the coming of this *Shiloh*, or birth of *Christ Jesus*, the government of Judah was taken quite from them, and their crown worn by *Herod*, an Idumean stranger. Until which time, the line of the lawful kings of the tribe of *Judah* had been exactly and distinctly recorded and kept: but in one generation following, were so confounded, scattered, and shuffled together among other tribes; and the tribes each amongst others so mixed, as to this day there is not a Jew known in the world that can distinctly shew of what tribe he is descended [A remarkable instance is given in a Sermon of Dr. Gregory Sharpe, in 1766, noted in its proper place]; and their fair dominions

nions with such desolations over-run, that all hopes are lost of any recovery. And for the obedience prophesied unto him, the preaching of the Gospel hath gotten that thorough the world.

It was the Fair Land that *Moses* from mount Nebo (Deut. xxxii. 49.) did behold; that *Joshua* from mount Hermon to mount Hor did conquer (Josh. xi. 17.); at first, divided among the twelve tribes, and after, established a kingdom under *Saul*; of whom the spiritual could not be intended, neither was it in him figured: and that kingdom possessed, and crown worn by him, was taken from *Benjamin*, and given to *Judah*, and in *David* settled (1 Sam. xv. 20.) with promise, that a Son out of his loins should sit upon the throne thereof, and should reign King for ever and ever (2 Sam. vii. 12.); which none ever did, or could do, but only his Son *Jesus*, the Prince Messiah; to whom be praise for ever and ever. And that He alone is the Heir unto that right, is witnessed by the sacred texts; and shall be our pains here to declare.

First then, This terrestrial kingdom was seated (as saith the Prophet, Ezek. v. 5.) in the midst of nations; and did contain the provinces of Jewry, Samaria, and Galilee, the land of Gilead, (Numb. xxxii. 1.) also, without Jordan, was a portion of the twelve tribes. The whole so rich in earthly blessings, as it is often in Scriptures called *A land flowing with milk and honey*; and so pleasant for situation, as of some it is held to have been *Adam's Paradise*. And as the kingdom was glorious, so were many of her kings. Such were *David*, *Solomon*, *Asa*, *Jehoshaphat*, and others godly, that ruled well their own, and over-ruled others; till their successors became godless, and provoked the ruin of both; as when *Nebuchadnezzar*, King of Babylon, captivated the land, and led away *Jehoiachin* prisoner; who was the last man that wore that glorious crown. After whom, the Persians with-held it from *Zerubbabel*, the most lawful heir thereof: and the Grecians and Syro-Grecians, from *Abiud* and his successors, unto *Joseph* the husband of *Mary*. These being as four beasts, took this earthly kingdom (for the heavenly they could not) from these the high saints of God, (Dan. vii.) that should possess a kingdom for ever and ever, with such desolation of that goodly land, till, lastly, the Romans made conquest of all, and placed the Idumean *Herod* upon Judah's throne: where *Jacob's* prophecy (Gen. xlix.) had the full event.—And thus we see no temporal crown worn of any King of Judah, from the Captivity of Babylon till *Christ Jesus* with thorns was crowned, shewed and acknowledged King of the Jews; the abomination of desolation set in the holy place; and the place never called holy after *Christ's* death and resurrection.—And thus much of the earthly kingdom promised to *Abraham*, and the first point. The second followeth.

That the expectation of the Jews was set upon an earthly kingdom and powerful king, we may see by the practice of the common multitude; who having fed upon the five barley-loaves and two small fishes, acknowledged *Jesus* to be the Prophet expected (John vi. 14.); but withal presently essayed to have him made their King.

Again, when he told them, that *the Son of man was come to seek and save that which was lost*, (Luke xix. 10.) their apprehension was of a temporal restoration of their downcast estate; and upon that opinion, the Apostles themselves (as it seemeth) were set, when they demanded whether at that time *Christ* would restore the kingdom of Israel? (Acts i. 6.) And again, *we trusted that it had been he that should have delivered Israel*. (Luke xxiv. 21.—See John iv. iii. the woman of Samaria, and *Nicodemus*.)—And indeed, so general were the opinion of an earthly and powerful monarch, as that even the common people expected him, and had a prophecy touching the same among them, which was, that *a King out of Jewry should rule the whole world* [*Sueton. in vit. Aug.*]: which so terrified the Romans, (included in that prophecy) as that they denied aid to their suppliant *Ptolemy*, King of Egypt, and so troubled the assembly of the elders in Jerusalem, that their high-priest *Caiaphas* gave counsel to kill *Jesus*, lest the Romans should come and take away their kingdom (John xi. 19.); which was none otherwise meant than of the temporal.

And a temporal king and terrestrial kingdom it was, that *Herod* so feared and sought to retain, when *Christ* was sought after, by the style of *King of the Jews*. (Matt. ii.) And of that earthly kingdom likewise, *Pilate* gave *Jesus* the title (John xix. 19.) though to the prejudice of *Cesar*, his emperor. Neither meant the Scribes and Pharisees more than of the temporal, when themselves expounded *Moses*, without all spiritual use: the chief priests so ignorant, that they knew not whether the *baptism of John was from heaven, or of men*, (Matt. xxi. 25.) nor none of them, how *David's Son* could be *David's Lord*. (Matt. xi. 33.) And the Sadducees taught, that there was *no resurrection of the body; neither angel nor spirit*. (Acts xxiii. 8.) So far were they from that which is eternal.

Finally, All of them apply every text in the Prophets, touching the calling of the Gentiles, of *Christ*, and his kingdom, to be meant of a powerful, terrestrial monarch and monarchy, and promise themselves conquests, attendance, and pleasures, as in another earthly paradise, all nations yielding them service and obedience. And now we come to speak of *Christ* his title unto Judah's crown, the third point.

Jesus legally descending from *Jechoniah*, and lineally from *Zerubbabel*, by his ancestor *Salathiel*, (who was made a son to a childless man) is born the next in blood and succession, to sit upon *David's* throne; and by that right, is often called by each of the Evangelists, *King of the Jews*. For the right of *Zerubbabel* resting in *Joseph*, the husband of *Mary*, and he dying issueless, in *Mary* herself, *Christ Jesus* their Son, then, must be heir unto both; and by father and mother have the just title to Judah's Crown. That *Joseph* then, in his days, was the next successor to *Solomon's* throne, is apparent by *St. Matthew*; in whose catalogue (without any collateral) he is brought down from *Solomon's*, among his successors: and by *St. Luke*,

is recorded to be of *Judah* of *Bethlehem*, of the house and lineage of *David* (Luke ii. 4.) ; unto which tribe and person the crown was entailed, even by *God* himself ; neither was there any before him besides, or with him, that could be his competitor in that right, though himself was no king, but a poor carpenter ; nor had he any after him from his loins descended, or of his kindred, that could debar *Jesus* to be his heir.

The opinion therefore of *Irenæus*, (lib. 3. cap. 25.) and others, is not to be approved ; who suppose that *Joseph* had children of his own body begot ; and will have *James* and *Joses*, *Judah* and *Simon*, to be the natural brethren of *Christ*, either by father or mother.— And *Helvidius* the Heretic, with the Ebionites, (*Euseb.* lib. 5. cap. 8.) do urge, that *Jesus* was not the only son of *Mary*, his mother, “ because,” (saith he) “ his brethren and sisters are so particularly “ named in the Evangelists.” (Matt. xiii. 55.) Others, from the words of *St. Paul*, (Gal. i. 19.) do take *James* to be the brother of *Jesus* indeed ; and do judge him to be born unto *Joseph* by a former wife. Unto which conceit *Eusebius* (*Eccl. Hist.* l. 2. c. 1.) seemeth to lean ; and *Cestrensis* (*Polich.* l. 3. c. 44.) alledgeth, but not alloweth ; for then had *James* the eldest son, both by birthright and parentage, been *King of the Jews*, and the title usurped and unproper to *Jesus*, who was but the legal son of *Joseph*, by whom the claim came ; for the right resting in *Abiud*, the eldest of *Zerubbabel*’s sons, must likewise descend to *Joseph*’s eldest son, otherwise the law (Deut. xxi. 17.) debarreth the claim ; and *Christ* was to accomplish every jot of the law. And how the law entailed it to his person alone, let us hear the Evangelists for his title speak ; where we shall find three *Maries* recorded to be mothers unto *Christ*, and his Apostles ; which were, *Mary* the Virgin, (Matt. i. 18.) *Mary* surnamed *Salome*, (Mark xv. 40.) and *Mary Cleophas* (John xix. 25.) ; for other *Maries*, not to this purpose, of purpose we omit.

Mary the Virgin, and mother of *Christ*, neither by *St. Matthew*, nor by *St. Luke*, hath her parents expressly recorded : for the Evangelists setting down the lineage of our Saviour, they do it not by the line of *Mary*, from whom he took flesh, but from *Joseph*, by whom he was heir unto the kingdom ; that so *Christ* might be accounted from the man, and not from the woman, according to the usual manner of the Scriptures : for which cause, *Joseph* is called the son both of *Jacob*, his begetter, and of *Heli*, his father, by the marriage of her, his daughter. And that she was the daughter of *Heli*, the Rabbins themselves do acknowledge, and so term her ; and do bring her from *David*, from *Judah*, and from the town *Bethlehem*, as the Evangelists have done *Joseph*, her husband ; neither have we Christians ever seen any contrary record ; and so it must be. For *Christ* could not truly be the seed of *David*, unless *Mary* (whose seed he was immediately) were truly the seed of *David*. But *Christ* was truly the seed of *David* ; therefore *Mary* (whose seed he was immediately) was truly the seed of *David*.— This *Mary* then, the daughter and sole heir of *Heli*, her father, hath

her father's right in the title of *Judah*; for so saith the law; *If a man have no son, his daughter shall inherit* (Numb. xxvii.) And by matching with *Joseph*, in whom the right lay, from *Abiud*, the eldest of *Zerubbabel*'s sons, after his decease, is also his heir; for she being descended from *Rhesa*, the younger brother, and *Abiud*'s house failing in *Joseph*, her husband, *Abiud*'s inheritance was to descend unto *Rhesa*, his line; and *Mary* then of *Rhesa*, was heir unto *Abiud*; for so doth the same law establish, that *if a man have neither son nor daughter*, (as *Joseph* had not) the nearest of his kindred shall inherit.

Mary, the nearest, by any record, (though many descents passed betwixt) must be the only heir of *Joseph*, her husband, (he dying issueless, as he did) and of *Heli*, her father; he having no other child to inherit. And none surviving, either *Joseph* or *Mary* in that royal line, *Christ Jesus*, who was known and reputed to be the only Son of them both, by that double right, and most just title, is styled and called, *King of the Jews*.

Mary, surnamed *Salome*, in Mark xv. 40. by *Cumanno Flinspachio*, in his draughts of the Scripture-genealogies, is set to be the daughter of *Jacob*, and the sister of *Joseph* the carpenter; but without any proof for his so doing alledged, or warrant of any before him. But antiquity hath brought this *Mary Salome* from *Anna*, the mother of the blessed Virgin *Mary*, and how from *Anna*, let me here insert from authors worthy of credit. *St. Hierom*, and others besides him, affirm, that this *Anna* had three husbands, and by each of them had a daughter, all named *Maries*. The first *Mary*, say they, was born by *Anna* unto *Jochim* or *Heli*, her first husband, who was of the tribe of *Judah* and lineage of *David*; and this his daughter, a wife, and a virgin, was made most blessed in bearing of *Christ*.—*Annas*'s second husband was *Salome*; of whom, or from whence, is no where recorded that I have seen. Unto him she bare the second *Mary*, the wife of *Zebedee*, as is inferred by *Matthew*, (ch. xxvii. 56.) where she is called the mother of *Zebedee*'s sons; and those were *John* and *James*, (Matt. iv. 21.) the beloved apostles of our Lord; who, for their zeal, were called *The Sons of Thunder* (Mark iii. 17.); and may be well accounted the kinsmen of *Christ*; but no-wise interested unto *David*'s crown.

The third and last *Mary*, is called *Mary Cleophas*, being born unto *Cleophas*, the third and last husband of *Anna*. But of this *Mary*'s surname resteth some doubt; for some so call her from her father and birth, and some from her husband and marriage. That she had the surname *Cleophas*, from her father, *Hierom*, and many ancient manuscripts of the Scripture-genealogies do affirm: but the text in John xix. 25. as it is translated, doth call her the wife of *Cleophas*; and so, by consequence, she should from her husband, bear that surname. But whether from father or husband, most certain it is, by the Evangelist *John*, she was the sister of *Mary* the Virgin; and that, by the mother, and not by the father: and that she had either been, or then was, the wife of *Alpheus*, *St. Matthew* doth infer, chap. x. 3. for *Alpheus* was the father, and she the mother of *James* the Less, (Mark xv. 40.) as also, of *Joses*, (Matt. xxvii. 56.) unto whom *Judah* was brother (Luke vi. 16.): and
Simon

Simon is reckoned a brother among them. (Matt. xiii. 53.) But this *Simon*, the son of this *Mary*, and Bishop of Jerusalem, (saith *Egesippus*) was of the kindred and lineage of *David*; for which, and for his Christianity, he was accused unto *Trajan*, the Emperor, and patiently suffered death under *Atticus* the Consul; as likewise many other of *Judah's* tribe, for the occasion of kindred; so as (it may be objected) *Jesus* stood not sole heir unto *David's* crown, but that this *Simon*, and others also, were interested therein. But thereunto it may be answered, that albeit these, and many others also in those days, were of *Judah's* tribe and *David's* kindred, yet that proveth not they were of the children either of *Abiud*, or *Rhesa*, the sons of *Zerubbabel*; from whom the right is derived by both the Evangelists. Nor were these men, *Zebedee* and *Alpheus*, (the husbands of these *Maries*) nor *Cleophas*, whether husband or son, known to be of *David's* line, or of *Judah's* tribe, by any apparency of text; and therefore, neither themselves nor sons could be known heirs unto *David's* throne, and *Judah's* kingdom.

But *Christ* being the Son of the first-born *Mary*, and himself the first-born of every creature, (Col. i. 15.) is therefore before any of these sons or parents, in title to the crown; the law having established the first-born to inherit. (Deut. xxi. 17.)

Neither had *Mary Cleophas*, the mother of *James*, *Joses*, *Judah*, and *Simon*, been a former wife unto *Joseph* the carpenter; as consequently she must, had *Joseph* been father to any of those her born sons: for it is evident, that she lived after the death of *Joseph* the carpenter; for with *Mary* her sister, (John xix. 25.) she beheld *Christ* upon the cross: whereby is most manifest, that with *Mary*, her sister, she could not have been a wife unto *Joseph*, nor *Joseph* have been a just man, as St. *Matthew* records him, had he enjoyed two sisters at once, but rather a transgressor of the law, which saith, *Thou shalt not take a wife with her sister, during her life, to vex her.* (Lev. xviii. 18.) And that *James* the Less, the son of this *Mary*, was the son of *Alpheus*, we have shewed; and how he and the rest were called the brethren of *Jesus*, we may soon perceive, if we consider that the usual custom of the Jews was, to call not only any of their kindred brethren, but them also of their country and tribe, as *Moses* did the strikers (Acts vii. 26.); and they of Israel were brethren to them of *Judah* (1 Kings xii. 24.); and in that sense did the Jews call them the brethren of *Jesus*: when seeing his person, his wisdom, and works, and knowing his parents, kindred, and education, in the trade of a poor carpenter,—with great admiration they objected, and said, *Whence hath he this learning? &c.* (Mark vi. 3.) And *James* the Less, being the son of *Mary*, who was the sister of *Mary* the Virgin, was then the cousin-german (as we speak) unto *Jesus*, even his aunt's son; and from that, his near consanguinity, was called *The Lord's brother*, and not from *Joseph* by a former wife, as some have imagined; nor any similitude or likeness that he had unto *Jesus*, as *Lyra* saith he was of, both in face and lineaments of body.

But much more properly was *Jesus* ever taken and reputed to be the son of *Joseph*; for that *Joseph* was his bringer up in the trade of a carpenter, and his maintainer of livelihood the space of twenty-nine

years. For so Bishop *Armacanus*, in reproving the idle lives of begging monks and friars, bringeth *Christ Jesus* for an example against them; who wrought, saith he, in the trade of a carpenter, under *Joseph*, his supposed father, before the manifestation of his function. And having no father upon earth amongst men, but *Joseph* the carpenter, is therefore commonly called the son of *Joseph* the carpenter. (Matt. xiii. 55.) And *Joseph* likewise, for the aforesaid causes, is often reputed, and called the father of *Jesus*: and so doth *Mary* herself call him. (See Luke ii. 46.) And upon the same ground that *Joseph* had no issue of himself begot, is built the perpetuity of *Mary*'s virginity; who, being blessed above women, doubtless, had not been subject to the curse of barrenness, had *Joseph* ever known her as his wife; and the child so begot and born, had been heir to *Judah*'s kingdom, in the right of the father,—*Jesus* being but Son to the mother, (nor she anywise interested unto *Solomon*'s crown) whilst *Joseph*, her husband lived, or any child from him.

But *Joseph* being a just man, and believing the Angel that told him his wife's conception was by the *Holy Ghost*, forbore to touch by marriage-knowledge, that her virgin's blessed womb, wherein the Son of Righteousness had been incarnate. For, as the outward east gate of *Ezekiel*'s glorious temple (Ezek. xlv. 2.) was commanded to stand shut, and no more to be opened, and no man to enter in by it, because the Lord God of Israel had entered in that way; so that sanctified Virgin's blessed body remained unknown by man for ever, because the Prince of princes, *Christ Jesus*, her Son, had entered the passage unto his humanity, through that holy gate of his tabernacle *Mary*, of all women the most blessed. (*Hierom* and *Lyra*, upon Ezek. iv.)

And as the *Spices*, consecration compounded in the first tabernacle (Exod. xxx. 37.) was only to be employed upon, and in the first tabernacle, where God did make his covenant with *Moses*, so the sweet composition of the eternal Deity, with the then assumed humanity, in the womb of that Rose or Lilly of Zion, (Cant. ii. 1.) was no more to be attempted in that sanctified Tabernacle, wherein God's covenant was performed in becoming the Emanuel, for the salvation of man; which wrought, no doubt, in *Joseph*, the husband, a reverend forbearance, though the bed of marriage be holy and undefiled. Heb. xiii. 4.

These things being so, as by the Scriptures we find them not otherwise, *Jesus*, his title stands firm for *Judah*'s crown; for he having neither brother nor sister, uncle, nor kinsman, by any descent, either from *Abiud*, or from *Rhesa*, any kindred at all, is himself then the only immediate and next heir unto them both, both by *Joseph* his father, and by *Mary* his mother; and by that double right, is, by St. *Matthew* and St. *Luke*, derived from *Abraham*, *Judah*, and *David*; and by the four Evangelists, in that his double right is twenty-eight times recorded, styled, and called *King of the Jews*.

And thus much of the third point: now remaineth the last in the acknowledgment of that title, to rest only in the person of *Jesus*, the expected Son of *David*, whose reign doth continue for ever.

The first acknowledgment then of this promised King, was observed by

by the Gentiles, when by his star they were led unto the new-born Babe, King of the Jews (Luke ii. 2.): about which time, in token of an universal peace, the Temple of *Janus* stood shut in Rome: which peace was so famous, as the most famous among the Heathen writers found matter enough to enlarge their wits upon; as *Virgil*, in his *Æneidos*, lib. 1. and speech of *Jupiter*, doth make him a Prophet, to foreshew the peace that should be enjoyed; whenas *Mars*' temple should be neglected, and his hands bound in chains of brass. And in his *Eclog.* 4. speaks of an unspotted maid, a blessed Babe, and of golden days. And *Marcus Tullius Cicero* (as himself reporteth) saw in his dream, "A child of an ingenious and beautiful countenance, let down from heaven by a golden chain." And *Suetonius*, (*in vit. Aug.* sec. 94.) after him, from *Julius Marathus*, observed, that even then, "Nature was about to bring forth a King, that should reign over the whole world." And albeit these men, in their flatteries, did appropriate these their speeches, either to the Emperor *Augustus* himself, or unto some of his favourites, yet *Micah* tells us, that in these days, the weapons of war should be made the instruments of peace. See *Micah* iv. 3, 4. *Isa.* ix. 6. *Dan.* ii. 41.

N^o XIX.—Page 53, note (*b*), on *Matt.* iv. 8, &c.

THAT eminent servant of *Christ*, *William Cowper*, very justly remarks respecting the Genealogy, the Baptism, and Temptation of *CHRIST*, viz.

1. The genealogy of *Jesus Christ* our Lord, is written for this end, that we might know him, and believe that *Jesus*, the Son of *Mary*, is the *Christ*, the Son of *God*, that blessed Seed of the woman, promised to *Adam*, that should break the serpent's head; that Seed of *Abraham*, in whom all nations were to be blessed; for whom the godly looked in all ages; the same is *HE*, who, in the fulness of time, *God* hath exhibited unto us a Branch of Righteousness; a Plant of Renown, sprung of *Judah* his tribe, according to the flesh.—Herein have we need to be confirmed, that we wander not in uncertainties, but our faith may be stablished and grounded aright in him.

2. The second ground of doctrine, is the Baptism of *Christ*, wherein we have his most solemn consecration to the public office of the *Messiah*. —Many kings, priests, and prophets, hath *God* sent unto his Church, since the beginning of the world, but never one like *Jesus*, the great King, High Priest, and Prophet, of the Church. —Never one was sent to such a work as he, and therefore never one had such a calling and confirmation as he; for now the heavens are opened; the *Holy Ghost*, in a visible shape, descends upon him, and *God* the Father, by an audible voice from heaven, doth authorize him.

The principal end of this treatise, will be to teach us how *Jesus* is become ours; which is a special and necessary point for us to learn. The parts of his consecration are two: In the first, we see how the Lord *Jesus*, by receiving the sacrament of baptism, doth come in our place and room, as our Kinsman, — as the first-born of his brethren, — as

the Head of his mystical body : In a word, as our Cautioner, acting and obligating himself to pay our debt, and to fulfil those points of righteousness which we were bound to fulfil, but could not do by ourselves ; and so to relieve and redeem his brethren.

In the second, we see how the Father not only accepts him as debtor for us, but also designs and ordains him to this great work, by anointing him with his holy Spirit ; and thereafter, in a public assembly of the people at Jordan, in most solemn manner, by an audible voice from heaven, proclaims him to be that great High Priest, by whom only atonement must be made between him and us. These two, joined together, make up unto us a most sure ground of Christian comfort. And here we learn how by most sure right, the Lord *Jesus* becomes ours ; to wit, by the surest right that can be ; namely, the free gift of *God* : he is given for a prince of salvation to us, according to these testimonies, both of angels and men, speaking by inspiration of the *Holy Ghost*. (Luke ii. 11. John iii. 16. 1 Cor. i. 30.) Look then what way any other thing is ours, which most properly we call ours, that same way *Christ* is ours, namely, by the free and sure gift of *God*. — If we know and believe this, we shall find it a most sure ground of comfort to uphold us in the hour of temptation.

Thirdly, We are now come to the history of *Christ* his temptation, which, being joined with the former two, makes up unto us a complete doctrine of Christian comfort ; for in his genealogy we have seen what manner of man *Christ Jesus* is. In his baptism we have learned how he is become ours ; and now, in his temptation, we see how he begins to work the work of *Satan's* confusion and our redemption. Great joy was there in the camp of Israel, when they saw that *David* overcame *Goliath* ; — but greater joy shall be in our hearts, when we see how our *DAVID*, in this singular combat, fights with spiritual *Goliath*, hand to hand, and overcomes him : — who, ever since the creation, hath been a shameless blasphemer of the ever-living *God*, and a spiteful enemy of all true Israelites. — In this first combat, the Son of *God* casts him down : in the last combat, which he fights with him on the cross, he bursts his head. — *Satan* tempting the first *Adam*, overcame him, and so carried him away, and his posterity, in a fearful captivity and bondage ; but the second *ADAM* suffering temptation by *Satan* in the wilderness, overcomes him ; and by a more glorious victory than *Abraham* had over *Chedorlaomer*, doth he recover his own *LOT's*, from the power of this enemy.

In all, we have three points here to be treated of : *First*, The circumstances permitted. *Secondly*, The combat itself, consisting of a threefold assault made by *Satan*, with their several repulses given by our Lord. *Thirdly*, The event and issue thereof.

As for the time, it is noted to have been immediately after his baptism. He had lived twenty-nine years a private man ; and all that time, we read not that *Satan* tempted him ; but now when he comes out in public, to do the work of a Redeemer, for the glory of *God*, and good of his brethren, he is assaulted of *Satan*, with all

his might. Whereof it is evident how *Satan* intends his greatest malice against them who are set up into those high callings, in the which, greatest good may be done to the glory of *God*, and salvation of others. So was it with *Moses*; so long as he lived a private life, he lived a peaceable life: but when he came forth to be a deliverer of his brethren from their bondage in Egypt, then was he persecuted by *Pharaoh*. So also with *David*, in his private calling he had quietness; but from the time that he had once begun to work the deliverance of Israel, by the slaughter of *Goliath*, and was anointed king by *Samuel*, for the greater benefit of that people,—then did *Satan* stir up *Saul* against him, who hunted him like a partridge, through the fields and mountains of Israel. The like also may be seen in the apostle *Paul*,—in *Sophenes*, and many others.

As trees on the tops of hills are objects to every wind, so persons in a high calling, if in a good conscience they labour to discharge it, shall find themselves on every side compassed with temptations. Neither is it so only with those that are set up in more eminent callings, but with every Christian also. What malice *Satan* practised against the Head, that same will he practise against the members. So soon as our Lord was born, so soon was he persecuted by *Herod*; so soon as he was baptized, so soon was he tempted by *Satan*. Then we see, that even in the cradle, our Lord began to bear his cross; and no sooner we are born by regeneration to be his, but so soon, without further delay, doth *Satan* set upon us with all his might, like a new *Pharaoh*, pursuing Israel, to see if he can reduce us to his former servitude and bondage. And this I mark for the comfort of weak and young Christians, who, after their conversion, find themselves troubled with great temptations, wherewith before they were not acquainted. Let them know, that it is a cursed peace to be at peace with *Satan*, and give thanks to *God*, who now hath put them in an enmity with him; for thereby they may know they are none of his; but are called to a fellowship and communion with *Christ*. *Satan* pursues none but good men; such as have cast off his yoke. As for the wicked, what needs he to pursue them, seeing he possesseth them? Yea, so far is he from tempting them, that he useth them as his instruments, to tempt others; and therefore let us not be discouraged, but rather confirmed, when we find ourselves tempted by *Satan*. He is a restless tempter, sparing no place, not paradise,—nor the wilderness,—in the temple: everywhere he lies in wait for us; neither can we go any way, wherein he hath not his snares laid before us. There be many snares wheresoever we go; our way on earth being like the way of Israel, wherein lurk many fiery serpents to sting us, that hurt us many times before we can perceive them. None of all the children of *God*, but they have marked this in their own experience; for where is the place wherein we have not been tempted; yea, wounded by this subtle serpent, and almost slain to the death, if mercy and grace had not come in from *God* to succour us? The remedy is, that we suspect this adversary in every place wherein we come, walking as the Apostle commands us, circumspectly, and with fear and trembling; ever looking up for grace, to keep

keep us, that we fall not into his snare, at least, we perish not in it.—The other thing to be observed here, is the person of our Lord, who overthrows *Satan*, in so victorious a manner, that no exception can be made against it; for in that nature which *Satan* once had overcome, doth he encounter with him, and gives him also the vantage of place. *Satan* tempted the first *Adam* in paradise, which was the place in all the world, wherein he should have been strongest to resist the devil, considering that in it he had very many tokens of *God's* great goodness towards him, ever before his eyes; yet in it *Satan* overcame him: but the second *ADAM*, to recover this loss, encounters with *Satan* in the wilderness; a place, of all other in the world, meetest for *Satan* to tempt a man in; especially to desperation.—Thus, we see the first *Adam* tempted by *Satan*, was driven from paradise to the wilderness; but the second *ADAM*, by suffering himself to be tempted of *Satan*, brings home the first again from the wilderness into paradise.—Thus doth he follow the adversary, as it were, foot by foot, evermore confounding him in all those means, by which before, over man he made his conquest.

Another circumstance is, that our Lord was led into the wilderness by the motion of that same Spirit which before descended on him at Jordan; and wherewith here he is said to have been filled and replenished. Of this, we learn, that temptations come not by accident or chance, but are ordered by Divine Dispensation. In our weakness, oft times we conceit of our temptations, as if they came to us by the will of *Satan*; but in very truth, it is not so: he is indeed a roaring lion, but the Lord hath bound him in chains, and without the bounds of his chain he cannot go. Roar as he will, he is not able to approach unto us, nor move any temptation against us, but as he is licensed of the Lord. He is indeed a roaring lion; but I give thanks unto the great Lion of the tribe of Judah: he may roar, but he cannot strike me.—It is therefore good to remember in our temptations these three things: *First*, That it is the Lord who takes us by the hand, and enters us within the lists to fight in his name, hand to hand with *Satan*; as here our Lord is led by the Spirit to be tempted. *Secondly*, That the Lord measures our temptations, and will not suffer us to be tempted above our power: And, *Thirdly*, That wheresoever he leads us, he goes with us, not as a spectator, only to behold us, (which should also greatly encourage us, that we fight under the eye of our King) but as an Actor also fighting in us, helping our infirmities, and strengthening our weakness by his grace: and therefore, however our adversary be like a mighty terrible *Goliath*, yet should we not be afraid to go forth against him in the name of the Lord our *God*.

In the fourth circumstance, we have to consider the Person who is tempted; to wit, *Jesus* full of the *Holy Ghost*. In regard of his nature, he is very man; and so he behoved to be, that he might overcome the adversary of man; otherwise he had not been wholly conquered; but in regard of the quality of his nature, perfectly holy and fully sanctified; so full of the *Holy Ghost*, that not so much as a contrary motion of evil could enter into him, no more than liquor can be conveyed into a vessel which is full already. And this is it which our Saviour testifies, (John

xiv. 30.) *The prince of this world cometh, and hath nothing in me.*

It is true, that *John* the Baptist, and *Stephen*, the first martyr, are also said to be full of the *Holy Ghost*; but that is spoken either in comparison of themselves, who at some time, were more filled with grace than at another; for in all the godly, the Spirit hath his own intention and remission, or else in comparison of themselves, with other men: but as for *Christ Jesus*, it is his singular privilege that he received the Spirit above, and beyond all measure, that of his fullness, all his saints and servants might receive grace for grace; every one a portion in their own measure; whereof it comes to pass, that there being in most holy men a great vacuity and emptiness, room is made for *Satan* to enter in, and work upon the corruption he finds there; but in the Lord *Jesus* it is not so.—But here two things further are to be considered: *First*, How could *Christ* be tempted; there being no corruption in him whereupon any temptation could work? and, *Secondly*, For what causes was he tempted? For resolution of the first, we are to consider the sundry sorts of temptations. There is one, whereby man tempts *God*. This is expressly forbidden. One whereby *God* tempts man; so the Lord tempted *Abraham*: and he is said to have tempted the Israelites. As for that which *St. James* saith, that *God* tempts no man; we must know that there is a temptation which proveth, and a temptation which deceiveth. By the first of these only, the Lord tempts; but never by the second. There is also a temptation, whereby one man tempts another to snare him, or manifest some weakness in him: so the Herodians and Pharisees tempted *Christ*. And this is common to all the wicked men of the world; that not content to do evil themselves, they delight also to tempt others to evil. Let such remember, that this is to sin after the similitude of *Satan*; who, not content to rebel against *God* himself, tempted man also to the same rebellion with him; and therefore may they look to be punished after the similitude of his condemnation. And last of all, there is a temptation by which *Satan* tempts man, plain contrary to that which is ascribed to the Lord: for it is not to make a man better, nor to manifest any goodness that by grace is in him, but ever to snare him: for which cause, the temptations of *God* are compared to fanning, that drives away the chaff and dust, and so fines the corn;—but *Satan's* temptations are compared to sifting, that lets away the good, but keeps still the worst.

The other thing in this circumstance that comes to be considered, is the ends for which our Lord humbles himself to be tempted of *Satan*; and those we shall see, do most of all respect us: as for our cause he was incarnate, so for our cause he was tempted. All that he suffered in our nature, are medicines to cure the infirmities of our nature.

First, then, He was content to be tempted by our enemy, that he might overcome him, and that in so just and lawful a manner, as against which, the enemy could have no exception.

Secondly, To let us see what a spiteful enemy of man's salvation *Satan* is; for the hatred he bears to the glory of *God*, he hates man, (made to the image of *God*) and doth all that he can to hinder his salvation;
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for he cannot abide that man should be exalted to that place from which for his sin, he was dejected. If we could apprehend this, and take it to heart, what a deadly enemy *Satan* is unto us; and for what cause, it would ever encourage us to make stronger resistance against him than we do.

Thirdly, He undergoeth this temptation, to teach us, his servants and soldiers, how to encounter with him; and therewithal to assure us, that if we will fight against him in the might of our Lord, it is possible, that we (clothed with the same nature) shall overcome him. Since the days of *Adam*, *Satan*, by sin, hath wonderfully prevailed over men; none have escaped him without a wound, and many hath he slain unto the death. But now, in the same nature, the Lord *Jesus* wrestles with him, and overcomes him, that he might pluck up desperation by the root, out of our nature.

And *Fourthly*, He humbled himself to suffer temptation, that by experience, he might learn wherein the strength of *Satan* lieth, and so might be the more able to succour us in all temptations. (Heb. ix. 11.)

And, last of all, That we should not apprehend our temptations to come from an angry *God*, as commonly of our weakness we do; we see here, that the Lord *Jesus*, who a little before, was proclaimed to be the Son of *God*, in whom the Father was well pleased, is now led by the Spirit of *God*, to be tempted of *Satan*.

The fifth circumstance, is of him that tempteth, called by St. *Luke*, the *Devil*; and by St. *Matthew*, the *Tempter*. Wherefore *Augustine* doth thus prettily describe him: "What is the Devil? He is an angel, through his pride, separated from *God*, deceived by himself, deceiving others, the father of lyes, the root of malice, the chief head of all wickednesses, the prince of all sins and vices. In tempting, he is restless, sparing no time, no place, no person.—The Lord give us eyes to see his enmity against us, and hearts to resist him."—But let us mark, that he is called a *Tempter*, chiefly in respect of the godly; for, in regard of the wicked, he is not so much a tempter, as a commander and possessor of them. (Eph. ii. 2.) They are already in the snare of the devil. (2 Tim. ii. 26.) We are not therefore to faint, because we find ourselves tempted of *Satan*; but rather, as St. *James* (ch. i. 12.) commands us, to count it all joy, &c. For first of all, it proves we are none of his.—As a dog doth not bark at those that are of the household, but at strangers, so *Satan* keeps a close mouth to such as are his, and suffers them to brook a false peace;—but such as by grace are delivered from his bondage, those he compasseth like a roaring lion, seeking to devour them. And next, there is great profit and utility redounding to us by the temptations of *Satan*. They humble us, chase us to *God*, and make us more fervent in prayer. That which *Luther* marked in himself by experience (that temptation, meditation, and prayer, were the three masters under whom he profited most); all the rest of *God's* children also find true in themselves; "not to be tempted, is the greatest temptation."—And herein doth the marvellous power and wisdom of our *God* appear, in over-ruling *Satan* so far, that his tentations to evil, whereby he as-

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faults us, the *Lord* turns them to good. For it cometh to pass, by the wonderful dispensation of *God's* goodness, that from whence the malicious enemy tempteth the heart to kill it—from thence doth the merciful *God* instruct it, that it may live. But as the one Evangelist calleth him a *Tempter*, so the other calleth him a *Devil*. There is not one name sufficient to express the wickedness of *Satan*; neither any creature so evil, as is able to shadow it: and therefore *God's* Spirit expresseth it by many names, calling him a Dragon, a Lion, a Serpent, a Satan, a Tempter, a Devil, a Circumventer, a Deceiver; besides many given him in Holy Scripture. All which may be reduced unto these three, wherein he is continually exercised: for,

First, He is a *tempter*, enticing man unto sin; like a subtle warbling serpent, full of wiles to beguile.

Secondly, He is an *accuser*, accusing man to *God* for sin; and there he shews himself a satan, a hateful adversary, and a devil.

Thirdly, He is a tormentor of man for sin; and there imitates a fiery dragon, and a roaring lion. There are the points of his occupation; there is the labour, wherein night and day he is exercised.—If we could remember this, it might serve to us as a singular preservative, to keep us from his subtle snares. For why doth he tempt us? Is it not, that he may have matter whereupon to accuse us to our *God*? And why accuseth he us, but that, if he can, he may receive power and commission to torment us? O faithless traitor, that first tempts a man to sin, and then for those same sins done by his instigation, is the first accuser of him unto *God*! And therefore if we be wise, let us resist him in the first; give no place to him when he is a tempter, so shall we not fear him, when he is an accuser, nor feel him as a tormentor.

The circumstances permitted here by the Evangelist, is the occasion of the temptation; to wit, our Saviour's hunger, after that he had fasted forty days. This fasting, our Saviour also undertook, partly for our instruction, and partly for confirmation of his calling unto us; first, for our instruction; to teach us, that a spiritual life, wherein *God* may be honoured, our own salvation, and the salvation of others procured, can neither be begun nor continued, without abstinence and prayer: by these the godly have obtained at the hand of *God*, the knowledge of great mysteries, as ye may see in Daniel. By these they have confounded the conspiracies of their enemies, as ye may see in Esther. These have been always the most effectual armour of the church, to divert evil, to draw down good, to confound their enemies, to confirm themselves, and the one of these strengthens the other. Prayer obtaineth strength to fast; fasting obtaineth grace to pray; fasting strengtheneth prayer; prayer sanctifieth fasting. And therefore it is, that *Satan* where he will entice any to a carnal conversation, doth commonly begin at the contrary, surfeiting, and drunkenness. By it, he drew *Lot* to incest; *Nabal* to railing against *David*; *Belshazzar* to blasphemous abusing those vessels which were sacred to the *Lord*; and many a man to that shame wherein he thought never to have fallen: for drunkenness is *Satan's Delilah*, whereby he takes away the strength from the strongest *Sampson*, and so he makes a play-fool of him.

him. Experience hath always proved, that where this sin is welcome, it is easy for *Satan* to bring in any other sin whereunto the nature of that man is inclined. But this fasting of our Lord being miraculous, let us see, that he undertook it for this end also, for which he wrought all the rest of his miracles; namely, to confirm his calling and doctrine to us; so then, as *Moses*, at the giving of the law, fasted forty days, and *Elias* at the restoring of the law, fasted forty days; the Lord *Jesus* also, coming to preach the Gospel, fasted forty days; partly, that he might answer the former types, in them figuring what he was to do; and partly, as I said, to confirm unto us the certainty of his calling. Whereof it is evident how this fact of *Christ* is vainly and superstitiously abused by the Papists, for confirmation of their Lent-fastings, they lay this for a ground, that "Every action of *Christ* is the church's instruction:" which helps them nothing. It is true, all his actions are for our instruction; but not all for our imitation.

The works of *Christ*, our Lord, are of three ranks: The first, are works of redemption; as that he was conceived of the *Holy Ghost*, born of the Virgin *Mary*, crucified on the cross for our sins, dead, and rose again the third day (1 Cor. xv. 3, 4. and 1 Thess. iv. 14. Rom. iv. 25.) [comp. page 611 and 160.] for our justification, and ascended triumphantly into heaven, leading captivity captive. These are so proper to the Son of God, the Lord *Jesus*, that, if a man would presume to counterfeit him in them, he were to be abhorred.

In the second rank are his works of miracles; as that he cleansed the leper, healed the paralytic, gave sight to the blind, raised the dead, and such like; but no man is so foolish as to say, these stand to us for rules of imitation: for however he hath given power to many of his servants to do the like of these for the confirmation of his Gospel, yet have others also received power to do such miracles, who, for all that, shall never enter into his kingdom. (Matt. vii. 22. Luke x. 20.)

In the third rank are his works moral, of a godly life and conversation; such as, &c. — N. B. In page 160, treating of our conformity with *Christ*, wherein it stands, he says, Here we are to mark, that the works done by *Christ*, in our nature, are threefold. *First*, His personal works of redemption. *Secondly*, His works of miracles. *Thirdly*, His works of godliness and sanctification; as that he was subject to his parents, loving to his brethren, painful in his calling, persevering in prayer.

To strive to follow him in his personal works of redemption is blasphemy; or in his works of miracles, is impossibility; but to follow him in the works of a godly life, is true piety.—In the first, Papists are blasphemous; that on Good Friday make a play to the people, by counterfeiting the suffering of *Christ*. In the second, Papists are ridiculous; that practise to counterfeit him in his forty days fasting, as if that might ordinarily be done of men, which once *Jesus* did for a miracle. In the third, Let all those who are truly religious, strive to follow him, as children looking to their copy, learn to mend their letters: so let us, by looking daily to our *Exemplar*, learn to amend our lives. Imitation in the first wo, *Jesus* did never require; only he craves that we should follow him

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in the third. There is his voice, *Learn of me, for I am lowly and meek*. (Matt. xi. 29. John xiii. 14, 15.) For this cause did our blessed Saviour wash his disciples' feet, to give us an example (John xv. 12.): yea in that upon the cross, he prayed for his enemies, he hath also taught us how to practise that precept, *Pray for them who persecute you*, (Matt. v. 44.) In patience likewise, he is proposed unto us for an example; for so are we exhorted. (Heb. xii. 2.)—These, and such like, are the works wherein we are commanded to conform ourselves unto him.

To return to his *Combat of Christ with Satan*, p. 612. he proceeds thus:—

“ Now we are to know, that fasting is either supernatural, and so miraculous, (as the fasting of *Moses*, *Elias*, and our Lord) or natural. The natural, again, is prescribed and undertaken, either for physic, for civil affairs, or for religion. Of the first, I speak nothing, save only, that it is a shame that man, for bodily health, can take them to a diet, use moderation and abstinence from meat; who, for spiritual health, will no way regard it. As for the second, that worldlings to redeem the time of their market, or otherwise to overtake their civil affairs, can fast from morn to evening, condemns, in like manner, careless Christians, who, to make unto themselves increase in the gain of godliness, will not dedicate any time to the exercises of fasting and praying. As for the third, Fasting for religion, it is either public, (such as by public authority is enjoined for urgent causes; as that of *Hester* and *Josephat*) or else private; such as private Christians, either by themselves, or with their families, do willingly undertake. Now, in both these, we are always to take heed, that fasting be used for the right end, and in the right manner. Then it is used to the right end, when we fast for this cause; that the flesh being subdued to the Spirit, may be the more able to pray. There is a continual battle in us, between the flesh and the Spirit. (Gal. v. 16, 17.) If we desire the Spirit should prevail, then let us help it with fasting and prayer. Fasting is an help and furtherance to the soul; if otherwise we bring in surfeiting and gluttony, we strengthen corrupt flesh, we quench the Spirit, and so make our senses a prey to our enemy.

This being the end, let us beware of those evils that may corrupt it, and we shall find it a most wholesome medicine for a diseased soul.

And *First*, Let us beware of the opinion of merit before God: for this conceit makes even good works an abomination to the Lord: as it is evident in that Pharisee, who, boasting of his alms and fasting, went home without mercy and grace. There is no place for grace to enter in, where merit hath possession.

Secondly, We are to take heed, that our fasting be without superstition; which then is done, when it is done neither for imitation of any other, nor for custom, nor for the day, as if the day should prescribe the same. Such is the fasting of many, and not for cause of conscience. Such fasting is plain superstition.

Thirdly, That it be not without prayer, the Spirit of God joins these together;

together; for fasting without prayer, is like a dead body without a spirit.

Fourthly, Let fasting be without ostentation before men. Our Saviour fasted in secret, in the wilderness, where none saw him. In cities, and in the company of men, he did eat and drink: and this commandment hath he given us: *When ye fast, look not sour, as hypocrites do, who disfigure their faces, that they may be seen of men to fast. But when thou fastest, anoint thine head, and wash thy feet, that thou seem not unto men to fast, but unto thy Father, who is in secret; and thy Father, who sees thee secretly, will reward thee openly.* But this condemned hypocrisy is now counted good devotion, both among Papists and carnal professors; for if they have a day of fasting, it is such as is known to a l those who know them. — The temptations by sundry, are sundry ways distinguished. *Elias Cretensis*, commenting on *Nazianzen*, thinks, that the first of them is Gluttony; the second, Ambition; the third, Covetousness: and so *Ambrose* distinguishes them. These are, I confess, customable to *Satan*, and darts dangerous enough; but those which here he shoots against our Lord, if we look more narrowly to them, we shall find them more deadly; for here he opens all his treasures of wickedness, and comes out with his strongest armour to impugn our Lord. The battle, as ye see, is threefold: in the right wing stands Presumption,—in the left wing, Desperation,—in the main battle, comes in the Love of the World, the honour and glory thereof. These are *Satan's* three generals and grand captains, under whom are militant all the forces of spiritual wickedness. As the Philistines sought earnestly to know wherein the strength of *Sampson* lay, that so they might overcome him: so every good Christian should here learn wherein the strength of *Satan* lies, that so he may overcome him. — Arm thee against these three, and *Satan* shall not be able to hurt thee; for against presumption set *thou the fear of God*; presume not to sin, because *God* is merciful; but, by the contrary, conclude, that because mercy is with him, therefore thou wilt fear him.

Again, Against desperation, set faith in *Christ Jesus*. Count not bodily wants, or spiritual desertions, arguments of reprobation,—but cleave thou to the *Lord*, resolving with patient *Job*, “Albeit the *Lord* would slay me, yet will I trust in him.”

And *Thirdly*, “Against the love of the world, set thou the love of *God*, and of eternal life.”—The whole of this Treatise is well worth the reading; which, with other treatises in the folio volume, contain animating spiritual breathings of that truly learned and godly Divine, *William Cowper*.

N^o XX.—Page 55, note (o), on *John* i. 1.

THE signification of *Bereasbith*, the first word in *Genesis*, (chap. i. 1.) is not, *in the beginning*, but, *in the head-captain*. In the Abstract, *In the head-captainship*. The Hebrew word, *reashbith*, in propriety of speech, must have the significancy of *reash*; whereas, *a beginning*, doth

not

not carry a meaning adequate thereunto ; for every head is not the first beginning of that unto which the head doth belong ; as *roash shibboleth*, the head of a corn-ear. (Job xxiv. 24.) The head of this springing, growing creature, is not the first beginning of it ; for, after the quickening and rooting of the seed sown, and some putting forth of itself, there is *πρωτον*, Mark iv. 27, 28, 29.) first, the blade, after that the ear, and after that, the full ear. And every beginning is not the head ; there is (Heb. iii. 14.) the beginning of that special grace of faith, or of that greater degree of assurance which we are to hold by persevering in that doctrine of faith, in which formerly we have been instructed, and of which we have made profession ; which grace doth put some kind of being or subsistence, into the things of Christian religion ; and which doth, under *Christ*, in the supplies of his Spirit, sustain or support believers at present, about what they hope for, and is yet to come ; yet is not this faith or confidence the head of this ;—but *Christ*, he only is the Head of faith, and of every other grace, of perseverance, and growth therein. All grace flows from his mediatorial Headship. Faith in believers was derived from *Christ*, and must be preserved by and in him (Heb. xii. 2.) ; although *beginning* is a word very properly attributed to *Christ*. (Rev. iii. 14.) The beginning of the creation of *God*—All things having been created by him. (Eph. iii. 9.)—He was, by solemn unction, put into the principate, from the head, from the original beginnings, or primordial antiquities of the earth. (Prov. viii. 23.)—He, the *Aleph*, the *Alpha*, in all the created alphabet. (Rev. i. 8, 11. and xxi. 6. and xxii. 13.) He was *ἐν ἀρχῇ*, John i. 1. Again, ch. viii. 24, 25, 58. he calls himself the *I AM*,—even *Jehovah Mashiach*.

Thus *Christ* is the Head of all empire and power (Col. ii. 10.) ; the Head of every man, (1 Cor. xi. 3.) of every creature ; chiefly in a special relation, Head of his Church ; giving spiritual life, motion, vigour, salvation, to the whole, and every member of the mystical body. Eph. v. 25. and i. 21, 22, 23. and iv. 15, 16. Col. i. 15—18. and ii. 19.

Reashith beriath Aelohim, (Rev. iii. 14.) So *Hutterus* his Hebrew doth word it the *Reashith* of the Creature of *Aelohim*, as one of the principal of *Christ*'s honorary titles (Rev. xxii. 13.) in the same harmony. The letter A, not only in Hebrew and in Greek, but in other languages, *literarum caput*, the head of letters. The crown of this must be set upon *Christ*'s head ; he is to bear all this glory. There is no such *Aleph tenebrosus* ; no dark deformed *Aleph* ; there is no such a nothing-beginning of universal matter as apocryphal philosophy has created the mere fiction of. All things were made by this *Reashith*, &c. (John i. 1, 3. Isa. xlv. 6, 24.) and spoken of, Gen. i. 1. who was with those *Aelohim*. It is twice mentioned, both in the Hebrew of *Hutterus*, and also of the Syriac, *Brisith* : where, note in the way, that it was a great defect in the publishers of the Polyglot Bibles, that in the New Testament they have left out *Hutterus* his Hebrew ; which would have cast great light from the Old upon the New, and from the New upon the Old Testament, both from the sameness of the words and

Phrases in some places in both, and from the variety of expressing the same thing in other words and phrases in some other places.

This first word in the Bible, is only peculiarly applicable to *Christ*. *Reasbith* is his name and nature, both in type and anti-type. (Numb. xviii. 12.) *Reasbitham*. (Prov. viii. 22.) *Reasbith* was anointed to this office of Head-Captain. (v. 23. so 1 Cor. xv. 20. Col. ii. 10, 19. and i. 18.)

N. B. The Gloss of the *Racovian Catechism*, on John i. 1. is, *In the beginning of the Gospel was the Word, &c.* If this be meant to refer back to Gen. i. and ii. which was the beginning of the Gospel, or first publication of the glad tidings of salvation by *Christ*, under proper figures, until the time appointed of the Father, the same makes sound divinity: for it is a truth proclaimed throughout the Law, and by all the Prophets and Evangelists of *Jesus*; and is undoubtedly the substance and sum of all the sacred books, from Genesis to Revelations. And at the appointed season, *Christ* came in the flesh. (Gal. iv. 4. 1 Pet. i. 2, 20, 23, 25. Rom. v. 6. Titus i. 1, 2, 3.) When it was, as *Paul* says, (2 Cor. iv. 3, 4, 6.) that *The light of the knowledge of the Glory of God, in the face of Jesus Christ, shined in our hearts.*

Farther, In order to give the curious Reader the substance, not only of the learned *Francis Hampfield's Gram. Open.* but also of other arguments, that seem to carry some weight in them—we have under, given some extracts from a curious Tract, titled, *The Precedency and Pre-eminency of Christ as God Man*, by J. G.—viz.

Propos. I. " 'Tis the sole and peculiar glory of the infinite, eternal God, that, as absolutely considered, he is no Image-being, but the original, self-existing, self-sufficing, all-comprehending Glory and Felicity."

Proposition II. " Though God, as an eternal Being, could have no pre-ceeding image of his glory, yet, 'tis part of his glory, as an infinite eternal Mind and Spirit, to have an infinite eternal image of himself within his own being, every way answerable, and equal in glory unto himself; which image is begotten of himself, and is his own Son; in whom he eternally beholds his own perfections, excellencies, and views his own person."

Our finite minds or spirits, contemplate themselves in an internal image, which is begotten in a spiritual manner by them, and is intimately one with them; but this image being finite, fading, transient, and variable, is noways a measure of the nature and glory of the eternal image God hath of himself, within himself, but can only serve as a dark shadow, similitude, or resemblance, to illustrate what is infinitely mysterious to us. But that he hath such an essential image of his own person, is what reason cannot justly oppose, and revelation obliges us to believe: and this image is his eternal Word; of which we read so glorious a character, (John i. 1, 2.) wherein we see this Word is a Divine Person, who is God, is with God as the inseparable image of his eternal mind, and equal with God. How else could he be God? Thus is he called *his Son*, (John iii. 16, 17, 33—36. ch. i. 18. 1 John i. 1—4. and iv. 9—19. 1 Tim. vi. 11—16.) *the brightness of his Father's glory, and ex-*

press image of his person (Heb. i. 2.): where the apostle describes not the Gospel, or the Doctrine of *Christ*, or *Christ* as man only; but sets forth what he is in himself, and was from all eternity.—This is that Image wherein the infinite *God* has, and enjoys the eternal pleasure, delight, and solace, of all that manifold, immense, invariable, vital beauty and glory, which is his being and blessedness.—This is that Image which, being so equal to him, essential with him, is infinitely complacential and sufficient to satisfy, without all created images whatever.

Page 18. . . 'Twas sovereign pleasure, then, which only moved the LORD to design or ordain any creature-images. Rev. iv. 11. *For thy pleasure, they are, and were created*; yet was it not mere sovereign pleasure, but a sweet delightful pleasure, raised by the delight of *God*, in beholding himself in his Son, as his image. So infinitely was the Lord pleased and solaced with the sight of his glory, as eternally before him in his essential image, that this sweetness moved him to design another kind of image; glory without himself, which, though infinitely less bright than the image of his Son; yet, being a resemblance, a display, a ray of his glory, might be grateful to behold.

Thus we are told, (Deut. xxxii. 4.) *The way of the Lord is perfect*. Though that may be spoken of his ways of providence, it is true of all his ways.

Page 22. The Son of *God* becoming the Image of *God* this way, (viz. *ordaining his own eternal image to exist in a created nature, and cloathing himself with a created image.*) hence *God* speaks of *Christ* (Zach. xiii. 7.) as *the Man that was his Fellow*.—He had, from eternity, been equal to him as *God*, but now he was *the Man, his Fellow*; his person, as *God-man*, being such a new image of himself, as approached such a perfect likeness to him. 'Twas not indeed from any thing in that mere created Image, his Son was cloathed with, whence this glory did result, but from the union of this Image with that eternal Image of himself in his Son.

By this union, it had such perfections, such prerogatives, such capacities, as are not only peculiar to it, but impossible to any other created image. And hence, when the Scripture speaks of *Christ* as the *image of God*, it doth not speak of him as his eternal Son, but as his incarnate Son; Col. i. 15. *The Image of the invisible God, the First-born of every creature*.

[Note, From these representations, may it not be thought, the angels now dwelling in the upper earth and heavens, were once men like us; having been found faithful in the day of trial—in a state prior to the present system; like as it shall be with *Christ's* elect, at the end of this world? (Comp. Luke xx. 35, 36. Rev. xxi. 2, 3.) For such is the peccability of all created matter and spirit, as to stand in need of renovation, (Job iv. 18, 19. and xv. 14, 15.—comp. Isa. i. 25. Mal. iii. 2, 3. Psal. xii. 6.) in order unto still higher and higher degrees of glory, through the purifications of *Christ*, *God's Berith*, or Purifier.]

Again, (Prov. viii. 30.) *I was daily his delight*, i. e. continually in the

the ages of eternity, before his actual existence in the world ; and when he came, the *Lord* called all to behold him, as the object of his own delight. Comp. Luke ii. 11, 14. ch. iii. 22. John xii. 28. with Tsa. xlii. 1. *Behold mine Elect*, in whom *my soul delighteth*. Further, (Prov. viii. 22, 23.) *The Lord possessed me of old, in the beginning of his ways, before his works of old*. The ways of *God*, before his works, were his purposes and counsels with respect unto them. In the beginning of these ways, *God* possessed this eternal Wisdom, this eternal Image of his.

In Col. i. 18. is it not as such *he is Head of the church* ? &c.—The purposes of *God*, (as one observes) as considered as the eternal womb, whence all things come, and whence they are born. So some explain the words (Psal. cx. 3.) of *Christ* having a willing people from the *womb of the morning* ; i. e. the early promise made of the dawning of grace, (Gen. iii. 15.) or else from the morning eternal purposes *God* ever did, or will set up, lay in this eternal womb of *God's* purposes, and were born, as it were, when he willed they should exist in their order.—Thus *Christ*, as to be in our nature, lay in the same womb of Divine decrees and purposes ; but yet with a preference to all the rest, He being the First-born of every creature, not as to actual existence in this world, but real existence before *God*.

Page 33. Hence, this vast image-world, in all its orbs, spheres ; with all the beauties, glories, harmonies of it ; hence, the heavens and their hosts, the earth and its fulness, as it lies before *God*, is but one stately image, composed of variety of beauties and beings, framed with unsearchable order, united with inexplicable connections, principled with different properties and natures, animated with variety of lives, accomplishing manifold subordinate ends, and harmoniously conspiring to the grand end of setting forth the wisdom and power of the Maker. 'Tis but one stately fabric, with a variety of rooms, and multiform furniture. All creatures, I say, come up before *God*, as one creature, in a manner, in which he hath diversely manifested his glorious perfections. (Comp. Psal. lxxxix. 8—16. and Psal. ciii.) All images but as one image of himself, eternally one, with a creature-transcending Trinity. We behold but one and another part of this Image ; we see but the surface of them : we see not, we know not the subordination and connection which renders them, jointly considered, such a glass to behold the glory of *God* in. (See John xiii. 7. 1 Cor. ii. 9.)

But the great Architect views his whole work at once, and all his designs in them, and what shall be wrought out by them. — Saith *Moses*, (Gen. i. 31.) *God beheld every thing that he made, and behold, it was very good* ; (comp. Eccles. xxxix. 16. and context) i. e. beautiful, grateful, and suitable to the ends of such image-beings.

It is needless to my present scope, to give an account of the variety of image-beings *God* hath set up to shew forth his glory ; and what the glory is that shines distinctly in them. But this we are to consider, that there are, and may be, many more image-beings for kind and quality, beauty and glory, than we know of. It is but a few of the resem-

blances

blances and pictures of Divine Glory that we converse with. We know not what is the furniture of the heavenly orbs, (see John xiv. 2. 1 Cor. xv. 38, 40, 41, 42.) besides light; nor the treasure of the bowels of the earth, and belly of the sea.—There are many more lively engravings of Divine Glory, than we see or can read.

We are also to consider, that every image-being doth represent and set forth more of the Divine Glory and perfection, than we in our present state do discern. The internal constitution of things have greater illustrations of wisdom and power than their outward appearance.

[But we are born husbandmen, not *philosophers*, as the peasant interrogated *Democritus*, “Of what thinkest thou? Man was not born to “construct the earth, but to cultivate it.” (See *Abbé Pluche’s History of the Heavens*.)—To teach us which self-concerning truth, *Adam* was placed in a garden.]

Though man be to the very eye a comely image, in his external form, yet how much more of the wonders of the divine Creator shine within him; than outward sense or superficial reason can comprehend!

The display of Divine Wisdom and Glory in things, is more in their relative station, their harmonious subordination, their concurring operation, than what may seem to be in them in their particular or separate consideration.

[It hath been well conjectured, that there is one continued unbroken chain of beings ascending from the smallest insect, up to the highest created being, arch-angels. That man is the middle link, or center of being.]

And though the use there is of creatures, the ends accomplished by them, be sufficient reason for us to adore the essentiaing power that made them; yet, did we know what farther uses might be made of them,—what effects they might be applied to, and what *God* accomplishes by them, our minds would be rapturously affected with things, we now despise, and make nothing of. (See 1 Pet. i. 12.)

But if we consider this great Image in general, there is a general shine of glory, and the particular images in it, are suited in particular ways to affect us with it. The general harmony of all the images together, shew his love; the general subserviency, his wisdom; the general activity, his power; the general stability, his immutable glory; the general mystery, the incomprehensible heights of his excellency, &c. And thus, all images, in particular, have something wherein they are designed for a special illustration of eternal perfection, and in a special way. Some images discover one branch of his glory, some another; some are as glasses; some as pictures; some as more lively resemblances; some set out his natural, some his moral perfections.—*O how wonderful and manifold are thy works!* (Psal. civ. 24.) But the book of Creation is become as a sealed book, wherein we can read very little of the glory printed with lively characters in it. The creatures are hieroglyphicks, (Rom. i. 19, 20. 1 Cor. xiii. 12. Psal. xlix. 4. Hof. xii. 10.) which few have skill to understand; and only the *God* of nature can raise us the image of the nature of those images, and shew us what he has designed in the internal constitution of them.

I'll add but one thing of this great image, made up of so many various and particular emblematical creatures ; which is, that as the whole is an image, with respect to *God*, wherein he sets forth his glory, and views it in a secondary manner ; so the parts of it are mutual images and shadows, with respect to each other. Thus, less perfect things are shadows to those more perfect ; and gradually represent what is in them. As there is a shadow of sensible things in insensible ; in their motion, growth, and several properties ; and sensible beings, as birds, beasts, are shadows of the excellencies of rational man, in their actions, instincts, orders : and thus earthly things are as images to heavenly, (see 1 Cor. xv. 41, 45—49.) and bear the signatures of them in their motions, natures, qualities, and the like. Thus, all the great world is as an image to man, the lesser world, or he to that ; in whom all the qualities in nature, all the orders of nature, all the acts of nature, have some epitome and similitudinary abbreviation. Yet, when we have said all, still every being is but an image and shadow ; and all infinitely short of the image of divine glory in the person of the Son of *God*, his eternal image incarnate ! As Divine Love pleased itself in calling into being such innumerable little images, composing together a fabric, a statue, a monument ; which might stand to his praise. (See note (i), page 356, on John x. 30.)

Page 38, *Proposition X.* Out of all this variety of created images, it pleased the *Lord* to single forth the nature of man, as the most comprehensive image, to be united to his Son, his own eternal image.

Page 55. For (Eph. i. 10.) *things in heaven and earth are gathered together, in one Head* ; which is *Christ*. [Comp. Eph. iii. 9, 10, 11, 15. and ch. i. 21, 22, 23.] Also, (Col. i. 18.) *And he is the Head of the body, the Church, — that, among all things, he might have the προεμνον, primum tenens] pre-eminence [digniore — præstantiore. Chemnitz. in Harm. Evang.]*

Page 62. (Prov. viii. 31.) *My delights were with the sons of men.* He speaks there of what he was and did, before any of the sons of men were created. Thus, those who were given to *Christ* to be his members, had not only a common kind of being with all other created images, but a representative being in the eternal image of *God*, considered before *God* as the Head, and as one incarnate ; which ought to be considered as a special illustration of the love of *God* to these human images, and the riches of his grace unto them. (See Eph. ii. 4—8.) For thus *God* viewed them, not only in his decrees, but looked on them with everlasting love, as beheld in this relation, his counsels had fixed between them and his incarnate image, who sustained, in a manner, their persons before *God* from all eternity."

Another learned writer says, " People have for the most part, obscure notions, wherein it is that the image and similitude of the Deity in man are placed." The primitive writers, in general supposed them to stand in the integrity of the Spirit, and perfect righteousness of the inner man only ; the author of the book of Wisdom, (chap. ii. *ad fin.*) and *Tertullian*, in one place after him, in immortality, or the power of an endless life ; the son of *Sirach*, (chap. xvii. 3.) in free-will, and the awe

or dread impressed by the aspect or voice of man on the inferior creatures; *Tertullian* again very frequently, in the image of *Christ*; who being (as was decreed and disposed before the creation) to become MAN, so man, at his first formation, was made after the image and similitude of that manhood which *Christ* was accordingly to bear when he came. And, on this account, as an image is a raised figure, and a similitude the resemblance or likeness caused by the symmetry, lineaments, air, &c. exhibited on the image; so we were made in the image of *God*, in *Christ*, more especially in our body; and in the similitude, by the divine resemblance, wrought up both in our inner and outer frame and aspect by the Spirit; our very countenance and looks being hereby conformed to our divine Original, *Christ*, in a serenity, meekness, simplicity, purity, truth, &c. diffused graciously into them: from which, if men fall into sin, especially the great sin of apostasy, they still retain the image; but miserably obscured, obliterated, and defaced, by the similitude being changed from the divine impresses abovementioned, to impure, unholy, false, cruel, diabolic. And thus the holy Apostle now places this divine image and similitude in — *Christ* being formed in us, in our putting on *Christ*, in our communicatively bearing the image and glory of *God* in *Christ*, who naturally bears them; which also we do already bear in our spirit and inner man; being conformed to *Christ* by the *Holy Ghost*, which he hath given us, and are hereafter to bear in our *whole man* in glory.

Page 22, of letters on Letter and Spirit, by *Benjamin Holloway*, LL. B. which conclusion of *B. Holloway*, in the words of *Paul*, (1 Cor. xv. 28.) the great *Fenelon* seems to have in view, in the conclusion of his prayer, at the end of his Demonstration, viz.—“When I think, O LORD, that all being is in thee, thou exhaustest and swallowest up, O abyss of truth, all my thoughts, I know not what becomes of me. Whatsoever is not Thou, disappears; and scarce so much of myself remains wherewithal to find myself again. Who sees Thee not, he is as if he were not: his whole life is but a dream.—Arise, O LORD, arise: let thine enemies melt like wax, and vanish like smoke before thy face. How unhappy the impious soul, who far from Thee, is without *God*, without hope, without eternal comfort! How happy he who searches, sighs, and thirsts after Thee! but fully happy he, on whom are reflected the beams of thy countenance; whose tears thy hand has wiped off, and whose desires thy love has already completed! When will that time be, O LORD? O fair day, without either cloud or end, of which Thyself shalt be the Sun, and wherein Thou shalt run through my soul, like a torrent of delight! Upon this pleasing hope my bones shiver, and cry out, *Who is like Thee, O LORD! My heart melts, and my flesh faints, O God of my soul, and my eternal Wealth!*”

That the Divinity of *Jesus Christ* may not be called in question, or denied, from the honest, but weak and lame attempts of some, (having more zeal than knowledge and judgment, in that they would maintain) 1 John v. 7. is a sufficient proof and warrant for the doctrine of the Trinity. Therefore, to the intent no one may continue to be self-deceived, nor betray the cause they mean to defend, it may be proper for them to be informed of the discoveries made by Father *Simon*, in his

Critical

Critical History of the New Testament, (ch. xviii.) and Dr. *Mills' Prolegom.* pages 143, 144, 108, 117, &c. in his notes on this text, "That 'tis certain, all these words, *in heaven, the Father, Word, and Holy Spirit; and these Three are one: and there are three that bear witness in earth,*" are wanting in most copies; which he enumerates, beginning with the famous Alexandrian Copy, which he calls "the most precious treasure the Christian world ever saw for these twelve hundred years; and by far the most ancient copy in the world; which most exactly expresses the Original." Next, he extols the famous Vatican Copy, as of very great credit, and above twelve hundred years old; by which, according to Pope *Leo's* order, the Complutensian Edition was to be made: and a long roll of other very valuable manuscript Greek copies, in the most famous libraries of the learned, and of our two universities, and of the French King; where Father *Simon* says, he found not one of all the seven which he viewed, nor of the five manuscripts of Mr. *Colbert*: also, two at Basil; one at Venice, and many more. All these, he says, want the text. Dr. *Kuster* (his *Edd. of Mills, Rotterdam, 1710.*) adds one authority more, from the *Codex Seidelianus*, brought out of Greece, and about seven hundred years old; so that all the Greek manuscripts which are found, do agree in rejecting this text: also, the most ancient versions; the *Italic*, made near to the Apostles' times; the Coptic, the Syriac, made in the very next age to the Apostles; the Ethiopic, Armenian, Arabic, Latin, and Russian, have not this text: no, nor the Latin manuscript at Basil, Zurich, Strasburgh, eight hundred or nine hundred years old.—Father *Simon* observes, that in the latter copies of *Jerome's Bible*, where these marginal notes are found, the order of the words, and the three witnesses are various, and divers; which he takes to be a good proof that they were not in the first copies; who adds also one very old French version of a thousand years, which has not these words. The first editions of the New Testament, corrected by the manuscript-copies, about the beginning of the Reformation; viz. by *Erasmus, Aldus, Colinaeus*, printed in divers places, had not this verse, nor the versions of *Luther*. This text is not quoted *neminem unum*, &c. says Dr. *Mills*. Not one Greek writer, from the beginning of Christianity to St. *Jerome's* time, (about 400 years since) has ever cited this verse. But the text itself, and context, have no internal evidence that the words are genuine; for as these words themselves are not to be matched with any in the whole Bible, so the context is complete without them; and rather more smooth and easy.

The three following witnesses having been already distinctly spoken of, it was very natural to sum them up in one conclusion: *There are three that bear witness; the Spirit, the Water, and the Blood*: but the other three witnesses had not been mentioned, to give occasion to the like to be said of them; nor was it likely the Spirit should be produced as another witness on earth, if it had been numbered before among the witnesses in heaven. The Spirit was no more an inhabitant of the earth than the Father and Word were; who also operated and gave their testimony, not in heaven, but on earth. Nay, the *Word Incarnate*, was more properly an inhabitant

inhabitant of the earth, than the Spirit; and yet is not reckoned among the witnesses on earth. Is it likely, the Spirit should be made twice a witness in the matter, and so give two testimonies for one, of the Father and Word?—Enq. into the original authority of 1 John v. 7. *A. D.* 1715, anon.

Professor *John David Michaelis* says, in his *Introductory Lectures*, (Sect. 151. p. 386.) the words run thus in the Greek manuscripts, “This is he that came by water and blood, even *Jesus Christ*; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth; for there are three that bear witness in earth; the Spirit, and the water, and the blood; and these agree in one.” And page 387, he concludes his argument thus: “I hope, my reader will not interpret what I write as a denial of the divinity of *Christ*; which is a truth sufficiently grounded in other passages, and infinitely dear to me. I profess before *God*, and upon the word of an honest man, that I believe *Christ* to be the true and eternal *God*, and the *Jehovah*. But I am unwilling to ground so important a truth upon an interpolated text, which was either first introduced into the New Testament, through a pious fraud of the orthodox, or being written in the margin, by way of mystical exposition, was from thence transferred into the text by ignorant copyists. But if nothing will excuse my opinion, I beg, at least, to be thought as orthodox as *Luther* was, when he omitted this text in the first edition of his German Translation.”

The learned Author of *Conject. on New Test.* p. 336. recites the reading of most editions of the Greek Testament, and adds; yet the 7th verse is in no Greek manuscript, except one at Berlin, transcribed from the *Bibl. Compl.* even to the very Errata; and another at Dublin, corrected from the Vulgar Latin, as Mr. *Casley* observes, Pref. to his Catal. of MSS. in the King's library, p. 21. “*St. Cyprian* (says he) has the words of the 7th verse (in Latin) in his *Works*; and it is no wonder if they were transcribed thence into the margin, or between the lines of the eighth verse of a book of some one, who had a great veneration for that as a gloss. Next, a copyist finding the words so inserted, imagined that the former copyist, by mistake, had omitted them, and therefore put them into the text.” p. 337. The Montanists, it seems, soon after this time, generally interpreted these words, *the Spirit, the Water, and the Blood*, to denote in their mystical sense, the *Father, Son, and Holy Ghost*. And if so, it will be no hard thing to suppose *Cyprian* to do the same. *St. Austin*, in no part of his writings, makes the least mention of *the three witnesses in heaven*, any otherwise than as signified in the mysterious sense of the words, *Spirit, Water, Blood*. And whenever he names them, it is not so as we find in our present books, *the Father, Word, and Holy Ghost*. Nor indeed, is it to be imagined, that *St. Austin*, or any other Father who gave such an interpretation, could have read in his copies the testimony of the three in heaven; but it was by degrees fraudulently inserted into the text, for proving the Trinity, or else denote it in the margin of a book, by way of interpretation.

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The first upon record that inserted it, is *Jerome*, if the preface to the Canonical Epistles which goes under his name is his. And yet the Latins received it not, till many years after, his death; and the Greeks, not till the present age, when the Venetians sent it among them in printed books.

It first appeared to the public in Greek, in the Complutensian Edition, A. D. 1521, upon the authority of *Thomas Aquinas*; whose note is printed in the margin of the Greek, with a design to justify the Greek by the Latin, though the former was only a translation of the latter. *Erasmus* finding the Spaniards, and some other of the Romish church, not against him, printed this testimony in his third edition, A. D. 1522, upon the authority of one manuscript, which he was told was found in England, "for avoiding" (as he says) "calumnies raised against him."

Robert Stephens reprinted *Erasmus's* edition, with some few alterations, in 1550, and preserved the insertion; which has been continued ever since [p. 339. The Complutensian MS. is the best; but it never was seen. The British is a forgery, since the invention of printing.—*Two Letters of Sir Isaac Newton*, 1754. *Wetstein*.]; but it is against the received meaning of the text, as it stood at first.

Ver. 5. "Who is he that overcometh the world, but he that believeth that *Jesus* is the Son of God?" Ver. 6. "This is he that came first in a mortal body, by baptism of water; and then in an immortal one, by shedding his blood; being the Son of God, as well by his resurrection from the dead, as by his supernatural birth of the Virgin. And it is the Spirit also, that, together with the water and blood, beareth witness of the truth of his coming, because the Spirit is truth." Ver. 7. "For there are three that bear record of his coming; the Spirit, which he promised to send; the baptism with water, wherein God testified, *This is my beloved Son*; and the shedding of his blood: and these three, the Spirit, the baptism, and passion of *Christ* agree in witnessing one and the same thing, viz. That the Son of God is come."—The testimony of the three in heaven makes nothing to the purpose.

N^o XXI.—Page 67, note (a), on *John* ii. 1.

THE Geneva Exhortation of the form of marriage, Feb. 10, 1556; as also that of the Church of England, do admirably set forth the design and end of this holy institution, from the beginning, made the sign of the mystical union between *Christ* and his church. In which true Scripture-light, it presents to every genuine professor of unadulterated Christianity, the line of duty prescribed under the Gospel-law.

I intended to have added some observations, and words of advice; but those are omitted, in order to give place to extracts, &c. from writers of best credit, on other subjects; which every one cannot purchase: whereas, the marriage-contract, and duties of husbands and wives, &c. having been treated of in so masterly and beautiful a manner, by Dr. Delany,

Delany, in a thin octavo volume, containing *Discourses on the Social Duties*: the same is recommended to every one who wishes to excel in all the rich blessings with a respect to the commandments of *God*, therein do assuredly lead to.

N^o XXII.—Page 71, note (g), on *John* ii. 11.

THE argument for miracles is well illustrated by *Dante*, a celebrated ancient Italian poet, distinguished, in his time, by the excellence of his wit, singular parts, and extensive learning, in the 24th Canto of his *Paradise*. The Poet introduces *Peter* the apostle, asking the Poet, Whence he had that faith with which he said he was endued; namely, that certain persuasion of religion concerning things? In the verses in which the Poet makes answer to this query, (the which are divided into three parts) in the first part: The certain truth of the Old and New Testament, is declared to be the ground of faith: for when the Poet had said that the precious jewel (*viz.* Saving Faith, the foundation of all virtues) sprang out of the celestial illumination; and the Apostle had required him to give some account of the way and means whereby this was done, he readily answers, The infallible truth of *God*, (which he calls the heavenly shower of the *Holy Spirit*) most liberally diffused throughout the Holy Scriptures, was the demonstrative syllogism, which produced in him firm and stable faith, and convinced him of the truth of the Christian religion, and so perfectly and powerfully, that compared to it, all other demonstrations seemed lifeless and ineffectual. But since faith cannot be founded on the authority of the Old and New Testament, till we are thoroughly persuaded and convinced of that authority—in the second part, the Apostle, asking him how he came to know that these books were certainly derived from the Spirit of *God*, that is, were of divine inspiration? the Poet answers, The proof of that depends on those wonderful works exceeding the utmost bounds of nature, which *God*, for the confirmation of his word, exerted by Prophets, Apostles, and especially by his only begotten Son *JESUS CHRIST*. The effects and plain tokens of which, he says, are now visible throughout the world. As in the third and last part of his Poem, he very ingeniously, and no less elegantly demonstrates: for on the Apostle's persisting to enquire how he certainly knew that those miracles, which, in several books of the Old and New Testament, are said to be wrought by *Christ*, by Prophets, and Apostles, were really so wrought, since the history of them is contained in those books; of whose authority some may doubt; and likewise, since nobody, by his own testimony nor deposition upon oath, can evince the truth of them to us. To this the Poet thus replies, to prove by events we daily behold, that those miracles were truly and actually so wrought, *viz.* If the world was induced to receive the religion of *Jesus Christ* without miracles, that must be a miracle indeed! the greatest of all miracles that ever the sun beheld! If so, says he, it was utterly impossible that you apostles (in number few, obscure, contemptible, poor, mean men in the eyes of the world) should plant and propagate through-

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out the whole earth, the religion of *Jesus Christ*, altogether ungrateful to flesh and blood, opposite to the prepossessions, projects, and interests of worldly men, and hateful to the world itself. It was impossible, says he, that you, Apostles, should plant this religion everywhere in all regions, as a precious vine, spreading her branches and fruit far and near, though, alas! now become a thorny bramble! that is to say, adulterated and corrupted by carnal men.—Such is the sense of the Poet.

Subjoined are also, a few words of a very learned Italian nobleman, (that quoted *Dante*) who renounced his honours and fortune for the sake of *Jesus Christ*: — “ Although, perhaps, we have said enough to effect that which, from the beginning, we proposed, concerning the authority of the holy Scripture; yet, it may not be impertinent, before we conclude, to admonish the Reader, that they who, to believe what is written in the Old and New Testament, require such arguments and reasons, as nobody can any way object against, and so invincible, as to create certain and undoubted faith in all, not excepting the most perverse and obstinate, discover, they have considered the nature of true religion with very little attention; which is such, that as many (though not very rightly) say, requires the merit of faith, and, as it were, a test or touchstone of the probity of men, especially the religion delivered by the Son of *God* himself, comprehended in the New Testament; of which, it is sufficient for us to speak here.—I say, therefore, if the truth of the Scriptures of the New Testament were self-evident, or of such nature, that nobody could deny them, on any account whatever; every one would not only profess the religion therein proposed, and pretend to be a Christian, but be so in reality; that is, sincerely obey *Jesus Christ*: for the reward to be conferred on them who shall obey him, is so great and desirable, that no man, to obtain it, would not do greater things (if greater can be) than *Jesus Christ*, hath prescribed; when fully satisfied, he shall thereby obtain that reward, as he will certainly be, who believes all things comprehended in the New Testament, to be infallibly true, because they most clearly shew the right way of acquiring it; then there would be no distinction nor difference between the good and the bad: no motive left of acting well or ill; none for the encouragement of virtue; none for the punishment of vice, as it deserves. Whereas the reward, as it was first proposed, being of some (seemingly) uncertainty, perfectly discriminates the one from the other; for he who is good, ingenuous, and tractable, in his mind and will, inclined at least to adhere to that which is just and honest; namely, what *Jesus Christ* himself enjoined; or is not in his heart and disposition, at least averse thereto, will easily believe what he hears of the immense reward promised to them who shall practise those things, provided some probable hope appears of obtaining it, although he sees it not openly as yet; and so believing, will use his utmost endeavours to obey and fulfil the precepts of *Christ*: but he who is vicious and ill-disposed, and delights not in things just and honest, and of good report, (such as are recommended by *Jesus Christ*, or certainly gives very little, or no heed to them) the greater the reward the less he believes it: if at the same time, for the strong reasons
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and conjectures which present themselves of the certainty of this reward, he conceives some opinion of it, it is so infirm, that it cannot prevail with him to forsake his ill habits, and the pleasures, honours, or profits, he hopes to receive from, or finds in them; as the truly pious are obliged to do.—Most wisely therefore, almighty *God* thought not fit that the reward of immortality, a thing most desirable, and by him proposed to all men who obey his only begotten Son *Jesus Christ*, should appear self-evident and unquestionable to mankind, (but to some few only, at first, who might testify to others what they had seen themselves) and therefore did not ordain the writing of the New Testament, wherein there is the most open mention made of that reward; and which, in every page almost, affirm its certainty to be of such glaring evidence, as none should be any way able to oppose; but was pleased to think it enough, that these writings and other arguments of this reward, wherever to be collected, should be such as justly and reasonably ought to be believed: such, in a word, as to any one who is of honest principles, or so well-disposed, as easily to become so, are sufficient: but to him who is dishonest, and from bad inclinations not to be reclaimed, insufficient; that hereby the probability of the one, and the improbity of the other, being openly discovered, he might have the most just cause of inflicting punishments, and conferring his favours, (which seem agreeable to Divine Justice) and by this means, exercise his sovereign mercy on the one, his righteous severity on the other; hereby making his wonderful power, universal dominion, and empire, to his infinite and immortal glory known to all; which is indeed the chief aim of *God*, in proposing the doctrine of the Gospel to the world, by his only begotten Son, as in the New Testament is frequently declared.” — *Vide Sac. Scriptura, Auctoritate*. Hispali, 1588; but the best edition is *Steinfurti*, A. D. 1611, Edit. *Vorst.* from the writer of which valuable little book, Bishop *Smallbrook* says, *Grotius* was specially assisted in the composition of his excellent book of *The Truth of Christian Religion*.—See note (o), p. 213. also, the Latin of *De Sac. Script. Auctoritate*, hath been translated into English by *Ed. Combe*.

N^o XXIII.—Page 88, note (x), on *John* iv. 6. and page 106, note (x), on *John* iv. 52.

THE Editor is happy in having timely discovered an error, unwarily committed, that stands in need of correction in two places; which tends both to mislead the unwary reader, and to subject the Writer unto just censure, for self-contradiction; being contrary to the true notes of time observed in other Scriptures, agreeable to the computation of time among the Jews; as noted by the Rev. Mr. *Kennedy*, whose accurate Mosaic Astronomical Chronology hath been adopted throughout the *Evangelical History*.

The Reader will be pleased himself to correct the mistake in page 88, and read, “It was about the sixth hour, or twelve o’clock at noon.” (Compare *Luke* xxiii. 44. page 576.) The woman having come to the well upon some extraordinary occasion, at this unusual time for drawing water,

water, in that hot climate, where the common time for drawing water was between the two evenings; that is, we reckon from three to six o'clock in the evening. (See Gen. xxiv. 11. and xxix. 7. and 1 Sam. ix. 11.) or about sun-set, at the vernal and autumnal equinoxes — Also, note (x) page 106, read, “or, at one in the afternoon;” not seven o'clock in the evening; although geographers place Cana and Capernaum so, as to be accounted a day's journey from the one city to the other town; yet the nobleman, who travelled in haste, might arrive early at Cana, and wait upon *Jesus* at one o'clock in the afternoon. (See the end of note (p), page 561.)

N^o XXIV.—Page 188, note (f), on *Matt.* iv. 17.

THE phrases, *kingdom of heaven*, and *kingdom of God*, express the same thing. The peculiar meaning is, That kingdom, or spiritual dominion, prophesied by *Daniel* (ch. vii. 13, 14.); which, from small beginnings, was to grow till it filled τὴν οὐρανὴν, the earth.

When *Jesus* taught his disciples to pray, (*Matt.* vi. 10. and *Luke* xii. 1.) *Thy kingdom come*, his meaning is, “Let that kingdom which was foretold so expressly, wherein the worship of the one God, and the eternal laws of righteousness are to be established in the world, soon take place therein.” (Comp. *Luke* iii. 6. *Acts* xiv. 47, 48. xv. 15, 16. xvii. 23, 31. and xxiv. 25.)

When he would take off his disciples from the necessitous condition they might be under in spending their time in the promulgation, he says, (Comp. *Matt.* vi. 33. *Luke* xii. 31.) “The things you are to be solicitous about, and which you are carefully and principally to seek, are the nature of that kingdom which God has foretold, and who is that Righteous Branch, *that King that shall reign and prosper, and shall execute judgment and justice in the earth*; and who is called in the Prophets, **THE LORD OUR RIGHTEOUSNESS**. All other things are the effects of God's ordinary providence.” (Comp. *Jer.* xxiii. 5, 6. and *Isa.* xli. 2.)

If this may seem to some a less probable account of the meaning of the word, *righteousness*, in this place, they may understand by it, that submission and obedience which God now requires in the Gospel-state; which *St. Paul* (*Rom.* x. 3.) calls *God's righteousness*; and (ver. 6.) *The righteousness which is of faith*: in either of which senses, the main design of our Lord is the same, to allude to that state which the Prophet had so expressly foretold.

When *Jesus* began to preach, it is remarkable, that he opened the Gospel with this; *The kingdom of heaven is at hand*; (*Matt.* iv. 17. comp. *Mark* i. 15.—the same words as *John* used.—*Matt.* iii. 2.) and again, *Matt.* x. 9. *John* iii. 3, 5. *Rom.* viii. 9. and in *Matt.* v. 8, 3, 10. and *Luke* vi. 20. is shewn such persons as are fitly qualified and disposed to be members of that kingdom which was to last for ever; because the humility of the former renders them teachable and ready to

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submit to the will, of *God*: and the courage, and the constancy, and the uprightness, of the latter, disposes them to obey the truth, notwithstanding all the difficulties they meet with in the prosecution of their duties. When thus the kingdom of *God* was preached, so very different from that of the Scribes, the objection of the disciples was natural. — Must the Jewish Polity be therefore set aside or destroyed, since *God* was now erecting a kingdom, to become subjects of which, qualifications were required very different from what the Scribes and Pharisees taught? — To obviate this, our Saviour says, *Think not that I am come to destroy the law, or the Prophets, &c.* (Read Matt. v. 17—20.) that is, “The end of my coming into the world, and preaching thus the doctrine of the Kingdom, is not to annul the Law of *Moses*, or to hinder men from paying a due regard to that, or to the Prophets; but it is to accomplish whatever is foretold in them, that the Messiah is to do or suffer; for be assured, that heaven and earth shall sooner be destroyed, than any thing declared in the Law and the Prophets be unfulfilled. It is far from my design to release you from the obligation you are under to the law. My intent is to give you its true and complete sense; and not to destroy it by such corrupt glosses as the Scribes and Pharisees have done. Whosoever therefore shall teach men such traditions as weaken the obligation of the law, and set men at liberty from observing it, he turns men’s eyes and thoughts from what the Law and the Prophets have said; and therefore is unworthy to be a member of the kingdom of Messiah. The Law and the Prophets, I say, are to be regarded, and not the glosses and corruptions of the Scribes and Pharisees; for unless another sort of righteousness obtains among you than is taught by them, ye cannot be qualified for admission into the kingdom of heaven; which shall continue as described.” (Dan. vii. 9, 10. 1 Cor. xv. 24.) See *Sykes’s Essay on the Truth of Christian Religion*, chap. iii. p. 34—75. 2d edit.

N° XXV.—Page 112, note (y), on Matt. v. 14.

SEE *Newt. on Dan.* p. 148, note (a); where many of these instances of our Saviour’s speaking *pro.re nata* are produced.—Comp. *Lightfoot, Op. Lat.* vol. 1. p. 416. on Matt. x. 29. Luke xii. 6. p. 417. Matt. x. 9, 10. p. 468. John iv. 35. et vol. 2. p. 45. Matt. xxi. 21. p. 288. Matt. v. 24. *Schoetgenii Hor. Heb.* p. 143. in Matt. xvi. 18. et John vi. 50. But we are presented with the best collection of such instances, together with the proper uses to be made of them, by a very learned and ingenious writer, as follows: — “In the Spring, our Saviour went into the fields, and sat down on a mountain, and made that discourse which is recorded in *St. Matthew*, (ch. v. vi. vii.) and which is full of observations arising from the things which offered themselves to his sight; for when he exhorted his disciples to trust in *God*, he bade them behold the fowls of the air, which were then flying about them.

and were fed by Divine Providence, though they did not sow nor reap, nor gather into barns. He bade them take notice of the lilies of the field, which were then blown, and were so beautifully clothed by the same Power, and yet toiled not like the husbandmen, (who were then at work.) Being in a place whence they had a wide prospect of a cultivated land, he bade them observe how *God* caused the sun to shine, and the rain to descend upon the fields and gardens, even of the wicked and ungrateful; and he continued to convey his doctrine to them under rural images; speaking of good trees and corrupt trees; of knowing men by their fruits; of wolves in sheeps cloathing; of grapes not growing upon thorns, nor figs on thistles; of the folly of casting precious things to dogs and swine; of good measure pressed down, and shaken together, and running over. Speaking at the same time to people, many of whom were fishermen, and lived much upon fish, he says, *What man of you will give his son a serpent, if he ask a fish?* therefore, when he said, in the same discourse to his disciples, *Ye are the light of the world. A city that is set on a hill cannot be hid*; it is probable, he pointed to a city within their view, situated upon the brow of a hill. And when he called them *the salt of the earth*, he alluded, perhaps, to the husbandmen who were manuring the ground; and when he compared every person who observed his precepts, to a man who built a house upon a rock which stood firm; and every one who slighted his words, to a man who built a house upon the sand, which was thrown down by the winds and floods; — when he used this comparison, it is not improbable that he had before his eyes, houses standing upon high ground, and houses in the valley, in a ruinous condition, which had been destroyed by inundations." *Fortin's Disco.* p. 201, 203. 1st edit.

Observe from hence, how necessary a careful attention to the particulars, occasion, time, and place, as well as situation, posture, gesture, &c. in which our Saviour spake, must be, in order fully to comprehend the pertinence, the force, and beauty of his discourses: which should remind us of the allowances that ought in justice to be made them, for the uncouthness of some things at this day, from our unavoidable ignorance of many such minute circumstances, and make us sensible of the value of those authors, who throw so much light on several passages of Scripture, by attempting to supply them.

It may be farther observed, that *Christ* is no less easy and intelligible to his auditors, in his more set discourses, by alluding in as familiar a way to all their customs, proverbs, maxims, &c. speaking always precisely in the character of a Jew, and in exact conformity to what such understood best and had been most used to, to what had been before described or appointed in their sacred books. Thus he takes the very form of his first sermon on the mount from those blessings and curses on two mountains, the publishing whereof was enjoined to the Israelites upon their entrance into the holy land. (Deut. xxvii. 28. Josh. viii. Matt. v. Luke vi. 24.) the manner of which solemnity has been described at large by some of their writers. (Vid. *Lightfoot on Matt.* v. 3, 4. *Op. T.* 2. p. 20.) The same method he continues to the last; when on the cross he begins

to repeat, or, as it were, gives out the twenty-second Psalm; which so very clearly describes the sufferings and death of Messiah: which prophecy he was at that very time fulfilling; and thereby ascertaining and appropriating this character to himself. (Matt. xxvii. 46. Mark xv. 34.) — There is another instance where our blessed Saviour's conduct does not seem to have been sufficiently understood, for want of attending to the circumstance above-mentioned. (John viii. 6.) — See *Appendix*, N° XXVIII. page 320. see also *Appendix*, N° XXVII. p. 227. and *Larw's Reflect. on the Life and Charact. of Christ*, p. 295—303.

N° XXVI.—Page 222, note (k), on *Matt. xii. 31*.

Many have written of the *Sin against the Holy Ghost*; and in defining, or describing of it, follow their own zealous conceits, and not the canon of holy Scriptures. The more dreadful the sin is, the more fearful we must be in charging it upon any special crime, or particular person. In defining a sin of so heinous a nature, direct and evident proof from Scripture is requisite. It is not enough to consider (as many do) what sins are most desperate and deadly, and therefore to conclude, such sins are against the *Holy Ghost*. Thus, indeed, the schoolmen have done; who have made six differences of this sin, without ground or warrant from Scripture for so doing. And *Bellarmino* is so liberal in bestowing it on such as he calls Heretics, that his opinion is, "that a man can scarce be a learned Protestant without committing the sin against the *Holy Ghost*." Neither are the Papists the only men that are mistaken about this sin; but too many Divines of the reformed churches, have started aside from the Scripture, and have given us such intricate and contradictory definitions of this sin, as tend only to the perplexing the tender consciences of weak Christians. — To make good this censure, I will briefly set down so much touching this sin, as I conceive is warranted by the Word of God; and humbly submit to the judgment of the learned:—The *Blasphemy against the Holy Ghost*, was an evil speaking of, or slandering of the miracles which our Saviour did, by those, who, though they were convinced by the miracles, to believe that such works could not be done but by the Power of God; yet they did maliciously say, they were wrought by the Power of the Devil.

In this definition, these points are observable:

1. I forbear to call it the *sin* against the *Holy Ghost*, but the *Blasphemy*; for though every blasphemy be a sin in general, yet our Saviour terms it the blasphemy: and the Evangelists do all agree, to give it the same term; and it is no where, in holy Scripture, called the Sin against the *Holy Ghost*: and yet it appears, (both in *Matthew* and *Mark*) that there was just occasion offered to our Saviour to call it so; where he compares it with the sin against the Son of man; but he forbears to call it any thing but the Blasphemy; thereby, no doubt, to teach us, it consisteth only in cursed speaking and blasphemy.—A serious consideration of this point, may teach us so much moderation, as to confine ourselves

to that term which our Saviour in the three Evangelists hath prescribed unto us.

I cannot find that any man that hath written upon this argument, hath made any observation, or noted this phrase and term, used by the Evangelists, in pronouncing the dreadful sentence of our Saviour against the blasphemy of the *Holy Ghost*. I will cite these texts where it is named: Matt. xii. 31. Mark iii. 28. Luke xii. 10.

2. A second observation is, That blasphemy is a speaking against another [read Acts xxiii. 5. Exod. xxii. 28. James ii. 7. ch. iii. 2, 6, 7, 8, 9. and see *Governm. of the Tongue*]; as both *Matthew* and *Luke* expound the word: for in the Original, it is *a blaspheming the same, or blaming of another*.

To pass from the name to the thing itself, we may observe by the coherence of the texts, that blasphemy against the *Holy Ghost*, was spoken of by our Saviour, concerning the Scribes and Pharisees. It was (saith Mark) because the Pharisees said, he had an unclean spirit, and that he cast out devils by *Beelzebub*, &c. This speech of the Pharisees, whereby they slandered his miracles, wrought by the power of the *Holy Ghost*, is properly the Blasphemy against the *Holy Ghost*.

How transcendent a crime it was to traduce that power by which our Saviour wrought his miracles, may appear from the end for which these miracles were wrought; which was to prove to the people that saw them, that he was the Messiah; which is evident from the places of Scripture, wherein he appealed to his works. (John x. 37, 38. John xiv. 11. Matt. xi. 4. John iv. 29. These, and other places, shew, that the working of miracles was an act of the most glorious manifestation of the power of God, by which, at the first view, the simplest people were led by their outward sense, to the great mystery of inward faith in *Christ*, their Redeemer.

3. Therefore, for those men that were eye-witnesses of those miracles which did make them know that *Christ* was a Teacher come from God, to blaspheme that power by which these miracles were wrought, and to say they were done by the help of the Devil, was the most spiteful and malicious slander that could be invented; for thereby they attempted, as much as in them lay, to destroy the very principles of faith, and to prevent the very first propagation of the Gospel, to the universal mischief of all mankind. And though these Pharisees were no Christians, and therefore could not fall away from faith, which they never had, yet they did know and believe that *Christ* was a Teacher come from God; for so our Saviour tells them, (John vii. 28.) *Ye both know me, and whence I am*. They did not believe him as a Saviour, but as a great Prophet from God (as the Mahometans do at this day.) They trusted to be saved by their law: and because he taught such things as did abrogate their law, in which they so much gloried, they were so malicious to his doctrine, which they did not believe, that they spoke evil of his miracles which they did believe; lest the people, by approving his miracles, should believe his doctrine.

4. Observe, That it is said to be blasphemy against the *Holy Ghost*, because by the *Holy Ghost* the miracles were wrought. (Matt. xii. 28. 1 Cor. xii. 10.)

5. The blasphemy against the Son of man was, when men considered *Christ* as a mere man, and did disgracefully tax his conversation, by saying, *Behold a glutton, &c.* But the blasphemy against the *Holy Ghost*, was, when men, beholding *Christ's* miracles, did enviously ascribe them to the Devil; which they knew and believed to be done by God's power.

6. The texts formerly cited out of the three Evangelists, being all the places wherein the blasphemy against the *Holy Ghost* is named, we cannot find by them, that we have any safe rule to conclude, that any but the Scribes and Pharisees, and their confederates, committed that sin. I dare not say that *Judas*, *Julian* the apostate, or *Simon Magus*, or those that stoned *Stephen*, were guilty thereof.

7. The Apostles have not, in any of their Epistles, once mentioned this blasphemy; and yet they were most careful and frequent in exhortations from all sorts of sins. It were much, therefore, if they should omit or forget such a fearful crime, without often and precise admonishing to beware of it. And though negative proofs from Scripture are not demonstrative, yet the general silence of the Apostles may at least help to infer a probability, that the blasphemy against the *Holy Ghost*, is not committable by any Christian who lived not in the time of our Saviour. As for those texts in the sixth and tenth chapter to Hebrews, and in 1 John v. 16. (which by late Divines are expounded of the sin against the *Holy Ghost*.) I do not find, that the ancient Fathers did so understand them, excepting only *Austin*; who so interprets that one place in St. John, that all men confess him to be in an error.—There be three texts in the Epistles, wherein, although the blasphemy against the *Holy Ghost* be not named, yet most think, it is intended and meant. The first is Heb. vi. 4, &c. *It is impossible, &c.* The Apostle here speaks only of repentance; which did go before baptism; which the Apostle intimates in these words: *which were once enlightened; i. e. baptized: for, anciently, to be illuminated, signified to be baptized.*

2. In these words, *To renew again*; for we are properly renewed in baptism.

3dly, In these: *Crucifying the Son of God afresh*: for when we are baptized, we are conformed to the likeness of his death. (Rom. vi. 3.) And as *Christ* was only once crucified, so also we are only once baptized; and he that will be again baptized, should again crucify to himself *Christ*. Let me add in this, that in the verses next before this text, the Apostle speaks of the foundation of repentance, and the doctrine of baptism: and in this text our New Translation followeth *Beza* (who hath varied from the Original, by putting the conditional *if*, instead of the copulative *and*, and by adding the causal *as*): for the word doth not signify *to fall away*, but *to fall casually, or negligently*. So Gal. vi. 1. is translated *fault*, but not *falling away*.

The second text is Heb. x. 26. *For if we sin willingly, or wilfully, &c.*

Ans^w. I say with *Chrysostom*, *Ambrose*, and other Fathers, the sense is, we must not expect another *Christ* to die for us, or that he that died once, should come again to die for us.

The third text, (1 John v. 16.) *There is a sin unto death. I do not say, ye shall pray for it.* *Ilierom* saith, that nothing else is here meant, but that a prayer for a sin unto death, is very hardly or difficultly heard: and this seems to be the truest sense of this place; for *St. John* saith, in the verse immediately before, *We know we have the petitions we desire of him*: therefore, lest we should think this to hold true in all petitions, even for others, he adds, *If any man see his brother sin a sin which is not unto death, he shall ask, &c. He shall ask.* That is, let him ask with confidence, for he shall obtain; but if it be a sin unto death; that is, a great sin, such an one as is not ordinarily pardoned, but punished with death; *I do not say, ye shall pray for it*: that is, I dare not promise that you shall easily obtain, and therefore I do not say that you shall pray for it. That is, with that confidence of obtaining; for often in such cases, *God* doth not hear the prayers of his saints, as *God* saith, *Jer. vii. 16.*

“If these expositions upon the former text be found, the definition of the sin against the *Holy Ghost* cannot be grounded upon all, or any of them; for, as it is not named, so it is not meant in any of them. But if they seem to any to be unsound, let him bring better and more agreeable to the literal meaning and sense, coherence and scope of the text; and I shall gladly learn.” So writes the ever memorable *John Hales*, of *Eaton College*, of the *Sin against the Holy Ghost*. See his *Paraphrase on the Twelfth Chapter of St. Matthew*, in a dialogue between Scholar and Master. Also, *Dr. John Gale’s Sermon on Luke xi. 28.*

N^o XXVII.—Page 227, note (b), on *Matt. xiii. 5.* and page 236, on *Matt. xiii. 10, 34.*

THE learned and ingenious author of a small Tract, viz. *A Discovery of the Physical Cause of Vegetation, of the Food of Plants, and the Rudiments of Tillage*, tells the reader, That if he hath disgraced a good song by his manner of singing it, it would give him infinite pleasure to hear the objector, if he understands the rural gamut, to sing it better.—He puts the question: How are the rudiments of agriculture to be known? The answer is, By attending to the revelation of the *GOD* of Nature, who only knows adequately what nature is, and how to unfold it; which he has done, to the utmost limits of our understanding, by *Moses* and the Prophets. (*Gen. i. 11, 12. ii. 5, 6. and xlix. 25. Deut. xxxiii. 13, 14. Job xiv. 7, 8, 9. Isa. xxviii. 24, &c.* In these places, and many more, the very arcana of nature are exposed, on which the doctrine and practice of agriculture depend, or are founded.—Here truth is, as it were, embodied and made visible, while ten thousand experiments, made at random, will leave her concealed, and the man in a labyrinth. Here the fertility of the earth is made to depend, not on
compost,

compost, but on a supply of that nutriment which Nature constantly provides for her three kingdoms. Here the earth is considered only as a vessel, in and upon which, the vegetable scenes are shifted; the stage on which the vegetable wonders appears; and no otherwise the cause of vegetation, than a flute, &c. on which a tune is played, is the cause of the tune. This is a truth founded on invincible reason, deducible from the principles above, and provable by experiments.

The physical cause of vegetation has not been touched or approximated by any writer on agriculture that I have seen, nor the food of plants ascertained. The former they have cautiously nibbled at; about the latter, no two of them are agreed, whether it is earth, water, salt, oil, or what. Indeed the discovery lies far above the reach of all the homespun philosophy of the human mind; or who rejects physical axioms from the hands of the Prophets of the *God* of nature; for there is not a plant or herb of the field, but convicts our reason of ignorance. The treasures of the snow, hail, darkness, &c. do the same. The meanest object in the natural world is quite sufficient to check the philosophic pride of the most conceited. But vain man will yet be wise, though born like a wild ass's colt! (Job xxxviii. 18—38. xi. 12.)

It is a plain matter of fact, that the greatest impediment to the improvement of barren land, has been an infatuated attachment to a system of philosophy perfectly unnatural. Had our philosophers attended less to their own conjectural opinions, about the mode of vegetation, and more to the real agency of nature, in her vegetable gaiety; or had they, instead of gratifying their scientific pride, attempted to discover the physical cause of vegetation; or if it had entered into their heads that *Moses* and the Prophets had given a clearer account of nature and of her operations, than has been given by any, or by all other men; or that the doctrine of vegetation is delivered by them in the most plain and simple language; or had they had humility to study nature, as directed by those divine philosophers, the surface of the earth had worn another form than it does. *Moses* has given a full and fair account of the mechanical laws of nature; the not understanding of which hath been, and is, the true reason why our philosophers are scarcely agreed upon any thing. Just conceptions of nature, as it is revealed to us by the *God* of nature, cannot fail to elevate the mind far above that sordid selfishness, which is the child of ignorance and error. And when we see the profusions of Providence, and consider the connection we stand in to each other in society, we cannot but infer, that the least degree of happiness communicated to an individual, is an addition to our own; and should we fail in the attempt to make our fellow-creatures happy, or more so than they are, the consciousness of having designed it is compensative; but if we succeed in effecting the happiness of the community, it is presumed to be the highest achievement we can arrive at in our social capacity. This is social religion; this is true policy; this is the sum of morality: he that designs not the welfare of his fellow-creatures as well as his own in all his actions, (whatever his pride may prompt him to think of himself) is an unworthy member of society,

ciety, fit only to live among wild beasts. Our talents are not our own, nor were they given us exclusively. The tyrant, the monopolist, the sordid niggard, the grinding usurer, the biting, the covetous wretch, and all who think themselves born only for themselves, will call the man a fool that broaches such doctrine. A fool indeed, he must be, and a perfect stranger to the manners of mankind, who expects the world to practise it.

But here we shall leave every man to his own reflection, while we submit a few truths to the consideration of the public.

In the early part of life, my father being a farmer, I was a shepherd, and have often wished I had never quitted the flock; yet though I am not now able to take the care of one, I will undertake to find pasturage on the now most barren land in the kingdom, for double the number of sheep now in it, provided it be not all rock, swamp, nor all sand. By the best computation hitherto made, it appears there is in this kingdom twenty-seven millions of square acres of land. Others, in their calculations, enlarge the number greatly: ten millions of those acres, upon a moderate calculation, are presumed to remain uncultivated and barren. Can there be a doubt if one hundredth part of such barren lands situate within fifty miles of our capital cities and trading towns, were put into tilth and cultivated, (with or without inclosing) but it would be a greater benefit to this realm, than one hundred millions of square acres conquered and subjected to British dominion in Asia, &c.? By the former, the price of provisions would be greatly reduced, and nearly the whole number of our poor employed, to the emolument of their employers, themselves, and their families. By the latter, the price of provisions is not reduced, but continues to advance, and, (contrary to all sound reason and good policy) the poor are left unemployed, and a burden to the community, &c. There are some other weighty observations leading to what he would have made a discovery of, had any encouragement been given to it; but the ill treatment he received, upon very valuable communications of a public nature, (as himself informed me) from the Minister of State, and his colleagues in power, withheld him, for some time, and soon after he died; which was an irreparable loss to the public, since his great skill and practical knowledge, respecting these subjects, died with him.

On Matt. xiii. 10, 34. it is observable, our Saviour delivered many things by way of story, or parable.—A most engaging and most effectual method of instruction; gradually informing those who, in reality, were disposed for information, and not too violently disquieting those who were not. (See *Le Clerc Harm.* p. 183.) The same thing is elegantly described, and well applied, by the Author of *Dialogues*, concerning education, p. 363, &c. The like may be observed of many figurative expressions; which our Saviour uses upon some occasions. (See *Clagett upon Job*, ch. iv.)

This way of teaching is, of all others, most apt to raise and to keep up the attention, and set each faculty of the mind on work: it gains the easiest admission into both head and heart; it strikes the deepest, ticks
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the longest, gives most delight, by leaving something for the hearers themselves to discover; and disoblige least, by putting them upon making their own application. On these accounts, it has been admired in all ages and nations, from the beginning of the world; and was particularly celebrated in the East. This, among many other excellent uses to which *Christ* applied it in a manner the most delicate and masterly, was peculiarly fitted to insinuate such points, as more immediately opposed the prejudices, or the inclinations, of all those to whom *Christ* preached; and which, though necessary for them to be apprized of, so far as might help afterwards to reconcile their thoughts to these things, when they were able to recollect that they had been intended and foretold from the beginning,—yet were not at that time to be laid down in a more open direct manner; such as related chiefly to the external circumstances of his person and doctrine, and the effects thereof upon both Jew and Gentile. (Vid. *Jaquelot*, p. 319, &c. — *Jerom. on Matt. xiii. 13, 14.* — *Whitby on Matt. xiii. 10.*—and *Nichols*, (*Confer. v. 1.*) says, it was the custom of the wise men among the ancients, to cloath their instructions in apt stories and suitable comparisons. Such is the Parable of *Jotham*; and that very apt one of *Nathan to David*. This they did, at once to please and to instruct; to excite men's attention, by gratifying their curiosity, and to quicken their memory, by entertaining their fancy. — Our Saviour took this method to recommend his weighty instructions, and make them sink deeper into the minds of his auditors. The same method was likewise very proper for another purpose, *viz.* to deliver the mysteries of the Gospel with some degree of obscurity and reserve; which he did, both to excite men's industry in searching further into the deep things of *God*, and withal to punish the sloth and negligence of those who grudge taking any pains to learn *God's* will, and their own duty. This reason, you may find, our Saviour himself assigns, why he spake to the multitude in parables. (*Matt. xiii. 10, &c.*) These were the reasons why he chose to convey his instructions in parables; and we may observe, in general, concerning them, *First*, That they have a pleasing variety, suited to many different apprehensions and capacities: and, in the next place, That there is an extraordinary decency, and (if I may so express it) a genteelness, which runs through them all. Our Saviour puts the case in all his parables, on the charitable side, and makes the most favourable representation of things which the matter will bear. In the Parable of the *Ten Virgins*, he supposes the number of the wise to be equal to that of the foolish (see *Talbotson, Sermon. 31.*): in the Parable of the *lost Sheep*, he supposes but one of a hundred to go astray; and yet the Good Shepherd is content to leave all the rest, and go in quest after the single straggler. — In the *Third* place, There is an exact decorum observed in all *Christ's* parables; and every thing that is spoken is fitted to the character of the person who speaks it. A beauty, which the critics look upon as the greatest ornament of a poem; and which, of itself, is sufficient to make it heard or read with delight and admiration: and therefore, I hope, it may recommend our Saviour's parables to the nice and delicate taste of
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our modern wits, who are apt to think every thing in Scripture so mean and flat, as not to be worth their reading. (*Lowth Dis.* p. 185, &c.)

Les paraboles que *Jesus Christ* emploie, excellent sur toutes les autres en ce qu'elles sont si naturelles et si vraisemblables, qu'elles ont l'air de veritez plutôt que de fictions. On n'y voit point les animaux, ni les plantes former de conversations ensemble. On n'y trouve rien d'impossible, ni de ridicule, ni de monstrueux, comme dans Talmud, ou dans l'Alcoran. Tout y est simple et tiré d'après nature, &c. — *Jaquelot*, *ib.* p. 318. *Comp. Lamy, Harm.* p. 248, 253. and *Lightfoot in Matt.* xiii. 3. or *Harm.* c. 31. § 37. and *Op. Lat.* v. 2. p. 326, and 510.

One of the best of our commentators supposes *Christ* not only to adapt his discourses to the common language of the time, but also to accommodate himself to the vulgar notions and opinions, upon some occasions. — *V. Cleric*, in *Luke* xvi. 23, 24. "What you say about critics and critical interpretations, particularly of the Scriptures, is not only, in my opinion, true, but of great use to be observed in reading learned commentators; who not seldom make it their business to shew in what sense a word has been used by other authors; whereas the proper business of a commentator is to shew in what sense it was used by the author in that place; which, in the Scripture, we have reason to conclude, was most commonly in the ordinary vulgar sense of the word or phrase known in that time; because the books were written, as you rightly observe, and adapted to the people. If critics had observed this, we should have in their writings less ostentation, and more truth; and a great deal of darkness, now spread on the Scriptures, had been avoided." *Locke Lett. to Bold.* 1699. *Museum*, N° 20.

The not being willing to attend, or to make a due allowance for this, has occasioned *Chubb's* gross misrepresentation of some of our Saviour's precepts, in his piece stiled *Remarks on Scripture* (*Posthu. Works*, part 1.); as an adhering strictly to the literal sense, is very absurd in the interpretation of a popular phrase, in all parts of the world, and the most common ground of misapprehension; so of all things is it the most unreasonable in one that pretends to give us the true sense of Eastern writings; which are so well known to abound in general with brief maxims, parabolic or proverbial expressions, and extremely popular forms of speech, (*v. Affize Serm.* at Carlisle, on *Matt.* v. 40.) where such a low, dry, minute, and seemingly accurate way of reasoning and discoursing; such a dull, tedious, detail of circumstances and restraining clauses as is in use with us, would have been little relished or regarded; and which, were it to the purpose, might be easily justified in point of certainty and perspicuity; since to one who is tolerably acquainted with their style and language, the main drift lies commonly very obvious, under all these strong and significant, however highly figurative and bold expressions. Nor is there any great difficulty in supplying all the proper qualifications which, of course, arise in every subject, and will have an allowance made for them, so long as either common sense, or common equity and candour is admitted; since in such writings, there is never any particular

icular fires placed in words, to the prejudice or exclusion of it,—as is perhaps, too much the case in most of our modern law-forms; where a long train of circumlocutions is very apt to cloud and stifle, rather than clear and ascertain the sense; and which, by shewing that so great a weight is laid upon them, instead of avoiding, usually tend to make a multitude of difficulties. (*Law's Life, &c. of Christ*, p. 305—309.)

N^o XXVIII.—Page 320, note (a), on *John* viii. 6.

WHEN the woman said to be apprehended in adultery, is brought before our Lord, merely with a malicious view of drawing him into a difficulty, whatever determination he should give, (ver. 6.) we find him *sloping down*, and *writing on the ground*. Where it is observable, that he does nothing but in as exact conformity as the place would admit, to the trial of the adulterous wife, prescribed by *God*, in *Numb.* v. 11, &c. where the priest was to *slope down*, and take some of the dust from the floor of the tabernacle, (ver. 17.) and likewise write out the curses denounced upon that occasion. (v. 23.) By that act, therefore, *Christ* declares himself willing to abide the consequence, *viz.* according to their own traditions, to be involved in the same curse, if they proved equally guilty; on which account, this way of trial was abolished by the Sanhedrim about that very time, since that sin, say the Jews, grew then so very common. (See *Lightfoot*, in v. 3.) It is likewise probable, that *Christ* might, by his countenance and gesture, shew these hypocrites how well he was aware, both of their ill design in thus demanding judgment from him, and of their own obnoxiousness to the same punishment which *Moses's* law appointed for that crime, and which, through a pretended zeal, they took upon themselves the power of executing; and at the same time, seeming to be so far otherwise employed, as not to take any notice of their confusion when thus much was intimated to them, he gives them a fair opportunity to slip away, (which they very prudently laid hold of) ere he proceeded any further. (See *Lamy's Harm*, p. 329. and the thing more at large in *Lightfoot*, on *John* viii. 6, 9. and v. 2. p. 1080, &c.)

—“It is presumed, with reason, (1.) That this woman's accusers “were themselves guilty of the crime which they laid to her charge, in “the same manner, almost, as the accusers of the chaste *Susannah*. Now “it is not just to receive the accusations of those persons who are guilty “of the evil which they find fault with in another. (2.) There is room “to believe, that the woman here spoken of, had suffered some violence, “and that her crime was much lessened by the circumstances attending “it. *Selden* and *Tagius* are of opinion, that her case was the same “with that related by *Moses*, *Deut.* xxii. 29.” (*Calmet's Dictionary*, art. ADULTERY.)

N^o XXIX.

N^o XXIX.—Page 365, note (f), on *Luke xi. 45.*

IN order to understand the distinctions of *Scribes, Pharisees, Sadducees, Lawyers*; *Scribes* (in the Gospels) were those called (in the Hebrew tongue) *Sopherim*, or writers; and are often mentioned in the sacred history, as persons of great authority in the Jewish commonwealth. They were originally secretaries; being employed in the church, the state, the army, the revenue, &c. unto which offices they were instituted who could write; and that correctly and expeditiously, (whence the appellation, *Psal. xlv. 1.* last clause, prophetic of *Christ*) because anciently that art was practised by few. When *Ezra* made the reformation in religion, which hath rendered him so famous among the Jewish Rabbies, he was assisted by the *Scribes* in revising the canon of Scripture; and ordered matters so, that from thenceforth a sufficient number of them should always be employed in multiplying the copies of it. This class of men, therefore, being much conversant in the sacred writings, acquired a singular knowledge of them, and in process of time, expounded them to the common people (*Matt. vii. 29.*) with such reputation, that at length they obtained the title of *Doctors*, or *Teachers* (*Luke ii. 46.* and *v. 17.* *Matt. xxiii. 2.* *Judg. v. 14.* See *Cruden's Concor.* on the word *SCRIBE*); and were consulted (*Matt. ii. 4.* *xvii. 10.* and *xxvi. 3, 4.*) upon all difficult points of faith. Hence they are said by our Lord to sit in *Moses's* chair. Also, An able minister of the New Testament is called *a Scribe instructed into the kingdom of heaven*. But as the Jews were divided into several religious sects, it is natural to imagine, that each sect gave such interpretations of Scripture as best agreed with their peculiar tenets. Wherefore, it cannot be doubted that the *Doctors* studied and expounded the sacred writings with a view to authorize the opinions of the party they espoused. Accordingly, (*Acts xxiii. 9.*) mention is made of *Scribes that were of the sect of the Pharisees*; which plainly implies, that some of the *Scribes* were of other sects. It is true, the *Scribes* are not distinguished from the *Pharisees* in the woes which our Lord now pronounced, and in several other passages, particularly *Matt. v. 20.* and *xxiii. 2.* but from the latter it is evident, that by the *Scribes* and *Pharisees*, is commonly meant the *Pharisaic Scribes*; according to the idiom of the Hebrew tongue: for as the name *Pharisee* denoted *a sect*, and not an office, it could by no means be said of the whole sect that they sat in *Moses's* chair. A character of this sort was applicable only to the *Doctors* or *Scribes* of the sect. In other instances, where the *Scribes* are distinguished from the *Pharisees*, the *Sadducean Scribes* may be intended. The badge of a *Pharisee*, was his placing the traditions of the elders on an equality with Scripture [the baleful effects or consequences of it, our Lord witnessed, (*Matt. xv. 6.*) and *Paul* proved, (*Gal. i. 13, 14.* *Acts viii. 3.* and *xxii. 3, 4, 5, 19, 20.*) And since the Popish clergy, who exactly copying after *Saul's* unregenerate *Pharisaic Spirit*, (as *Dr. Burton* of Oxford hath lately proved in three excellent sermons on the comparison) have butchered many millions, in support of human traditions

ditions, and inventions of men]; whereas, the Sadducees rejected all the pretended oral traditions, and adhered so close to the text, that they acknowledged nothing as a matter of faith, which was not expressly contained in the sacred books. Hence they believed no resurrection, angel, or spirit, (Luke xx. 27. Acts xxiii. 8.) in the superstitious views and sense of the Pharisees; yet, it is highly probable, they adopted the Heathenish conceit of the natural immortality of the soul, independent of the redemption from death by *Jesus Christ*, (see *Appendix*, N° XXX. on John xi. 24. note (r), page 408. and note (g), page 467.) which was not contrary thereto, but only to the denial of that resurrection from the dead, which our Lord intimated to be the doctrine of the law and faith of the patriarchs and Israelites; about which the Sadducees erred, by not rightly understanding the true sense and spirit of the Scriptures, to which *Christ* appealed. (See Luke xx. 37. page 468.) And in this they were followed by the Karaites, or Scripturists; a sect that subsists among the Jews to this day. It is generally supposed, indeed, that the Sadducees acknowledged the authority of none of the sacred books, except the writings of *Moses*; nevertheless, there is reason to believe, that they received all these books; for had they denied the authority of any of them, our Lord, who so sharply reproved their other corruptions, would not have let this escaped uncondemned. [And indeed it is remarkable, that our Lord did not meet with near the opposition from the Sadducean Scribes as he did from the Pharisaic Scribes; whose adherence to oral traditions of the elders, gave them a more malignant cast (which all history shews to have ever accompanied an obstinate attachment to human authority and system, and to enkindle a spirit of hatred and persecution of all who differ from them); whereas, an entire adherence to the letter of Scripture, although misinterpreted, as here, hath not like tendency.] Nay, *Josephus* himself, who was no friend to the Sadducees, owns that they received the *written books* (*Antiq.* xiii. 18.); an expression which the compilers of *Universal History* observe, is too general, and too much in their favour to have flowed from his pen, could he have charged them with rejecting any of the sacred writings.—Perhaps, of the sacred writings, the Sadducees preferred the books of *Moses*: all the Jews did so, and do so still. But whether, in this point, the Sadducees outstripped the rest of the sects, is hard to say. In the mean time, considering the veneration which the Jews had for the books of the law, it is reasonable to suppose, that some of the Scribes of each sect would apply themselves more especially to the study of these books in private, and to the explication of them in public; and that such as did so, might obtain the appellation of Lawyers. Accordingly, he is called by *Matthew* a Pharisee and a Lawyer, (ch. xxii. 35.) whom *Mark* (ch. xiii. 28.) calls a Scribe.

Farther, It is not improbable that the Pharisaic Lawyers, fond of their own particular study, might exalt the law, not only above the rest of the sacred writings, but above the traditions of the elders; in which respect they were distinguished from the rest of their sect, paying only a secondary regard to these traditions. It was on this account, that one of them was so displeased when he heard *Jesus* join the whole body of the Scribes

Scribes indiscriminately, and consequently the Lawyers with the Pharisees, in the woes which he now denounced against them, for the hypocritical shew of piety which they made by their zeal in giving tythes of mint, anise, and cumin, according to the precepts of the elders, whilst they omitted judgment and the love of *God*, enjoined expressly by the divine law. It seems, he thought the rebuke undeserved on the part of the Lawyers, even of the Pharisees sect, because they did not pay that superlative regard to tradition which the rest were remarkable for.

N^o XXX.—Page 408, note (r), on *John xi. 24.*

O How grand and interesting an instruction is this blessed conversation between *Jesus* and *Martha*! This admirable history opens to our view a plain resolution of that great article of Christian faith, the Resurrection from the dead through *Christ*; who assures *Martha* that he is that *All-Living One*, of whom *Eve* was the joyful mother; in faith of which, *Adam* and his wife worshipped; recognized by *Job*, *Abraham*, *Isaac*, *Jacob*, *David*, &c. — To be as brief as possible, *Eve* was the figure of the Church (*Eph. v. 32. 1 Tim. ii. 14.*); being deceived by *Satan*, broke the covenant, and thereby incurred the penalty, *viz.* death; and *Adam*, in like manner, (ordained the figure of *Christ*) gave himself for his own body the church; *i. e.* became involved in the predicament, for the reasons given by *St. Paul*, in *Heb. ii. 14, 15. Rom. v. 18—21. and 1 Cor. xv. 21, 22.* which Scriptures rightly expounded and understood, do plainly declare to all men the mystery of redemption in and by *Christ*, the promised Seed of the woman, *The Blessor*. Thus we conceive the opposition of the two fæderal heads; that through *Adam*, the natural man, we cannot inherit the kingdom of heaven; but the Second *Adam*, (opposed to the first *Adam*) or the Spiritual Man, *CHRIST*, the vital fæderal Head and Saviour of the whole natural and spiritual holy seed, throughout the ages (see the argument, *1 Cor. xv. 13, 17—23, 44—51.*) consonant to which, *Christ* assures *Martha*, that HE is *Messias*, the Hope of *Israel*, from *Adam*: *I am the Resurrection and the Life, &c.*

Thus much being necessarily premised; in order to our discernment of the insufficiency and danger of embracing any tenets destructive of saving faith, in the promised redemption of the body, through the blood of *Christ*, (and such, it is apprehended, is that Heathenish conceit of any kind of natural immortality independent of *Christ*, the very front of the sin of Eden, through the deceit of *Satan* (*John viii. 44.*); by which *Eve*, *i. e.* the Church, became subject to death, upon the breach of the terms of the purification.—See *John viii. 21, 24.*) it is here endeavoured, therefore, to undeceive those who perceive not, or are not aware of the fallacy and danger of the present current opinion of a natural immortality of the soul, not known in the church, or established for a doctrine before the fourth century; as we shall see at the latter end of this *Appendix*. Mark well the sentence of *God* upon the fall, (*Gen. ii. 19.*)

Now

Now what do we imagine they could possibly understand by this, but a *resumption* of that life or conscious being, which their Creator had been lately pleased to bestow upon them? The forfeiting of which must necessarily include a total loss of all those benefits that then did, or ever could proceed from him. This surely, and nothing less must be implied in that most solemn sentence; nor can we well conceive the unhappy subjects of it to have been at that time so very ingenious as to explain it all away, by distinguishing upon the different parts of their constitution; and so concluding, that by death, no more was intended than only living in some different manner, or a continuation of their consciousness and real existence in some other place. No: that was the philosophy of after-ages; concerning which, all I shall say at present is, that some of its most eminent patrons cannot help observing, That they don't find it in the Scriptures. (See *Tillotson*, vol. 2. fol. Serm. 100, p. 670.)

—If death be a return to dust, then nothing but a reviving, or a resurrection from that dust, can be the reversing of it, or a proper recovery from it; and according to this, and this alone, St. Paul confines the contrast he has drawn at large, between the first and second *Adam* (1 Cor. xv. 21, 22.) ; which life is not an inherent property of our original nature, but a free gift to us, (John v. 40. vi. 33, 51. x. 10, 28. xiv. 6. xvii. 2, 22. 1 John ii. 25. and v. 11, 12.) procured by *Christ*, and accordingly termed *the grace*, or *gift of God*, and *the gift by grace, through Jesus Christ our Lord*, (Rom. v. 14, 17. vi. 23. and viii. 2. The resurrection of the dead through, or in *Jesus*. Acts iv. 2. 1 Cor. xv. 22, 57. 1 Pet. iii. 7.) who, on that account, is pleased to style himself *the Resurrection and the Life* (John xi. 25.) ; who is called *our Life*, (Col. iii. 4.) and said to have *the keys of hades and of death* ; who opens for us the true and only way to immortality, through the gate of the resurrection, and without whom, there is no admission to it, *but the wrath of God abideth on us*. (John iii. 36.) So far is it from truth, that immortal life may be discovered by the light of nature, that, on the contrary, we are taught to believe it was *Christ* only who, by his death, *abolished death*, and *brought immortality to light by his gospel* : that the Heathens, ignorant of this, have no hope, or no ground for their hope ; [“ Scholars may reason of the nature of the soul, and the condition of it, when separated from the body ; but the common hopes of nature receive no support from such enquiries.” Bishop *Sherlock*, *Disco.* 2. p. 85, 67, 209, 300.] and that, if there were no resurrection, even they who are *fallen asleep in Christ*, are *perished*. But now *Christ* being himself risen from the dead, and thereby become *the first-fruits of them that slept*, we are as sure of our own resurrection, as that he, our Head, is risen for us. Hereby we become heirs of the resurrection, and have an infallible title to immortal life through this adoption ; that is, the redemption of our body. (Rom. viii. 23.) We know that we shall not *perish*, (John x. 28.) or be lost, but live in him. (John iii. 16. and vi. 39, 40, 44.) We may, with boldness, now approach to God by a *living way which Christ has consecrated to us through the veil* ; that is, his flesh. Through him we have gained the victory. (1 Cor. xv. 55. vide *Law's Nature and End of Death*

Death under the Christian Covenant, p. 324—330.—Bishop *Sherlock*, and *Disco.* v. 2. p. 204, 207, 278, 86, 101.—*Use and Intent of Proph.* p. 69, 75, 91, 93, 116, 118, 142, 143, 239, 240. 2d edit.

And it is worthy of notice, the learned reasonings, in a Tract, by *Sam. Johnson*, A. M. intitled, *The Resurrection of the same Body*, asserted and illustrated by *St. Paul*, 3d edit. — “There being (says he) in the church of Corinth some that doubted of the truth, and questioned the certainty of a general resurrection; and others that wanted to be satisfied of some particular circumstances relating to this great article of faith: the Apostle, closely and learnedly, argues the case with the former, in the first part of this excellent xvth chapter of the First Epistle to Corinthians, and proves not only the possibility, but also the certainty of a general resurrection, from the truth and evidence of *Christ*’s resurrection: and in the remaining part, in answer to the latter, he solves the difficulties propounded, and takes occasion likewise, from thence, to make known some curious and important mysteries in relation to this point. And if in those early days of Christianity *St. Paul* thought it necessary, and found himself obliged, not only to prove, but to defend; not only to defend, but also to explain these principles of the doctrine of *Christ*, no wonder if, in these days, it is thought not sufficient, barely to establish an article of faith, unless we likewise clear up the obscurities in which, by the nature of the subject, it may be involved, remove the difficulties that have been started, and give a full answer to all the objections that ignorance or prejudice can suggest. And there is scarce any one article of the Christian faith that is attended with more plausible objections, and that accordingly has met with greater opposition, than this of the resurrection.

The celebrated Author of *An Essay concerning Human Understanding*, argues strenuously, and with all the skill and reasoning he was master of, (and he was no mean disputant) against a resurrection of the same body; and that not merely from topics of reason, but from several texts of Scripture; which, he imagines, do not a little favour his opinion.—Those that have hitherto appeared against him, have taken the same general method of answer; and learnedly defended and secured the main point: but both sides seem to have carried matters too far: the one maintaining (as I apprehend him) that nothing more is meant by a resurrection, according to reason and revelation, than the soul’s being again united to a body of entirely new and different matter: and the other asserting, That it cannot properly be called a resurrection, unless the same numerical body that dies be raised again.—The former is certainly in the wrong, and the latter, perhaps, not altogether in the right. There is a middle way between these extremes, that will answer all the objections brought by the former, and prove all that may be necessary to be contended for by the latter. This middle way is what *St. Paul* points out to us in these words, *Thou soul*, &c. (read 1 Cor. xv. 36, 37, 38.) which passage has been too much slighted, or misrepresented, by the generality of writers on this subject. I shall therefore beg leave to set this matter in a clear light, by, *First*, Expounding this passage according to the natural force of the words, and the plain scope of the Apostle; and, *Secondly*,

Secondly, by proving and explaining the doctrine deducible from thence.

First, For the exposition; which contains an answer to what is proposed, by way of enquiry or objection, in the foregoing verse. *But some men will say, How are the dead raised up? and with what body do they come?* Now here are two distinct queries, and of a different nature.

1. *How are the dead raised up?* which seems to be a question of some philosopher, concerning the possibility or credibility of a resurrection, but not exclusive of the *modus*, or manner of it; and to this, a proper and distinct answer is returned by the Apostle in the first place; *Thou seest, that which thou sowest is not quickened, except it die.* And then, 2. *With what body do they come?* i. e. If a resurrection be allowed, what sort of bodies must partake of that resurrection? whether the same bodies that lived upon earth, or bodies of a different kind? if different bodies, how can that properly be called a resurrection? if the same bodies, whether they will be the same in all respects, or only in part? To this last question, or complex enquiry, the Apostle answers particularly, and at large, thinking it sufficient in this place, to give a brief hint of the possibility of a resurrection, after he had abundantly proved the certainty of it from the truth of *Christ's* resurrection.

Before I proceed any farther in the explication of St. Paul's reply to the last query, it may be proper, in few words, to answer two objections that have been raised against the plain drift and design of this passage.

First, It is said, that those arguments are generally looked upon as weak and crazy; whose only strength and support is from similes and allusions. And,

Secondly, That the Apostle is here treating of the qualities, not of the substance of the resurrection-body.

To the first it may be briefly answered, That similes or comparisons from natural things, that are brought in proof or illustration of a doctrine, as that of the Apostle in this place plainly is, must bear an analogy or close resemblance to the thing alluded to. It cannot be supposed, that so skilful a disputant as St. Paul, when answering the objection of some learned antagonist, would urge particulars that are to no purpose, or insist upon a simile, and upon that only, that had little or no reference to the thing in dispute. On the contrary, we may more justly suppose, that he mentions no other particulars here, than what he knew were strictly applicable to the resurrection-body; and therefore, referring us, in this case, to things so familiar and plain before our eyes; as the sowing and springing of corn, he designed to let us know, with what materials, as well as in what manner, our bodies would be framed at the resurrection; as will farther appear from my answer to the other objection; which is, that the Apostle is here treating, not of the substance, but of the qualities of the resurrection-body. But this is evidently repugnant to the words of my text; for when it is asked, *How are the dead raised up, and with what body* (Ποίῳ σώματι, what sort of body?) *do they come?* The answer is as plain and pertinent as

can be; namely, *That which thou sowest thou sowest; not that body that shall be, but bare grain*, stript of stalk, chaff, and straw; and nothing of the same is quickened or rises again, but the naked grain, cloathed indeed as before, with stalk, ear, and corn, so as not to be distinguished from that of the former year's growth. The comparison then is not between any prior deformity and subsequent beauty, (which the Apostle illustrates afterwards, partly from the same, and partly from other similes and allusions) but between the substance of the one and the other; between the quantity of that which is sown, and that which is raised. The former he asserts to be no other than naked grain, the rest being blended with other matter; but when quickened, *God giveth it a body as it hath pleased him*; but so exactly resembling the former, that the least shadow of difference cannot be discovered between them.

It is not unlikely, but that the person here introduced as asking the question, *How are the dead raised up, and with what body do they come?* had much the same objection to make, as our modern sceptics are known to urge; this being a common objection from the beginning, viz. the difficulty of conceiving a resurrection of the same body that, after dissolution, must undergo a great variety of changes, and perhaps become the food, and so part of the substance of other bodies. If this were the case, as very probably it was, the Apostle's answer is exactly suitable, and full to the purpose, removing all difficulties at once. *Thou fool*, says he: he taxes him, you see, with mere stupidity, for not apprehending so plain a matter, and for raising difficulties out of the dust. "*Thou fool*; suppose an ear of wheat when ripe, were to fall to the ground, nothing belonging to it would spring up again, but the bare grain, nor that ever mingle with other seed. So also is the resurrection of the dead." i. e. A whole human body, like a stalk of wheat, may drop, or be laid in the earth, though the seminal or radical part (wherever that is lodged) is the only part of the body that, after dissolution, remains entire and unalterable. The Apostle, you may observe, does not vouchsafe the objector any direct answer to his scruple, but refers him to natural and obvious things, from whence he leaves him to gather the absurdity of denying a proper resurrection, if all the same individual numerical particles belonging to the body, be not raised up again.

The sense of the passage being thus, I hope, sufficiently cleared, the paraphrase or comment of the whole will run thus: *Thou fool, that which thou sowest is not quickened, except it die: i. e.* The corruption of the grain is so far from being a hinderance, that it is a proper and necessary preparative to its rising again. It must putrify and rot in the earth, before it can spring up and grow [our Lord's holy body not seeing corruption, (Acts ii. 24, 27.) is so far from being an objection, that it is the strength of our faith. *Christ* calls his elect his *brethren*, to signify, that through his virtue they were embued with a principle of life—they should sleep to awake. (Dan. xii. 2, 3.) Behold a specimen of his power and grace,—*I go to awake Lazarus—Do thou come forth, &c.*]; which is the same likewise that our Saviour had observed in relation to the consequences of his own death and resurrection. *Verily, verily, I say*
unto

unto you, except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. (John xii. 24.) And (1 Cor. xv. 37, 38.) that which thou sowest, &c. And to every seed his own body; i. e. different and distinct from all other seeds or grain: so also is the resurrection of the dead; i. e. in every respect beforementioned, except only one, That the resurrection of human bodies will be instantaneous; like unto the changes of those who shall be found alive at the second coming of Christ. (1 Cor. xv. 52.)

And this brings me, in the *Second Place*, To prove and explain the doctrine that is fairly deducible from this passage of Scripture; which appears plainly to be this:—That there is in some part of every human body, a certain *flamen*, a root, a principle, or seed of life, placed there originally by the Creator; and that is so formed by the power, and will be so preserved by the providence of God, as not to be blended or incorporated with any other body, but remain separate and entire, including in itself the whole frame and fashion of the outward man, and as such, is capable of being expanded or drawn forth (like a grain of wheat, or any other grain) by the powerful energy of the Almighty, into the proper form and dimensions of a human body. If this be not the direct meaning of the Apostle in this place, it will be hard to assign any other meaning, or to make his answer pertinent to the question proposed, or to conceive for what end or purpose he should urge and insist upon such a similitude, if there were no strict conformity or resemblance between the figure and the thing figured. But the words of the Apostle are too plain and express, to admit of any long doubt or dispute (ver. 36, 37.): which he can mention with no other view or design than as a proof and illustration of the state and nature of the resurrection-body. For though the whole body, when dead, is deposited in the earth, or in the sea, yet only part of it, according to the Apostle, can properly be said to be sown; and from that one part will spring up the incorruptible body at the resurrection.

It is easy to suppose, that this vital semen, whatever it be, or in whatever part of the body it is lodged, is so ordered by the creative power of God, that it shall not incorporate with any other human or animal body, any more than the seed of one plant will incorporate with another, though both are sown and mixed in the same common earth. A fuller discussion of this point must be left to those who are skilled in natural and experimental philosophy; some of whom have occasionally hinted and briefly unfolded the doctrine, which I now endeavour to prove and establish from the authority of St. Paul.

It is the opinion of one in particular, [*Loewenboech*, as quoted by the learned *David Humphreys*, in his curious Dissertation concerning the Jewish notion of the resurrection, prefixed to his Translation of *Athenagoras's Apologeticks*, p. 101.] that every human body hath an original and immutable *flamen*, which is only swelled up, and filled by a quantity of extraneous fluids and fleshy substance, and the blood, the flesh, and all the grosser parts, are only considered as cloathing to the finer *flamina*; which only are the real human body.—This opinion seems established

(says my author) on certain and demonstrative experiments, and is confirmed by plain instances in other cases, from all vegetables, which contain in their seed, complete organized trees in miniature. — The notion of the Jews concerning the *Bone Luz*, was the same in substance as the opinion of the moderns about the *flamina*. They believed the dead body would spring up from this single bone, and acquiesced in this solution to the difficulty: for this bone, as they assert, is incorruptible, and never consumed; being the *substratum*, or foundation, of the rising body, and from whence it is to receive all its other bones, nerves, and flesh.

What ground the Jews have for such a notion, as to that one particular part, I know not, nor do I find any express revelation for it; and therefore shall not here insist upon it, but only beg leave farther to explain and illustrate this point by two express instances of Scripture: The first is of *Eve, the mother of all living*, whose peculiar formation by the hands of *God*, seems to be a lively and significant emblem of the resurrection-body, as now explained. For *God*, you know, made use only of the rib of man in forming the woman, without any other matter or materials that we read of; and it is observable what *Adam* declares on this occasion, when the woman was brought to him: *This is now flesh of my flesh*, as well as *bone of my bone*, though nothing but bone (that we read of) was taken from him.

The other instance is in relation to a vision of the prophet *Ezekiel* (read ch. xxxvii. 1—6.): And accordingly, he saw in the valley nothing but bones heaped together, and afterwards, when these bones began to live and to move, and to be clothed with flesh, there was no earth or earthly particle mingled with the bones from whence this flesh might be formed. — It is true, this vision was designed (as it is said in the application) to signify and prefigure the happy change or return of the Jews from a wretched and forlorn, to a most flourishing and prosperous state: but still, in their grand and primary meaning, they must refer and allude to the general resurrection, which is here represented as a resurrection of bones, without any earthly particles of human dust: to which may be added one other consideration, *viz.* the ardent desire of the Patriarchs to have their bones (without mentioning any other part of the body) laid with their fathers, and deposited in holy ground, or in some secure and select place. But these instances I mention only by way of illustration; for whether it be bones, or any other part of the body, it matters not, so long as we have sufficient grounds to believe and assert, that there is in the make of our bodies a certain grain or seed that will spring up into a perfect body at the resurrection, of the same figure and likeness with that with which it was invested before: for if children that proceed from the loins, and are derived from the substance of their parents, often carry so great a resemblance, similitude, and conformity, to their progenitors, both in the outward and inward man, in the temper of the mind as well as in the features of the body, we may well suppose that the very *substratum*, or the most material substance of the man himself, (how diminutive and small soever in itself) has all the form of the man, and is indeed the whole man, or body in miniature,

miniature, and when gradually or instantaneously expanded to its full stature or dimensions, by the almighty power of *God*, will come forth the same perfect individual person.

We pass over curious and unnecessary questions, that serve to no solid purposes of piety or useful learning, that are among those secret things which belong unto *God*, and are not revealed, and consequently are no way necessary to be believed.

All, I think, that can in this case be fairly gathered from reason and revelation, and all that I have endeavoured to prove, is, that there may be a true resurrection, and a sameness of body, (like the same wheat springing from the same grain) though great part of our present earthly tabernacles should be dropt, and left behind in the grave.

Our Saviour rose with the same body that was buried or laid in the sepulchre, but not altogether with the same body in which he lived and died. He shed his blood upon the cross; and in the blood is the life of man; and considering the many large orifices made in his body, and that he hung about six hours upon the cross, we may well suppose, that the far greatest part, if not the whole mass of his blood, was poured out and fell to the earth. Nor is it to be imagined, that any part of that which was thus spilt was re-united to, or rose with his body. And this was evidently typified in the sacrifices under the law.

The blood of the bullock (Levit. iv. 7. and v. 9. and xvii. 11.) that was to be slain for a burnt-offering, was not only to be separated from the body, and drawn clean off, but all of it was likewise commanded to be poured out *at the bottom of the altar of the burnt-offering*; which plainly alluded to, and prefigured the sacred blood of *Christ* streaming down to the bottom of the altar of the cross: and as *the life of the flesh is in the blood*, so *God* expressly declares, that *it is the blood that maketh an atonement for the soul*. (Lev. xvii. 11.) And accordingly we are all along in Scripture, more particularly said to be redeemed by the blood of *Christ*; the price of redemption for the souls of men, (1 Pet. i. 19. Heb. x. 14.) and as a perfect expiation for sin, and as the purchase of eternal inheritance; and therefore, upon all these accounts, was not to be resumed or recovered. And though we have still his mystical or representative blood continued to us in the *Eucharist*; yet his real natural blood is no more, being offered to *God* once for all, and poured out at the bottom of the altar of the cross. And might not this be one great reason why the death of the cross was so particularly pre-ordained, since no other kind of death in use amongst men, could so effectually drain off the whole mass of blood as this? And by a like particular act of Providence was it permitted for the soldier to pierce his side with a spear, that so whatever blood did not flow out from the upper and lower orifices, but was lodged, or likely to settle about the center of the body, might be drawn off by this large and deep wound made in his side. And of this, St. *John* is so very particular in giving his record or testimony, that we cannot but look upon it as a matter of very great weight and importance: *And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe.* (John xix. 35.)

And what he thus saw and bare record to, was, that upon piercing our Saviour's side, *forthwith came there out blood and water*; as if he had hereby designed to intimate, that the water following the blood, was an evident sign or indication, that the blood was quite exhausted, and no more left behind.

There is one objection that may be made to the foregoing doctrine; and but one of any moment that I can foresee at present, *viz.* That to make the correspondence between the type and ante-type perfect and entire, it seems necessary, that the blood of the grand sacrifice should be presented by our High Priest in the heavenly place, as the blood of the legal sacrifices were by the Jewish high priest once a year in the Holy of Holies. But in answer,

First, If the end of that typical institution be as well, if not better answered, by our Saviour's leaving his blood behind him, than if he had carried it with him into heaven, the force of this objection will be taken away. Now, we may reasonably suppose, that one, if not the principal end of that ceremony or ordinance, was to certify and denote, that the sacrifice was made, or that the beast to be sacrificed was actually slain; that his life was taken away, (which life is said to be in the blood) and therefore might the blood be required to be brought in and shewn in token thereof. And is it not as full a satisfaction in this case, (to speak after the manner of men) for a body to be shewn without blood, as blood without the body? Both come to the same, and both answer the intent of the law so far. Every one that is born of a woman, must partake of flesh and blood, and can no more live in the present state without the latter, than without the former. *Christ's* therefore, shewing and presenting to his father before all the company of heaven, a body without blood, was as plain a mark and token that he had been dead, as the prints of the nails in his hands and feet were, that he had been crucified. But,

Secondly, If, on the contrary, he be supposed to have brought and presented his blood before his Father in heaven, this would not so well have agreed with this particular circumstance of the legal sacrifices; the blood of which was to be drawn and separated from the body, and then to be offered so separate, by the high-priest. But the blood which *Christ* is supposed to offer in heaven, (if he has any yet remaining) must be that which is still running in his veins, and not that which was separated from his body; which would be incongruous and absurd. And therefore to accommodate and reconcile this the better to the typical sacrifices, an author of note has proposed an odd fancy of his own. "Of which blood, (says he) what can we imagine less than that it was, though invisibly, received and recollected by the angels; and so afterwards presented by our ascending Lord, in the *Sanctum Sanctorum* above?" (*Walker's History of the Life of our Saviour Jesus Christ*, part 2. p. 296.) But this fancy of his (which seems to have been some Popish legend he had then taken up) he afterwards, in a third part, upon maturer thoughts, fully and satisfactorily answers himself: for having taken notice of the sprinkling the blood of *Jesus*, he adds, by way of caution,—

"Not

“ Not that our Saviour there (in heaven) sprinkled his blood for us : let none grossly imagine this ; for flesh and blood enter not into heaven, (1 Cor. xv. 10.) but that he now by it, (poured out by him on the cross) in the heavenly sanctuary, procures all the effects adumbrated by the former sprinkling of the blood of the legal sacrifices. Therefore, it is observed, that the Apostle saith, *He entered by it* ; not *with it*.” (Heb. ix. 12.) [*Walker of the Benefits of our Saviour Jesus Christ to Mankind*, c. 7. p. 125.]

Therefore, *Thirdly*, The blood by which *Christ* made an atonement for sin, by which he obtained eternal redemption for us, and procured admission for his followers into the heavenly mansions, was not the blood which he carried into heaven, (if he carried any thither) but that very blood which was shed upon the cross ; and which, being spilt on the ground, could not be recovered, or gathered up again. And therefore, for a perpetual memorial of this effusion of his most precious blood, he instituted his holy supper, and has commanded us to make use, not of the grape itself, (which would best have represented his blood, as contained in the body) but only the liquor or juice, as pressed out and drawn from the grape, and which is remarkably called the blood of the grape, as if pre-ordained to represent the great price of our redemption in name, as well as in other respects : and from hence we shall be able to form a clearer and stronger idea of that expression of his by the Prophet,—*I have trodden the wine-press alone* ; i. e. his blood was forced and drained from his body in much the same violent manner, as the juice of the grape, or fruit of the vine is bruised, forced, and trodden out in the wine-press : and therefore has he appointed the one as a fit representative of the other.

Now from what hath been said, it appears, according to the accounts given by the Evangelists, and according to what was typified of our blessed Saviour by the sacrifices under the law, that the whole mass of his blood was drawn clean off by the four large orifices in his hands and feet : and the great wound, or aperture in his side, by the lance or spear ; not to mention the loss of blood beforehand, by the pointed thorns on his head and temples, and the deep furrows made on his back by scourging. (Psal. cxxix. 3.) And considering the wanton cruelty of the Roman soldiers, and the inveterate malice of the Jews, (who were ready to tear his flesh from him) we may well suppose, that the nails which fastened him to the cross, were drove into his flesh in a violent, rude, merciless manner, and so might make a wider wound than usual, in those nervous parts, open a larger passage for the flowing of the blood, and consequently occasion a greater and quicker discharge. It farther appears likewise, that what our blessed Saviour paid down by way of ransom for our souls, he never re-assumed or re-enjoyed, since he rose from the grave, and ascended into heaven with the same body that was buried ; and that, in all probability, was quite destitute of blood. Or should we suppose (though there be very little, if any grounds, for such a supposition) that some reliques of blood were still left behind, even after the piercing of his side, and the flowing stream of blood and water that issued

thereupon ; yet, it is not the blood which remained in him after his passion, or with which he rose, or is supposed to have carried into heaven ; but the blood which was shed on the cross, and fell to the ground, that was absorbed by the earth, and is no more ; by which he made the great atonement, and by which he reconciled us to God. This is the blood which is represented and commemorated in the *Eucharist*, and communicated to the faithful, in a saving and efficacious, though spiritual and mysterious manner : and therefore, unless the Papists can pretend to recollect and recover that blood of our Saviour, which, as offered to his Father, was separated from his body, and poured upon the earth, they have no ground or support (as to one half of the sacrament) for the doctrine, or even for the very name of Transubstantiation. For that substance, which they suppose the consecrated wine to be changed into, has ever since our Lord's crucifixion, been buried under ground (and who knows but one end of the earthquake at that time, might be to swallow it up, and remove it far out of sight ?) and therefore they may as reasonably conclude, that he is now vested in the burial-cloaths he left behind him in the sepulchre, as that he has now in his body the blood he shed on the cross, or that the blood he then shed is visibly and sensibly present in the sacrament.

Let me only observe farther, that that strict prohibition we meet with in Scripture, both before and under the law, and under the Gospel, against eating the blood, (Gen. ix. 4. Lev. xix. 26. Deut. xii. 16, 23—25. xv. 23. Acts xv. 28, 29.) seems plainly to have this reason, among others, [see *Delany* on this subject, and *Liter. Verf.* on Gen. ix. 4, 6. notes (*u*) and (*w*)] for its foundation ; viz. to preserve among men the greater reverence for the blood, which has been, you see, reserved all along by God, and solemnly set apart and appropriated to the most sacred uses, both in the type as prefiguring, from the beginning, the blood of the cross, and in the antitype ; as the blood of the cross was the price or ransom of souls, and as such, paid down and wholly devoted to God, and not to be communicated to men really or carnally, but only in virtue and efficacy, and in a mystical and spiritual manner.

These are matters of high concern, and that well deserve some farther disquisition. The use here is to shew that it may very justly be questioned, whether the blood, which is now the basis and support of the animal life, will have any place at all in the spiritual life at the resurrection ? and if it has not, as seems most probable, it is plain from hence, that some materials of our earthly tabernacles, will then be useless and wanting, and those too at present, the most necessary and considerable ; so that from the most perfect and complete resurrection that ever was, or can be, we have great reason to conclude, that the resurrection-body will not be altogether the same, either in quality or quantity with the living body.

When our blessed Saviour would convince his disciples of the truth of his resurrection, he tells them, *A spirit hath not flesh and bones, as you see me have* (Luke xxiv. 39.) ; where he takes no notice of his blood. And perhaps St. Paul intended to be understood in somewhat more than a figurative

figurative sense, when he said that *flesh and blood cannot inherit the kingdom of God* (1 Cor. i. 30.) ; and (1 Cor. vi. 13.) *Meats for the belly, and the belly for meats ; but God shall destroy both it and them.* From whence it is evident, that the entrails of a human body will have no part or portion in the resurrection-state, and yet our bodies will, to all the main intents and purposes for which they were made and redeemed (Rom. viii. 23. Phil. iii. 21.) be still the same.

The doctrine thus largely proved and explained, will afford abundant matter for practical inferences and considerations—To offer but one at present, both as a consequence and confirmation ; *viz.* That it is the usual method of *God's* providence to *raise great things out of small, and to build up noble designs from very contemptible beginnings.* — The power of man is, at best, but very narrow and confined ; always subject to the laws of nature, and under the controul of Providence. His plan must not exceed his materials, and his superstructure must be commensurate to the foundation. But *God, whose thoughts are not as our thoughts, nor his ways as our ways,* who first created all things out of nothing, can, and often does, produce surprizing and stupendous effects from partial, unlikely, and inadequate means. *His strength is made perfect in weakness,* and his greatness the more manifested in littleness. He often pares off the far greatest part, as he did from *Gideon's* army, and the remaining part must likewise be reduced (as it were) to an handful, that the victory may be known to be his, and the salvation to come from the *Lord*, that the excellency of the power may appear to be of *God*, and not of man. (2 Cor. iv. 7. Psal. viii. 2.) When he would humble the heart of *Pharaoh*, he can make his finger to be felt and acknowledged, by means of the weakest instruments, not by sending bears, lions, and serpents, but such little animals and base insects with which he plagued the Egyptians.

In the darkest and most desolate state of the Jewish church, a remnant was always saved ; which, by the tender and distinguishing care of Providence, was reserved as seed-corn to sow and replenish the earth after a dearth or famine ; or that a posterity might be preserved, and an increase spring up from thence, for a supply and succession of many generations. And in the worst times of Christianity hitherto, *God* has cast some eminently zealous and holy persons, as *leaven*, to quicken the sluggish lump, as salt to preserve the mystical body from putrefaction, and as lights set up in different places, to keep the church from being overwhelmed with a total darkness.—And may the good providence of *God* raise up more such lights in our days, to warm and enlighten this dark and frozen age !

The rise and progress of Christianity is compared by our Saviour to a grain of mustard-seed. The greater world is comprized and circumscribed in the lesser One MAN ; and there is shut up in the compass of a grain, a stamen, or seminal principle, (wherever placed) that contains no less than the whole material world in miniature. The Life and Light of the world sprang forth from the seat of darkness and corruption : and out of a small part of that which is buried in the earth and in the sea,
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will God raise up the noble structure of the resurrection-body, and *fashion it like unto Christ's glorious body*. And it was this once mangled body of Christ, all wounded and bruised, torn with thorns and pierced with nails, *despised and rejected of men*, insulted by Jews, and abused by the Romans, inclosed in a sepulchre, secured by a seal, and guarded by soldiers; that is the pledge, the cause, the first-fruits of the general resurrection, that first unlocked the prison of the grave, and *opened to us the gate of everlasting life*. *The Root of David*, thus planted in the earth, *shot forth his branches unto the sea, and his boughs unto the river*. He now sees of the travail of his soul, and is satisfied. And God hath as highly exalted him, as he had debased himself. (Phil. ii. 8—11.)

In like manner did our Lord himself, during his ministry upon earth, lay the foundations of all his great designs in things and persons of the poorest and most despicable appearance. His mercy was often extended to grievous and remarkable sinners, in order to display more fully the riches of his free grace, and to mortify the pride of the Scribes and Pharisees. The mean and the miserable were the objects of his care and compassion, and the heralds to proclaim his power and goodness. His favours were all along shewn to those that were most destitute of the comforts and accommodations of life, and reduced, as it were, to their primitive nakedness. The conversion of Jews and Gentiles to the Christian faith, he committed to the care of twelve plain men, of mean extraction and employments, and of mean fortune and education. With these unlikely instruments, few in number, and small in power, he beat down and confounded all the wisdom and power of the world, the philosophy of the Gentiles, the eloquence of their orators, and the might and policy of kings and kingdoms. Thus hath God all along chosen the foolish things of the world to confound the wise, &c. (1 Cor. i. 27, 28, 29, 31.)

The weighty arguments rehearsed before, for illustration and defence of the important Gospel-truths, have (it is apprehended) received an additional support from a very masterly Treatise, titled, *Observations on the Doctrine of an Intermediate State between Death and the Resurrection*, by Peter Peckard, A. M. of C. C. College Oxford (printed for Davis, Gray's Inn Gate, London); being a vindication of Dr. Edm. Law's (now Bishop of Carlisle) *Disco. on the Nat. and End of Death, under the Christian Covenant*, 3d edit. against the objection of Mr. Goddard, &c. of which take the following extracts—"The peculiar worth of the Christian institution, is the establishing, upon sure and certain grounds, the doctrine of a future state; the bringing to light that life and immortality which before lay concealed in darkness. The deductions of Pagan philosophy, founded on the supposition of a natural principle of immortality, at best could lead but to imperfect conjectures. And it is remarkable, that one of the first men in the Gentile world, after composing the most sublime treatises, and setting all the philosophical reasonings in their full force, doth yet confess to his friend the doubts and dissatisfactions of his own mind, upon this important subject. The doctrine of a future state, established upon the principles of Christianity,

is the impregnable fortress of truth ; but the injudicious defence of this doctrine, by metaphysical reasonings, &c. hath greatly weakened the Christian support of it. By adhering to this, we shall find that our immortal life is procured for us by *Jesus Christ*, and by him alone. But if we insist upon a natural principle of immortality, we desert our strong holds, and fly to those places for security, which are by no means tenable.

It may be proper to observe, once for all, that the denial of a natural principle of immortality doth not at all affect the Scriptural, the Christian doctrine of a future state ; for the Scripture doth not anywhere assure us of the truth of this doctrine from such natural principle, but from the redemption by *Jesus Christ*, and from that alone : nay the Scripture expressly asserteth the mortality of man [see two excellent Tracts: 1. *Man wholly Mortal*, by R. O. 2d. edit. 1655. 2. *The Materiality or Mortality of the Soul of Man, and its Sameness with the Body, proved from Scripture*. Anon. 1729.] and the restoration to life, from that mortality, by the same *Jesus Christ*. The important doctrine of a future state then, standeth firm upon its own proper foundation, notwithstanding a natural principle of immortality be disallowed. He that buildeth his hopes of future existence upon this foundation, is like the foolish man who built his house upon the sand : but he who taketh the authority of *Christ*, and will abide by that, is like the wise man who laid his foundation upon a rock. The Scripture then being our only authority upon this point, all that can be produced from any other quarter, except it be defensible by Scripture-authority, is not to be considered as being of any weight ; and all the arguments drawn from the abstract nature of the soul, from arbitrary negations with regard to the powers of matter, and from ontological distinctions among the several sorts of souls and substances, are manifestly vain and inconclusive.

Now, as the doctrine of an intermediate state of sensibility between death and the resurrection, is derived from the supposition of a natural inherent principle of immortality, if that supposition be false, this doctrine cannot be true. And as nothing is allowed to be proper authority upon this subject but the Scripture, the doctrine of an intermediate state must stand or fall by that authority ; the weight and tendency of which hath lately been laid before the public, in a very fair and ingenuous manner.

The incomparable discourse upon the Nature and End of Death, and the noble Collection of Scriptural Passages brought together in the *Appendix*, all stated with precision, and where an explanation was deemed necessary, explained with candour, gave unprejudiced men the pleasing (but deceitful) hope that every well-wisher to the Christian institution had received full satisfaction upon the doctrine there maintained. And as every attempt to remove foreign difficulties from our divine and most perfect system of religion, is (before all other human labours) intitled to the gratitude of man, it is a painful disappointment to find that this truly valuable and most important undertaking, instead of the praises

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which it most justly deserveth, is treated with disingenuous censure, and unwarrantable suspicions.

The Rev. Author of a late Discourse, in favour of an intermediate state, &c. will excuse me for taking the same public method to defend, which he hath taken to defame, this most valuable performance. All that is now designed, is to lay before the Reader a short, but impartial account of the rise and progress of this opinion; to state the nature of the question in dispute, and to give a concise sketch of some of the principal consequences attending it and its opposite: and this with a view only to prevent any future nibbling at an obscure or controverted passage, in opposition to the general stream, and full force of Scripture-authority. The misfortune of falling into this minute kind of labour, is chiefly owing to a wrong method of interpreting the Scripture-phrase, by adhering too closely to the *letter*; which, in this sense also, *killeth*; and rejecting that free popular spirit which animateth the language, and giveth the true sense of Sacred Writ. And what can we expect from the wire-drawing of figurative expressions, and attending grammatically to modes of speech, plainly founded on vulgar prejudices? What must be the consequence of considering bold Eastern phrases in a literal sense and logical way of reasoning? If we are determined, at all events, to confine and adapt these things to our systems of philosophy, what can be expected but endless mistakes and unmeaning perplexity?

The Reverend Author, whom I have more particularly in view, doth allow, that in the primitive church there were a few who maintained the doctrine of man's entire mortality. And it is to be observed, that not only a few maintained it, but it may be supposed to have been the general, the orthodox opinion; since the contrary was never heard of as a church-doctrine, till the Fourth Century: and every one that is acquainted with ecclesiastical history, must know what a fatal revolution was then made in the system of Christianity. It was then found out, in express contradiction to our Saviour's assertion, that the kingdom of *Christ* was a kingdom of this world. Temporal wealth, tyrannic sway, and Eastern luxury, succeeded to the primitive humility and unadorned simplicity of the Gospel. — *Plato's* sublime raptures soon followed [this is very evident, from the doctrine of the Gnostics in general, and in particular from the tenets of the Valentinians]; whose principles had been frequently maintained by several Christians, and took place of the plain and simple doctrine of our Saviour and his holy apostles; then flowed in the tide of abominable corruptions, and with the rest, the Doctrine of dæmons, and an intermediate state. Churchmen were then indeed *Κληροι*, set apart from the rest of mankind, and exalted far above them. — The honest Greeks, by politic institution, spoke funeral orations, in honour of their heroes, who bravely fought, and greatly died. And now, in imitation of this custom, the idea of greatness being annexed to violent churchmen, they also must have their funeral orations. Hence, in applying to the passions of the people, and pursuing a flighty strain of oratory, the speaker addressed himself to the deceased; as being still conscious of the honours paid to his earthly remains; afterwards, by degrees, crept in the notion, that as
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the deceased was conscious of the transactions in this world, he would also, upon proper application, be propitious. The invocation and adoration of the dead, the worshipping a stone, or log of wood, was the consequence. [See *Jam. Owen on Image-worship*.] And whoever will carefully peruse the history of those unnatural dissensions, those relentless persecutions, and bloody massacres, occasioned by the disputes relating to image-worship, may be tolerably acquainted with some of the blessed effects attending the doctrine of a separate existence. As in the Pagan institutions the people thought their heroes to be immediately changed into protecting demi-gods; so in the Christian church, by virtue of these funeral harangues, calculated to flatter the prejudices of the people, holy men, and sometimes men unholy, were at once exalted to the dignity of saints. This was no small satisfaction to the circle of weeping friends, and a very substantial comfort to the priest, by whom the apotheosis was performed. The advantages that would arise from this trade were very easily seen, and so the belief a separate existence became in time a positive article of church-doctrine. Our funeral sermons too, to this day, are generally so managed, as to continue the same prejudice.—Every tender mother, or disconsolate widow, is taught to sooth her grief, by reflecting that her infant is immediately changed into a round-faced cherub, with curling locks; or her husband into a guardian-angel, with a large pair of expanded wings. And all these idle notions were originally derived from that part of the Greek philosophy which first taught the doctrine of incorporeal substances; with which Christianity hath really no more to do, than with the Pythagorean doctrine of their transmigration.

From this short and imperfect account of the rise of this opinion, and the manner it was introduced amongst the Christians, we may see that the doctrine concerning an intermediate state of sensibility, is taken originally from the subtilties and confusion of Greek philosophy, first mingled with Christianity, perhaps without any bad design; but afterwards continued, and made an article of church doctrine, with mean and lucrative views; views utterly destructive of the system laid down by *Jesus Christ*; as will appear more plainly from a short sketch of some of its necessary consequences. And first, as the proper notion of death was now banished, by establishing a natural principle of life; and as it is very plain, and beyond all dispute, that *Jesus Christ* came into the world on purpose to redeem men from death and to give them life and immortality, it is very certain, that he could not redeem them from that state in which they were not, nor give them that life and immortality of which they were already possessed; so that, by this scheme, the whole notion of redemption by *Jesus Christ*, is absolutely and entirely destroyed. What then was to be done? It was too glaring an absurdity for the churchmen to preach redemption by *Jesus Christ*, and yet assert a doctrine which contradicted the very notion of redemption. With the help of a little scholastic subtlety, they invented a moral and metaphorical death, under the name of Original Sin, constituting all the sons of *Adam* the children of divine wrath, and putting them in a state of eter-
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nal damnation; which was to be substituted in the place of natural death, to be made the object of redemption, and done away by baptism; a doctrine which, when traced to all its consequences, must make every rational and good man shudder. Another consequence from this doctrine is the taking all force from the arguments produced by our Saviour, in favour of an universal resurrection and future day of judgment: such is the case of the parable of *Dives* and *Lazarus*, (Luke xvi. 19, &c.) and the passage relating to *Abraham*, *Isaac*, and *Jacob*, (Matt. xxii. 32.) that *God* is not the *God* of the dead, but the living; and others. The first, according to Dr. *Law*'s most judicious explication of it, is nothing more than a general scenical description of a future state after judgment; not an intermediate state before it, accommodated to the common prejudices of the vulgar: for if this fable be applicable to an intermediate state, the rewards or punishments of this state are not capable of increase at the day of judgment, because the bosom of *Abraham*, and a deep hole burning with material fire, were terms suited to the notions of the Jews, and intended to express the utmost degree of happiness and misery. If then this utmost degree is to be found in the state of death, and this parable was intended to be an illustration of such a supposition,—the doctrine of a resurrection, judgment, and consequently rewards and punishments, is not only not supported by this argument, but supereded by it, and made wholly impertinent; to say nothing of the many palpable absurdities that must necessarily follow the supposition, that this parable was intended as a literal proof of an intermediate state; such as the man's being in the body and out of the body at the same time—his being in the grave, and, at the same time, his being in the torments of hell—the inconsistency of a real material body with its natural members, eyes, tongue, &c. unconsumed by real material fire.—If then this fable is to be taken literally, it is loaded with many inconsistencies: if it is to be taken as descriptive of an intermediate state, it is not a proof of what our Saviour intended it should prove; but if taken in the popular sense, and according to Dr. *Law*'s explanation of it, it is very pertinent, to the purpose intended by it, and a beautiful illustration of the connection of vice and virtue in this life, respectively with happiness and misery in the life to come.

As to the other passage relative to *Abraham*, &c. it is manifestly made use of by our Saviour, as a proof of a future resurrection; and if it be applied to the purpose of establishing an intermediate state, our Saviour's argument is also, in this instance, entirely destroyed; since, in that respect, *God* is indeed not the *God* of the dead, but of such as are really alive, both to him and to themselves. And there is besides this, a farther bad consequence; that there must of necessity be implied the resurrection of the very same body which was laid in the grave; because, by this supposition, the soul is already properly alive; and as there must be a restoration of something to life from death; consequently of nothing but the body: and how will this agree with the express doctrine, that the same body shall not be raised again? *Thou seest not that body that shall be, but another.*—The Christian doctrine upon this point, is manifestly

festly the revivification, resuscitation of the whole man, person, conscious being, whatever it be that constituteth consciousness, that was asleep and dead ; not of any particular part of his composition, and particularly not his gross body.

Another bad consequence is, the furnishing both the Papist and Deist with arms against ourselves. The first could do nothing at all without this fundamental doctrine of an intermediate state. An honest Papist will confess, if you deny an intermediate state, there will be an end of our worship, even of the Virgin *Mary*. And indeed, the whole Popish doctrine of Purgatory, Masses for the Dead, Adoration of Saints, Worship of Images, *Limbus Patrum*, Infantum, and all the senseless trumpery that doth any way belong to these monstrous tenets, is entirely founded upon this doctrine of an intermediate state, and upon this only. And if this doctrine, which is contrary both to reason and to Scripture, were once fairly given up, the whole business of Popery must absolutely very soon be demolished, root and branch.

With regard to the Deists ; some of the principal of that tribe have taken a step to destroy Christianity, which hath destroyed themselves. These men finding that a natural principle of immortality was strenuously asserted by those who are called Orthodox ; and taking it for granted, that this was really the doctrine of *Christ*, attacked this notion with all their force, hoping thereby to demolish the whole scheme of Christianity : and accordingly, they have taken great pains to prove, from the circumstances of the human constitution, from matters of fact, and rational arguments, that man is naturally mortal. And, I believe I may say, they have advanced some things which no Christian can answer. What is the consequence ? They have absolutely destroyed all proof of a happy immortality, exclusively of the redemption by *Jesus Christ*. They have digged a pit for others, and are fallen into the midst of it themselves.—(See many more weighty arguments ; particularly page 33, 42, 43, 59, &c. of this excellent Tract.)

N^o XXXI.—Page 418, note (a), on *Matt. xix. 4.*

ST. Paul writes, (2 Cor. vi. 14.) *Be ye not unequally yoked together with unbelievers.* The injunction (Deut. xxii. 10.) was typical hereof.—The ox was a clean beast, but the ass an unclean beast ; and whose natures and properties being examined, will be found truly symbolical, the one of believers, and the other of unbelievers. And the reason of the prohibition or caution given, (respecting marriage) may be seen in Amos iii. 3. *Can two walk together, except they be agreed ?*—Meditate then on what these Scriptures suggest ; and under the guidance of the Spirit of Wisdom and Love, thou shalt make a prudent choice, and take unto thee a wife who is a true believer ; one for age, manners, condition, and qualifications, most suitable for a counterpart to your own for rank, station, and wants : the only and sure bond which shall not, cannot be broken. And nothing surely, can be a finer emblem of this union, than the two pieces

pieces of wood which *God* commanded the prophet *Ezekiel* (xxxvii. 17.) to join together, and they became one in his hand. The marriage-tye being, by the Divine Command, like the covering and inclosing rind, which bound both into one body, circulating all the mutual and endearing offices of affection and interest through the one, in the marriage-union, as the nutritive and vital juices are circulated through the other in the natural. (See *Delany*, Sermon. 2. on the *Duties of the Marriage-State*, p. 37.)

N^o XXXII.—Page 420, note (b), on *Matt.* xix. 10.

TO you who have made yourselves eunuchs for the kingdom of heaven's sake, hear ye the word of the *Lord*,— (*Isa.* lvi. 3. 4, 5.) To me it appears a matter past all doubt, that the eunuchs spoken to here, are the same with those whom our Saviour commends in the text. (*Matt.* xix. 12.) Through those convictions which render us able to receive our Lord's saying, we are so truly sensible of the unfruitfulness of human nature, as relating to spiritual things, that whilst we make ourselves eunuchs for the kingdom of heaven's sake, we confess ourselves dry trees.—But saith the *Lord*, *Neither let the eunuch say, Behold I am a dry tree: the reason of which is evident in those words, I am like a green fir-tree: from me is thy fruit found.* (*Hos.* xiv. 8.) *i. e.* The consideration of his fruitfulness in *Christ*, as a Branch of the true Vine, should ever support him joyful and triumphant over all the sense of unfruitfulness in himself. Being thus divorced from self, and married unto him who is risen from the dead, we bring forth fruit unto *God*; — not according to the pride and opinion of self-righteousness, but according to *Christ*, our Head and Husband, through our union to him, where *we are as he is*; where he is our wisdom, righteousness, sanctification, and redemption.— Though the literal eunuch was forbidden to enter into the congregation of the *Lord*, (*in Deut.* xxiii. 1.) yet those are promised a place and name in his house. *These are they which follow the Lamb.* (*Rev.* xiv. 4.) They overcome by the blood of the Lamb, and by the word of their testimony, (*Rev.* xii. 10, 11.) they have overcome the accuser of the brethren, who accused them day and night before *God*. They have overcome sin and the world, (*Rom.* vi. 14. *John* xvi. 33. 1 *John* ii. 14.) respecting its frowns and favours. The fear of men is no longer a snare to them, nor has the bewitchery of their proffered favours any power over them, that they should forfeit the testimony of a good conscience. They were once, even as others, under the government of their passions; and then their influence to sentiment and desire, was according. Nothing would have been more grateful to them then, than the character of being wise, holy, just, and good. The friendship of the world was what they greatly desired, and the frowns thereof were as much dreaded by them. They were much more desirous of enjoyment than conviction. Hence their propensity to idolize all preachings, writings, conversations, &c. which are calculated to work upon the passions. The groundless, un-

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meaning, vaporous frames, joys, and feelings, which they enjoyed under these, (making them forget their cares) inspired them with confidence, gladness, and courage, as if they had been filled with wine; and (similar to this condition) when the fumes thereof were abated, they were as dispirited and doubtful as ever. Every carnal man hates the true light. (John iii. 19, 20.) This was the case once with those who are now able to receive our Lord's saying; they gladly embrace the light wherein they are convinced of all; where every thing that was covered is revealed, and all that was hid is made known: nor can this affright them, because the Deliverer is in view; who turns away ungodliness from *Jacob*. All such who have thus overcome, can appropriate the blessings appropriated by our Saviour: they have the name of the *city of God*, and the new name of *Jesus* written upon them: their *Maker is their Husband*; therefore do they bear his name, and are, in consequence thereof, entitled to his salvation and glory: they are heirs of *God*; they are his dwelling-place; the mount *Sion*, the New Jerusalem.—*Glorious things are spoken of thee, O city of God!* Psal. lxxxvii. 3.

As to the study and knowledge of yourselves, be not afraid of it; it is useful; it enables you to read mankind: in the perusal of whom be instant; not with a view to hate them, nor to break society with them, but to preserve your conscience from their impositions, and to live free from their dread; knowing that every man living is altogether vanity: therefore he cannot be an idolater, nor have mens persons in admiration, nor will the fear of man prevail over him; neither will it be grievous to him, or more than be expected, if ignorant proud boasters should scoff at him, and revile him, because he hath made himself an eunuch for the kingdom of heaven's sake: he will rest in the word of the *Lord*, who says, *in the world you shall have tribulation; but be of good cheer, I have overcome the world.* (John xvi. 33.)—The knowledge of ourselves, (which saves and preserves us from man) is a negative proof at least of *Christ's* being *all in all*.—The true knowledge of ourselves, in the hand of the Divine Teacher, tends also to enhance the glory of the Saviour's grace; the freeness, the unsearchable riches, the beauty, and unchangeableness of grace and love is manifest through this. As the refractions of the sun's rays upon the weeping cloud, or on the descending drops, exhibits the most beautiful colours in the rainbow: so the grace of *God in Christ Jesus*, throws out and illustrates such transcendent beauties, riches, and excellence, and in such variety, that wonder, admiration, love, and praise, fills the heart, and mind, and soul. (Serm. 2. on Matt. xix. 12. p. 76—88. Anon.)

N° XXXIII.—Page 421, note (c), on *Matt. xix. 13*.

THE great Apostle of the Gentiles, at the review of all his labours and sufferings for the Gospel's sake, seems to bear upon his heart, that which (saith he, 2 Cor. xi. 28.) *cometh upon me daily, the care of all the churches*: implying an ardent solicitude and fear respecting the great

charge committed to him, that he might be found *free from the blood of all men.* (Acts xx. 26—32.) Accordingly he bore upon his heart the young children as a memorial, and God's witnesses of his covenanted grace and mercy towards all generations of them that fear him (Deut. xxix. 10—13. xl. 18—21.); and with a vehement charge, earnestly exhorts, that all the children of the Ephesian converts should obey their parents; and that fathers should not provoke their children to wrath, but *to bring them up in the nurture and admonition of the Lord* (Eph. vi.); to the end they might inherit the prophetic blessing on the spiritual seed of Abraham. [Read Gen. xvii. 7. xxii. 17, 18. and xviii. 19.]

Further, In order that the heads of the church might become examples of every grace and virtue, (see 1 Tim. iii. 2—7.) and enforce the doctrine by their own life and conversation, he gives it in charge to Timothy, (1 Tim. iii. 2—7.) that none but faithful men should be elected to the office of a Bishop: and again, to Titus, (see Tit. i. 5—9.) to ordain elders in every city;—*who should be blameless, the husband of one wife; having faithful children, not accused of riot, or unruly:* which characters of Christian children, hath been expounded by Mr. William Willet, (*Christian Education of Children*) as follows:

First, Faithful; i. e. possessed of that integrity, sincerity, ingenuity, and honour; that fidelity of soul that may be entirely and safely relied on, void of all deceit and fraud, collusion, and intrigue; true to God and man, and particularly to parents; whose minds could not bear the consciousness of any falsehood, fraud, imposition, or injustice, though they were sure never to be detected by others, by any accidents or concurrence of them; who could not stoop so low as to lye or equivocate (which is but a lower and more dastardly way of lying); whose word, whose promise, or account of facts, may be trusted to as safely, and more safely than the solemn oaths of others (Isa. lxvi. 2. lvii. 15.); who dare to be just and true, even to their own disadvantage or danger; who scorn any advantage, any gratification or applause, that may be thought to be obtained by imposition, or any unfair practice whatsoever. This is a noble and amiable quality in whomsoever it is found. Our blessed Saviour speaks of it with manifest and high approbation in Nathaniel. (John i. 47.)

Secondly, Not accused of riot. The word *ασωτια*, which we translate riot, is of an extensive signification: it takes in every kind of extravagance youth is most liable to; all excessive, expensive, hurtful, or unbecoming indulgences, that tend to waste the substance or the time, or impair the health, or blast the good name; all excess in meat, drink, sleep, dress, sports, and lascivious lusts, or indecent freedoms. There is a delicacy which the Christian religion teaches and enjoins us; which is very different from affectation and hypocrisy, and from moroseness and sordidness too. (1 Pet. iii. 4. Rom. xii. 12, 13, 14. Eph. v. 9, 10.)

Thirdly, Not unruly. The word signifies *refractory, unbroke, unsubdued, ungovernable, or untractable*; not subordinate to proper authority, particularly to parental authority; heady, self-willed, rebellious. It is of much the same signification with that known phrase among the Jews,

Sons of Belial. (1 Sam. ii. 12. Deut. xxi. 18—21.) It is too common a character in all parts and ages of the world, especially in ours, to need much description; and is a character of very ill consequence in the world, and in society; for those who take it up, and contract it in their youth, under the slack, negligent, *Eli*-like government, (1 Sam. ii. 23, 24, 30. 2 Tim. iii. 2, 3, 4.) or rather anarchy or irregular families, seldom lose it, but carry it into the world with them, through all the stages and stations of life, and are more or less turbulent and mischievous in all; and the greater capacities and more power and opportunities of exerting themselves they have, the more hurt they do. They will scarce ever hear reason, or submit to rules; and prove as ill magistrates, subjects, citizens, neighbours, heads of families, or servants, as they were children.

It is apprehended, that the disease being known, and brought to remembrance, will stimulate those who imbibe the loving spirit of the Gospel, to apply the sure remedy it offers for every spiritual sickness this land is afflicted withal. It may be labour in vain, to fancy any good shall arise from preaching repentance and faith to those who have arrived to habits of sinning. (Jer. xiii. 23. Matt. vii. 6. 2 Pet. ii. 22.) But to apply the words of *Solomon*, *Train up a child in the way he should go, and when he is old, he will not depart from it* (see Prov. xxii. 6. and ch. xxxi.) : where the wise man, with grateful praises, celebrated the heroic deeds of his mother; whose skilful hands *God* made the instrument of forming his mind with those measures of wisdom and learning; for which thing's sake, when he was thirteen years of age, *God* told him, in a dream, how great knowledge and understanding he should gather from the law of the LORD, from this his early learning and piety. (See 1 Kings iii. 3, 5—14. iv. 29—34.) [This being the appointed time and way in which *God* will dispense his gifts and graces; for infancy and childhood are the only true seed-times of all manner of sound learning.]—The certain end of a provoked and perverse generation, is prophesied in Prov. i. 20—33. therefore, for the Remnant's sake, (see Mal. iii. 16—18. and that precious psalm, Psalms. xxxvii. and lxxiii.) our trust is, that *God*, who hath his witnesses throughout this his land, (Deut. xi. 12.) will bless the labours of his saints, and that by the hands of the virtuous and praiseworthy women, following the example of King *Lemuel's* mother, a godly generation may be trained up, which shall stand in the gap, and turn away from us the heavy judgments which hang over England; in which the present generation are become hardened in all manner of iniquity, (2 Tim. iii. 1—5. and iv. 3, 4, 10.) And many are given up unto blindness of heart, to become the prey of wolves (see Appendix, N° XII.) ; drawn into the snare and the artifices of Rome, by Italian and French policy and witchcraft, to turn to idolatry, and to believe a lye. (2 Thes. ii. 10—12.)

The troubles which arise from all quarters, are a public sign that the LORD still waits to be gracious. (See Isa. ch. 26. and ch. i.) The time may indeed soon come, when judgment must begin at the house of *God* (See 1 Pet. iv. 12—19.) ; therefore, awake thou that sleepest, and

put on the armour of *Christ*, (Eph. v. 14, 15. and vi. 10, 18.) and watch and pray, as our Lord hath commanded. (Luke xxi. 34—36. Mark xiii. 33—37. and viii. 34—38.)

Thus some perhaps may find this little book no mean treasure, but a faithful counsellor in an hour of fear, and sorrow, and darkness. Remember the words of *Asa*. (2 Chr. xiv. 11. comp. 1 Sam. xiv. 6. 2 Cor. xii. 9, 10.) And if this Labour of Love shall be found to afford any light and comfort to *God's* people, it will not be lost labour; but, so sanctified by that Spirit which causeth fruitful seasons, the glass of the Word will discover the deformity and misery of ignorance and idleness; and of becoming the dupes of dress, amusements, and gratifications, big with the utter ruin of health, wealth, reputation, and of a good conscience. Seek then the treasures and oil in the dwellings of the wise (Prov. xxi. 20.): to be found oftener in the cottage, than in the palace; which is a barren soil for this tree of *God's* garden to flourish in, as *Jesus* proved; who was meek and lowly, and by his word, freely invites all that are like-minded to come and learn, at his feet, the heavenly doctrine; whom he will guide in judgment, &c. (Psal. xxv. 9, 10. cxlix. 4. Isa. xl. 10, 11. Luke i. 79. Psal. iv. 6, 7, 8. and Mal. iii. 16, 17, 18.) Do but dwell upon these precious Scriptures, and you will never after wish to depart from your Father's house, nor from the counsel of the Word; by which the good wife and mother shall attain unto divine skill, in the training up the little children to become such as *David* prayed for, (Psal. cxliv. 12.) and pronounced blessed, (Psal. cxxvii. and cxxviii.) The mind being well-seasoned with the salt of the Gospel-law, grace and truth, the dignity of sentiment and divine simplicity of manners, of speech and action, will be manifested in every occurrence and circumstance of trial and temptation, and discover the governing principle, after what manner of expression soever the modes of different countries have established as the signs of good-breeding; wherein if the mechanic or villager fail, yet the heart and spirit, impregnated with the maxims of the law of *Christ*, shall never speak a foolish word, nor do an action unworthy even of a prince. So said *Solomon* of his mother: *She openeth her mouth with wisdom, and in her tongue is the law of kindness*. (Prov. xxxi. 26, 28, 31. and read the language of blessed *Mary*, Luke i.) How exalted, although the poorest virgin in Israel! and why? because she drank of the same fountain of living water; the streams whereof refresh all lands, and run on throughout the ages.

Let me speak what I know, and have seen; viz. some little children, and even infants, taught by such mothers, who have made sensible ladies of superior breeding, blush in a large company. Blessed be *God*, such bright examples are to be found in many cities, towns, and villages, of this kingdom; although very seldom or never at routs or card-assemblies,—the schools of pride, envy, avarice, evil passions, and discontent; the natural and worst enemies these to beauty and virtue, and what, above all things, tend to deface the image of their Maker and Redeemer.

The Scripture-characters are all perfect in their kind, and are written

ten for our learning : whether for admonition, or for judgment, or for our imitation ; of which last class, among other bright examples, is *Sarah*, who gave *Isaac* suck. There is a proverbial saying, “ That such a child *sucked in* such a vice or virtue *with its mother's milk*.” This is often verified, both in a natural and spiritual sense. Further, Natural things being made the similitudes of spiritual things, we will instance in two particulars, *viz.* *First*, The *giving suck* ; and, *Secondly*, *Neatness*. A virtuous and healthy woman ; by which is chiefly meant here, one who has the government of her passions, and, above all, hath attained to the grace and ornament of a meek and quiet spirit, (1 Pet. iii. 4.) and is free from blemishes, and naturally of a healthful constitution. How nourishing and salutary is such a mother's milk to her own babe ! I affirm, it is, in the wisdom of *God*, best of all adapted, both for food and for physic : And in such cases, it is an essential duty ; in the performance of which, *God Almighty* hath annexed the most exquisite delight, which unnatural mothers are utter strangers to ; who are too proud and vain, or too idle, to practise and enjoy it ; and who often are punished with painful diseases, and sometimes death follows the repellings of the milk.—The Reader is referred to some admirable reflections of Dr. *Delany's*, (Serm. 4.) *On Social Duties*.

Secondly, *Cleanliness* : on which observe, That the washing of water is made the symbol of purification. (See Ezek. xvi. 4, 9. Isa. i. 16. Jer. ii. 22. Mal. iii. 3. Titus iii. 5.) Accordingly, we see, that the washing the body with water, contributes to a free circulation of the blood, &c. and conduces as much to health as to cleanness and sweetness. The many ablutions, and, in some cases, immersions of the whole body in water, under the Levitical law, had an important meaning in it. Infants and young children then, who are accustomed to have their flesh clean, and to be washed every morning, and before meals, and at bed-time, will be ever pleasant, lively, and strong : the admirable effects thereof from such excellent management of mothers, I have had occasions to remark, and could give some notable instances to encourage the Christian practice here recommended ; and what it leads to, *viz.* the purifying of their thoughts, passions, affections, and genius, to the purposes and ends for which they were given.—I wish I could here speak more largely of what I conceive about these things, which properly come within the province of the mother ; who is best fitted for this great work of *God* ; as most illustrious examples of Holy Writ, and history of ancient Greece and Rome do witness. All I can add at present, is, that the temper, spirit, and natural genius and propensities, implanted in children, are the gifts of *God*, for the well-ordering of the world ; and the grand duty and interest of the parent, is to direct the same to their proper objects, to check and restrain evil passions and tendencies, and to cherish and train up what is good and useful ; infancy and early childhood being the true seed-time of all sound learning, seeing the passions do exfoliate even at the breast, and in their play and talk. A skilful hand therefore will check or encourage as occasion serves, so as to form their minds, and season their hearts with Bible-maxims ; which being im-

printed in their memory, and cherished until grown into habit, which is not so hard a task as some imagine, seeing there is in children a natural conscience of good and evil, a fear and sense of shame of an action that hath moral guilt, long before they can know what it is,—some few exceptions only; a natural propensity to moral good and delight towards a virtuous action, before their minds are debauched by vicious examples, and bad principles instilled into them. And what confirms this great truth is, bad as many children are, it is a long time before they become hardened in sin, and devoid of all sense of shame and remorse; which shews the law of *God* written in their hearts. (Rom. ii. 15.) And if the seeds of virtue and piety were cherished by good examples, and wholesome daily instruction, into whatever befits their sex, age, and station, to be principled in and trained up, with suitable knowledge and learning; ever observing this rule, not to divert a strong inclination to any kind of study, or trade or occupation, from its natural course; which is seldom if ever attended with any good in the end, but very often brings misery and utter ruin. The natural genius and gifts are of *God*; and the inclinings of the heart towards what they point to, is the finger of *God* directing the parent's choice to give them suitable learning, to prepare them for such course of life and station for which they appear to be intended by their personal endowments, in the wisdom of Providence. And that such was the custom in Israel, appears pretty plainly from Gen. iv. 20, 21, 22. Exod. xxxv. 23, 25—35. and many more Scriptures. But as false notions are frequently instilled into children, in order to gratify pride or avarice, let not such seemings be misconstrued. What is really a natural gift and inclination, has certain signs by which it may be known, as much as the characteristic passion, virtue, or vice, is to be known by the countenance and words. And this last-mentioned, continually gives occasion to exercise the skill of the mother, in adapting her instruction, to defend it from whatever may injure it, and strengthen and succour the good plant to produce fruit.

And this leads us back to the first openings of genius, which, above all things, should be specially heeded and watched; seeing the first impressions are always the strongest and most lasting. Therefore good customs must be very early established and improved, until wrought up into habit. Among many that might be rehearsed, it may suffice to mention one or two, *viz.* To accustom little children to strict order and regularity, especially in going to bed and rising, at proper fixed hours; and at night, the last thing, to be first washed, and then say their prayers; and the like in the morning, as soon as up and dressed; also to have a fixed time for their meals, and not to be suffered to eat and drink between. This rule hath many advantages attending it, both for health and regularity: and accustom them to look upon it as a mark of your love for them, to be at every proper season in your presence; which will afford, without their suspecting it, perpetually occasion to observe their humours and thoughts, and alike skilfully to instruct them according to it, by tales, or proposing some little portions of Scripture, best adapted at that time for a lesson. Such a familiar and delightful manner of instruction,

struction, will improve that useful instinct of inquisitiveness, inseparable from children, frequently to anticipate your wishes, to ask questions you would wish to resolve them; and what they read or talk of in the day, will run in their heads when in bed, and awake, and be treasured up in their memory unto the happiest consequences imaginable. Children so taught, and provided with proper books, will, in time, rise up and call their mothers blessed, and shall put a song of praise in her mouth; the earnest of her inheritance.

If the virgin-daughters of Britain would consider what high honours the Almighty wills to put on them, they would become emulous of excelling in whatever shall attract the eyes and hearts of their lovers, and to enter upon the capital part assigned them in the great drama of life; wherein the reward of acting their part well is so great, that eye hath not seen, nor hath it entered into the heart to conceive the bliss which God hath prepared for them, and for all who look for his glorious appearing and kingdom. Examples are not wanting: I could name many, from a personal knowledge and free converse; but one instance shall suffice, which I can speak with certainty. It was a married woman, the mother of four children; two of whom lived but a short time after their birth; the other two arrived to man's estate. The following is her true character:—She possessed habitually the ornament of a *meek and quiet spirit* (1 Pet. iii. 3, 4.); which may be termed her characteristic virtue; and withal, she was endowed with a sharp wit (which obtained her veneration and respect from all ranks) and great ingenuity. Respecting her person,—she was of a fair and beautiful countenance and form, which stood not in need of any studied or borrowed ornaments; her care extending only to a dress suitable to her rank and station, and age; which was always plain, neat, and most pleasingly fancied in little alterations, which took up little time and cost. Her carriage and behaviour was free and easy, accompanied with a most engaging simplicity of manners and conscious innocency; and many special disinterested marks of esteem were shewn her, even by persons of higher rank; but the only use she made of it, was to render the same an occasion of pleading the cause of the poor, afflicted, or injured. Such was her tender pity towards them, that she frequently prepared comfortable potions for sick poor; and her tender sympathy and manner of administering of the same, and to give good advice, doubled the kindness shewn them. And no less had she the hearts of poor children; for whom she would often make up things for little girls, from her uncommon ingenuity; and was no less observant of their behaviour. It was common for the young children (when she was in the country) who were at play, at seeing her walking near them, to leave their play, and say, “Here comes Madam;” and run near unto her, to make a bow or a court’fy, expressive of the gratitude their little hearts swelled with at the sight of her. She had a constant uniform cheerfulness, and withal, a readiness of speech that never failed her; as mortifying to evil-doers, as pleasant and edifying to her friends and acquaintance. She was in secret religious, and a pattern of good works to all her family.

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Having done much in a short time ; and after being proved by sharp trials and temptations, she experienced two remarkable presages of a happy immortality : the first was six months before she died, at the house of her mother-in-law, since her decease. One morning as she was sitting alone in her chamber, at her needle-work, at ten o'clock, suddenly she heard music playing over her head, which ravished all her senses to the highest degree, so that she dropt her work and sat motionless. The music lasted about ten minutes, as near as she could guess, and suddenly ceased. She related this at night to her husband, in confidence not to divulge it. About four months after, she heard most exactly the very same again, at the same hour, (ten o'clock in the morning) sitting as before, (then in her own chamber, at her own house) ; which, as before, she told her husband ; but could give no description of it, nor make any comparison ; only that it as far excelled *Handell's Messiah*, (which she had heard when himself performed, with other the best hands in Europe) as that Oratorio, so admirably performed, surpassed a blind fidler in the streets. Two months after, and but a few hours only before she died, her two infant children, at her own desire, were brought for her to kiss them : when they were taken away, she said to her husband, who sat by the bed-side, " I have but a very short time to stay with you, pray do [so and so] respecting the children, when I am gone : " and then added, " I have now done with this world ; talk no more of it ; but the little time you can spare, I shall be glad you will read the Bible, and pray by me. " And concluded, " I am but a poor ignorant woman ; but I have endeavoured to serve *God* and do my duty, to the best of my knowledge. " Which words uttered, she became so faint, as to sink down motionless ; but soon recovering, she stretched out her arms and clasped her hands, her lips moving as in prayer, raised her head up, and said, " O now I shall hear more of that heavenly music ! " and instantly sunk down on her pillow, and died soon after ; at twenty-four years of age.

May such signal marks of divine favour, shewn to such exalted early piety and virtue, excite the sacred ambition in my young readers, to seek such blessedness, and obtain like glorious evidences of eternal life !

N^o XXXIV.—Page 469, note (i), on *Mark* xii. 29, & seq.

OUR Lord here refers to Deut. vi. 4. (Liter. Vers.) *Hear O Israel, Jehovah our Elobim is Jehovah alone.* Ver. 5. *And thou shalt love Jehovah thy Elobim with all thy heart, &c.* Here is accurately defined the true object of worship of *Adam*, and from him of spiritual *Israel*, to the end of the ages. The precise idea of the words, seems to be fully contained in 2 Cor. iv. 4, 6. compared with Exod. xxiii. 20, 21. and xxxiii. 18, &c. Josh. v. 14. And to import that *God* (or *Jehovah*) *was in Christ*, &c. (as *Paul* says, 2 Cor. v. 19.) unto which agree the words of *John*. (1 Epist. v. 20, 21.) This undoubtedly was the instituted worship of the Patriarchs, and of *Israel*, throughout the law of *Moses*, (who was *Isb Elobim*, the figure of *Christ*) under appointed symbols. (See 2 Cor.

2 Cor. ch. iii. and note (*f*), latter part, p. 57. on John i. 14.)—Hence the doctrine of *Moses* was none other than this, that *Jehovah* only, was *Jehovah*; that he only had existence and power in himself: and thus the Scribe (in Mark ii. 32.) understood the text, and that with our blessed Lord's approbation. (ver. 34.) What other nations called *Elohim*, were only creatures, and, as *gods*, nothing in the world.—As long as Hebrew is Hebrew, so long will these two words, *Jehovah* our *Elohim*, prove the divinity of *Jesus Christ*; and that the law of *Moses* taught every child who understood his own language, that there was to be a resurrection of the body.

So far (or as above expressed) I heartily subscribe to the Editor of *Lit. Vers.* his note on Deut. vi. 4. and on Lev. xix. 18. which affords an admirable comment upon Matt. xxii. 40. p. 469. viz. "It is wonderful, that they who read these commandments, can talk of the spirit of the law's differing from that of the Gospel, as if the Spirit of *God* could differ from himself, and the same love were not required of the Jews as is of the Christians; when on the love of *God* and our neighbour hang all the law and the prophets, according to both the Old and the New Testament." — (Comp. Mark xii. 33. p. 469. and ch. x. 19. note (*e*), p. 423.) — The Writer of *The Life of King David*, gives an admirable practical comment on Mark xii. 33. in his Sermon on Social Duties. (Serm. 1. on Jam. ii. 10.)

N^o XXXV.—Page 498, note (*i*), on Matt. xxvi. 17.

THE Reader is referred to the latter part of note (*f*), p. 582, and to *Kennedy's Compl. Syst.* from which the Extracts intended, must necessarily be omitted, as we have already too far exceeded the proper bounds of this Publication.

N^o XXXVI.—Page 582, note (*f*), line 11, on John xix. 31. and p. 576, 558.

THE Hebrew Bible contains divine treasures of wisdom and knowledge, to be found only in the School of *Christ* (Gal. iii. 34. Col. iii. 3.); even the first principles of all arts and sciences; and the ancient Hebrews are *God's* faithful witnesses (Deut. iv. 6. Isa. xliii. 10. and liv. 13.); as *Moses*, *Solomon*, and the Prophets, (see page 356.) for the revealed knowledge of all arts and sciences among the sons of *Adam*, such as geometry, architecture, carpentry, ship-building, husbandry, surgery, medicine, music, astronomy, &c. which last only, comes now to be further remarked on; viz. what Mr. *Kennedy* hath proved; That the sun and moon shine subservient to the glorious mystery of redemption by *Christ*, and foreshew the times appointed of the Father. (See Psal. lxxxix. 4, 5, 36, 37.) [Other subjects, the outlines of which are hinted in pages 79, 55, 41, 227, 234, 352, 331, 390, are beside the purpose of this Appendix.]

Appendix.] Unto which two great luminaries we fix our attention; considered as the heralds of God's veracity, power, and grace; proclaiming to all lands (Psal. xix.) the fulfilment of ancient promises and prophecies, which rest solely upon a true astronomical chronology; unto which point his servant *Moses*, with great judgment and accuracy, leads us, that we may know in whom we have believed or trusted in, (like as *Paul* speaks, 2 Tim. i. 12.)

This noble and important branch of Christian learning (known indeed to perfection near 5000 years ago in Israel) hath been lost for many later ages, until lately discovered to be plainly taught in the *Pentateuch*, by that truly learned astronomer and worthy servant of *Christ*, *John Kennedy*, the present Rector of Bradley, Derby: from whose admirable Treatises the Reader is presented with the outlines of the Mosaic principles and *Data* (which he terms the *Masoret Hebrew Verity*.) The numerals of the Hebrew Bible *only* have never yet been altered; which cannot be said of the Samaritan Pentateuch nor Septuagint, or any other version; and his account of time is confined to an accurate and fixed sun and moon astronomical law, in use of the antediluvian patriarchs, and ascertained in the Levitical law, prophesying of the times of *Christ* to be revealed at the before-appointed season, (Psal. lxxxix. 36, 37. and xix. Rom. v. 6, 7.) according to the appointed measure of time in the *Pentateuch*; which are days, weeks, and years. Days and years arise from the apparent diurnal and annual revolution of the sun; but the distribution into weeks or systems of seven days, proceeds not from the visible constitution of things, but immediately derives its origin from a positive divine institution: and this number, *seven*, or the hebdomadic measure, contains these seven radicals, 1, 4, 11, 7, 60, 30, 15, which, with the arithmetical mean, 360, is an infallible medium of proof throughout the Scripture-chronology, and indeed the whole course of time.

Moses says, *God made two great luminaries* (Gen. i. 14.); *Shemeesh* (the sun) and *Jareach* (the moon.) Deut. iv. 19.—“Let the sun and “the moon, by their annual revolutions, measure each its respective “year.” Accordingly, the adequately-exact measure of the sun's year is 365 d. 5 h. 49 m. [*Note*, Sir *Isaac Newton's* 365 d. 5 h. 48 m. 57 sec. is an approximation only, and ungeometrical.]; by which *jamin* (or days of the sun, or solar tropical years) *Moses* measures the lives of the Patriarchs (Gen. xlvii. 9.); and by *jamin*, days of the moon's year; which consists of twelve months of 29 and 30 days alternately, or 354 and 355 days. *Moses* records all historical transactions and events, *i. e.* by the months and days of the lunar year, computed from new moon to new moon.—The Mosaic root of time, or when the sun first began its course, was in the end of the third, or beginning of the fourth quadrant of the autumnal equinoctial-day, in the meridian of the garden of Eden, [A single branch of the river is the directory, geographically described, Gen. ii. 10.] at noon, and on the 15th day from the evening of the moon's (supposed) visibility: and the moon first began its course at six o'clock in the evening, or the time of sun-setting at the equinox.—Hence, the first day of the solar year anticipated the beginning of the first

first day of the lunar year by one whole quadrant. This constitutes the difference between the days of the year of the sun, and of the moon; not a different measure, but epocha. On the fourth day of the creation, when the divine command (Gen. i. 15.) went forth, "Let them be for luminaries in the expanse of the heavens, to enlighten the whole earth, and to divide between the day, and between the night."—Who can read these words, and not perceive the sun in the equinox, and the moon near the nodes? And it is certain, from the doctrine of the Sphere, that neither the one nor the other of the two great luminaries can perform this office (to enlighten the whole earth); nor could they have discharged this primary ordination of their Creator directly and at once, but from the middle points of declination and of latitude; from the equinoctial point, with respect to the sun, and from the point of intersection, or near it, with respect to the moon.—*He spake, and it was so*, (Comp. Psal. xxxiii. 9.) For on the evening of this day, the moon arose upon the germinating and fruit-bearing earth, in its original state of decreasing perfection. By this means, the whole circumference and extent of the globe, and every point of it was enlightened by the sun in the one hemisphere, and by the full moon in the other: and these words of *Moses, lehair gnal baaretz*, (to enlighten the earth) were effectually made good in their utmost extent of latitude and signification. This surely, is the most perfect, and it was as surely the original position of the sun and moon.

The Son of *Sirach* has given a beautiful and elegant description of the moon. (*Ecclus.* xliii. 7, 8.) "The moon is a luminary, which decreaseth at its perfection (*viz.* after the full); increasing wonderfully in its various phases, (*viz.* after the change.)"—This description plainly refers to the two principal lunar phases, *viz.* the full moon and the new. In the *Pentateuch* we have both of them. In the beginning of the old world, the sun began its course on the autumnal equinoctial point, on the Scripture full-moon-day; which is the 15th from the evening of the moon's visibility:—and at the conclusion of the old world, *A. M.* 1655, the sun finished its revolution at the same cardinal point with a new moon; so that the original position was there inverted. And he hath demonstrated, that the Mosaic historical narration of the circumstances, process and conclusion of the deluge, is extremely curious, and found a key whereby we may open most of the secrets of the Scripture-computation; as, (1.) Not only the number of days in a month, but also the manner of computing and adjusting the months, both of the solar and of the lunar year. (2.) The quality of the moon, which constitutes the head or beginning of the lunar year. (3.) The primitive and true astronomical law of connecting the lunar years with the solar. Farther, He shews, that *Moses'* roll of patriarchs, from *Adam* to *Joseph*, inclusive, containing an interval of 2369 years, according to the Hebrew text, is a most accurate astronomical canon; and the Mosaic genealogies, both before and after the Flood, constitute an uninterrupted and successive chronology; which astronomically ascertains the true extent of the world's past duration, because, (1.) The years

years of the Patriarchs run parallel with the years of the world. (2.) Every Mosaic (and Scripture) *shanab* is a true solar revolution. The quantity of the solar tropical year may be ascertained with the minutest exactness, to an indivisible point, from a year of commensuration; accordingly, Mr. *Kennedy* hath shewn, that the exact commensuration of the annual and diurnal revolutions at the autumnal equinox, has happened but four times since the Creation, *viz.* (1.) *A. M.* 1440; the year of *Noah's* life 384. (2.) *A. M.* 2880; the thirteenth year of the judgeship of *Eli*, the high-priest. (3.) *A. M.* 4320; the eighth year of the reign of *Constantine* the Great, *A. D.* 313. (4.) *A. M.* 5760; the 687th year from the æra of the Conquest, (26th of *Geo.* II.) *A. D.* 1753. Not one intermediate year can be proved to be invested with the same properties and affections as these four are; for being reduced to days, they jointly begin and end in one and the same point of the year, day, and computed meridian. So that primitive and patriarchal astronomy teaches us this hitherto-unknown lesson. It instructs us to say, that in the space of 1440 annual revolutions of the sun, one entire periodical revolution of the meridian epact is completed; and from hence arises the first year of commensuration. Moreover, the sum total of diurnal revolutions to be subtracted, are equal in quantity to the lunar-epact; which is alike in figure to the meridian epact, observing the same laws, and encreasing in the same arithmetical progression by 11; for in 5760 Mosaic *shanim*, or solar tropical years, there are included, (1.) 5760 12-month lunar years; and, (2.) 5760 lunar epacts; and, (3.) 5760 annual separate quadrants, adhering to the lunar epacts; being the astronomical bonds of connection appointed to this office, *ab origine*; and (4.) 5760 inhering meridian epacts; which annually increasing by a created law, and in a created proportion = $\frac{11}{60}$, measure

the distance from the computed meridian, to that meridian in which the solar year and the solar day began together. Here we have a general view, draught, or plan, of the primitive laws, both of the solar and of the lunar computations.

According to this divine revealed astronomy, Mr. *Kennedy* says, "There can be no chasm in the Scripture-chronology, because it may be demonstrated, that there is no interruption in the Scripture-astronomy." Again, he says, "The purport of this undertaking will not lead me to treat of the origin, or to settle the chronology of the most ancient kingdoms and nations, where the Scriptures are silent; nor shall I attempt the connection of the Sacred History with the Profane: and indeed, was I desirous to do it, I know not of one instance of that kind which can be depended upon with certainty (excepting the æra of the Olympiads, of the building of Rome, according to *Varro*, and the æra of *Nabonassar*), before the expedition of *Nebuchadnezzar* into Judea, &c. mentioned in the prophet *Daniel*, (ch. i. ver. 1.) and is confirmed by the much noted fragment of *Berosus*, in his *Syst.* p. 137. "The creation is an æra, and the most important of all; but the least determined among it

amongst writers." If the æra of the creation had been known to mankind, says *Varro*, (as *Censorius* reports) historians would have digested their annals from that æra. And Dean *Prideaux*, in his Pref. to vol. 1. of *Hist. Con.* says, "The æra from the Creation, is of very common use in chronology; but this I have rejected, because of the uncertainty of it; most chronologers following different opinions herein," &c. [Note, Mr. *Kenn.* in his *New Meth.* has pointed out the mistakes of Archbishop *Usher*, Mr. *Bedford*, Bishop *Beveridge*, Dr. *Shuckford*, Mr. *Marshall*, Sir *John Marsham*, Mr. *Whiston*, and all the other writers on Astronomy and Chronology.] These, and several other writers upon this subject, I apprehend, were led into an opinion, that the æra of the Creation was an inscrutable difficulty, by resting their conclusions in the sole evidence of history; which of itself is not sufficient to ascertain the intervals of time: for although it must be admitted, (1.) That without the evidence of history there is no chronology; and, (2.) That without chronology there is no certainty in history; yet it must be admitted, (3dly,) That without astronomy, there is no certainty in chronology: history may be false, but astronomical chronology must be true.— Elsewhere, Mr. *Kenn.* observes, That the year of 360 days, which, for many ages, so generally prevailed in the post-deluvian world, will appear to be, probably, nothing more than a mutilation of the original and patriarchal solar tropical year; being the only part of the primitive computation which the descendants of *Ham* and *Japhet*, and some branches of the family of *Shem* retained in their several dispersions. This computation of 360 days, is adopted by Mr. *Thomas Allen*, formerly of Sidney-College, and followed by the Authors of *Universal History*. To add no more; saying that, as Mr. *Kenn.* says, Notwithstanding Sir *Isaac Newton* hath carried the rules of art to their *ne plus ultra*; and the boasted improvements and attainments in this age; the astronomers stand as much in need of the Revelations of the *Pentateuch*, and of the Oracle truly divine, as their predecessors in science did; and their first masters and teachers, the idolatrous Greeks, who truckled to the suggestions of the *Delphian* tripod. *New State* p. 211, 317, and 72. Astronomical history carries us back no farther than the times of *Hipparchus* (about 2000 years); so that till the superior genius of *Newton* arose, what was all our philosophy but the fluctuating opinions of the current age, the reveries of *Ren. Des Cartes*? Yet modern science is but in its dawn; and we are just recovering some truths which were well known above 5000 years ago. Take away the *Pentateuch* of *Moses*, together with the principles, mediums, and data, taught there, for ought I can see, the sacred and ecclesiastical lunar year must be irretrievably lost; and that too in this astronomical age.— Astronomy, as the Creator himself has revealed it to us in his written word, is useful, self-concerning, plain, and simple; suited to appearances, and accommodated to the ideas and apprehensions of the vulgar and illiterate; whilst the learned professors have rendered it perplexed, intricate, and inaccessible, to the bulk of mankind, as if they affected (like the old Egyptian priests) to become sacred and venerable to the vulgar, by their esoteric dogmata, and their hieroglyphic grammata.—

God has created two great luminaries, the sun and moon, to be for signs and for seasons, for days and years; and to this motion only *Moses*, with great judgment and accuracy, confines his astronomy. *Moses*, in the twenty-third chapter of *Leviticus*, recites in an orderly manner, *mognadei Jehovab*, (ver. 2.) which I interpret the solemn assembly-days, and set feasts of the Lord; i. e. which were instituted and ordained, (some of them, in the beginning, as *chag-haasfph*,—the feast of ingathering at the year's end, or revolution of the year. *Exod.* xxxiv. 22. and xxiii. 16. *Lev.* xxiii. 39. which is meant *Gen.* iv. 3.) by the authority and command of *Elabim Jehovab*, the God of the Patriarchs,—the God of the Hebrews,—and the God of Israel. And the Psalmist refers to that original law, (*Gen.* i. 14.) when he says, *Psalm.* civ. 19. (*Jehovab*) *Gnashab Jareacb lemagnadim*, God has made and appointed the moon, the months and days of the lunar year, for the regulation and determination of the periodic returns of solemn assembly-days. (See *Lev.* xxiii. 33, 34, 39, 43. *Exod.* xxiii. 14—17.) Hence, from *Moses*' law we learn, that when the Israelites were to be settled in Canaan, they would have three successive harvests. 1. The barley-harvest, 2. The wheat-harvest. 3. The latter harvest, or the ingathering of the olive-yards and vineyards. We say then, that the term *chag-haasfph* are equally a paraphrasis of the autumnal equinoctial season, as *Chodesh-abib*, are of the vernal; for *abib* is not the political name of a month, but an appellative; as much as to say, the month of ripening; (vid. *Shuckford's Pref.* vol. 2.) the month in which the barley was ripe; in which they put the sickle to the corn: which in Palestine and Egypt, and those more hot eastern countries, was at the Vernal Equinox (vid. *Prideaux's Pref.* vol. 1.); or, in the Mosaic style, *beba chodesh abib*. And at the autumnal equinox, *Moses* enjoins, by the divine command, a double festival, viz. (*chag-hassuccoth*) the Feast of Tabernacles, and (*chag-haasfph*) the Feast of the Ingathering, on the 15th day of the seventh month. *Moses* gives the reasons for the former, (*Lev.* xxiii. 43. but he is entirely silent about the other. Why so? Because *chag-haasfph* was an original festival, well known to the Israelites, (at least traditionally, if not by an immediate immemorial observance) and is to be carried back, quite through the Patriarchal dispensation, up to the times of *Adam*. From *Adam* to *Moses*, and the *Exodus*, the lunar year began at the autumnal-equinox, as did the primitive and patriarchal solar; which last continued the same under the law, after the beginning of the sacred year was transferred by the express command of *God* (*Exod.* xii. 1, 2.) to the opposite cardinal point, or vernal equinox.

After the dissolution of the Persian monarchy, by *Alexander*, the Jews being dispersed through the Grecian colonies, became græcis'd or hellenis'd in their religion, usages, and computations; and so lost the knowledge of the Mosaic year: yet indeed, they have still retained, by immemorial tradition, some general traces and footsteps of it: for in the famous Rabbi *Hillel's* Astronomical Year, which was published about the middle of the fourth century, (*Rosh hashanah*) or the beginning of the

the year, is that mean new morn, whose full moon either happens upon, or follows next after the autumnal equinox. On p. 77. he enters into the critical account of those two distinguished terms of the *Pentateuch*; *Chodesh*, month, and *Shanah*, year. In the explanation of the former, he says, the Hebrew word *Chodesh* hath not been more mistaken than the Greek, (Attic term) *Neomenia*, by which it is sometimes translated. There is a passage in *Philo*, contemporary with *Josephus*, which will clearly inform us of its precise determinate sense. Great ambiguity and confusion has arisen from the English Translation, which has rendered it (2 Kings iv. 23, &c.) *new moon*; *moon* instead of *month*—We have from the Hebrew Bible three certain rules in what determinate sense we are to interpret *Chodesh* or *Chodaschim*, in the singular or plural number. Rule 1. Whenever an ordinal number, as the 2d, 7th, 10th, or the like, goes before *Chodesh*, it then denotes one of the twelve months of the lunar year, and ordinal number expresses the distance from the cardinal point: Before the Exodus, from the autumnal equinox; and at and after the Exodus, from the vernal. (Examp. Gen. viii. 4. Lev. xxiii. 34.) Rule 2. Whenever *Chodesh* stands by itself absolutely, without any ordinal number going before it, or without either the emphatic or demonstrative *Ha* prefixed, it constantly denotes the beginning of a month, without the necessity of specifying any, (Examp. Numb. xxviii. 11, 14.) (but the force of this rule is lost in our English Translation) 1 Sam. xx. 5. and 2 Kings iv. 23. where *Loa Chodesh*, “it is not the beginning of a month, and so no festival;” not *new moon*. Rule 3. When *Chodesh* occurs with the emphatic *ha* prefixed, with a preposition that includes it; and without the ordinal, it then denotes *Rishon*, i. e. the first month of the ecclesiastical lunar year, as it was transferred by divine authority from *Libra* to *Aries*, from the autumnal to the vernal equinox. Examp. Exod. xii. 2, 5. and Psal. lxxxi. 3. *Blow up the trumpet in the month* (Abib)—*in the numbered day of our feast*; viz. of unleavened bread. This is a memorial pathetic psalm, comprising a great part of the history and chronology of the Exodus. — He also gives many examples from Jeremiah, &c. of the altered year, viz. Jer. xxxvi. 9, 10, 16, 22, &c. and afterwards shews that,

The ancient people of God had not only a regular and well-known kalendar in the days of *David* and *Solomon*; but more than this, viz. that the same form of year, the same uniform style of chronology, and the same invariable law of computation, is continued without interruption, throughout the Hebrew Scriptures. — *Nehemiah* returned to the Persian court in the 32d year of *Artaxerxes Longimanus* (A. M. 3576.); and in that very year the certainty of the Old Testament-history ends; nor can it be determined, but by conjecture, in what year, either *Nehemiah* the Tirshatha, or *Malachi*, who was the last of all in the succession of Prophets, died.

P. 421. The purity of the Hebrew text has been conveyed to us, and preserved entire, by a particular standing miracle; since in the space of somewhat more than 3200 years from the death of *Moses* to the present times, amidst an infinite variety of transcripts, not one error has crept in,

in, to give any the least disturbance to its chronological series of years; from the Creation to the burning of Solomon's Temple, *A. M.* 3419. where *Ptolemy's* Canon comes in as an auxiliary; and by its uncontested authority, completes the interval. Had *C. Ptolemy* the Pelusian never wrote, prophane chronology must still have been in a state of confusion and ambiguity, useless and unintelligible; nor could we have ascertained the connection of sacred chronology with the profane, in one single instance, before the final dissolution of the Persian monarchy, by *Alexander the Great*, in the fourth year of the reign of *Darius Codomanus*, *A. M.* 3677: we could only have noted a few synchronisms in the Jewish and Chaldean history, and in the times of the Persian monarchy.

The curious Reader is referred to the following Works of Mr. *Kennedy*, viz: his *New Method of Stat. and Expl. the Scrip. Chron.* 1751, in octavo.—*Complete System of Astron. Chron. unfolding the Scriptures*, 1762, quarto; and the following pamphlets: *The Solar Period the Basis of Chron. to which is added, a New Chron. Table, constructed from the mean Quantity of a Tropical Solar Year*, by *W. Rivet*, 1763.—*Exam. of Jam. Ferguson's Remarks*, 1763.—*An Enquiry concerning the Length of the Solar Day and Year, a Siderial Day and Year, in Answer to Jam. Ferguson*, 1769.—*Discussion of some important Points of Chron. in a Series of Letters to Dr. Blair*, 1773.—*Explanation and Proof of the Compl. System; in a Series of Letters to James Ferguson*, 1775. All which tracts may be had of Mr. *Lockyer Davis*, Holborn, London, Printer to the Royal Society.

* * The Genealogies (see *Appendix*, N° XVIII*. p. 642.) and the Chronology, are foundation-stones. The first subject only could be rehearsed in its utmost latitude, as the Editor would gladly have done in like manner the last named; but other grand subjects (not being curtailed) hath far exceeded the customary quantity of letter-press, or what is reasonable and adequate to the small price for the matter included. But the Editor hereby assures his friends, subscribers, &c. to this first impression, that if the favour of the public should call for another edition, in which may be added the very useful Table of Chronology, founded on true Mosaic data, referred to, end of page 390, and note (*p*), page 557; as also, any other additions, in consequence of further helps, (see *N. B.* p. 561. and *N. B.* p. 148.) the Table, and such Additions, shall be sold separate, and fit to bind up to complete the books of the purchasers of this first impression: of which public notice shall be given.

6 MA 65

